Polika

1924 - 1928

With the Yurok Indians of the Klamath

By Mildred Ring

Los Angeles Girl "Joins" Tribe and Learns Secrets That Have Been Safeguarded From White Man for Generations

"I-IA-QUI, Che-ken-a-wen.

Like the memory of my mother's smile those words come back to me, "Good-morning, little woman!" I feel a tug at my heart, an ache, a longing, which very much resembles nostalgia. And if, in truth, home is where the heart is, I have a feeling that I belong up there on the Klamath River with the Yurok Indians.

"Fearless men brave the trackless wilds;" "Priceless collections of Indian trophies never before exhibited to the eyes of white men;" "Indians, so primitive that they understand no English and to whom a white man is still a curiosity," were expressions I read in certain newspapers last fall during the exploitation of the Indian celebration held in Eureka. At the time, I was myself braving those same trackless wilds, had been spellbound over those same priceless collections, and was used to being greeted with my opening words by the same primitive Indians. But, somehow, the element of danger conveyed appealed only to my sense of humor, and I laughed. Never have I so enjoyed a sense of well being and security as I did during the four months I lived with the Indians on the Klamath.

Yes, I carried a gun most of the time, as you see in the picture, and, too, I usually carried a knife—just as wicked looking as the gun. And I could use them both. But I do not really believe that I carried them for protection— although I shouldn't advise anyone to argue that point by practical demonstration. It might be a waste of good ammunition. However, the Indians themselves insisted upon the gun, inasmuch as convicts from the highway construction camp often wandered afar and the S. P. bandits were being hunted in that section. Also, wild animals and "Injun devils" might threaten my safety.

As for the knife, I carried that as some women do their knitting or cards. It represented a pastime, knife-throwing, which helped me while away many idle moments.

Romance of Wilderness

HERE, in the smug complacency of our conventional lives, how impossible it is to give full credence to the existent romance of the wilderness. Libraries and motion-picture houses furnish the thrills. We satisfy the small voice of our cave man ancestor by an orchestra seat to "The Covered Wagon." And even I, conventionally housed, garbed, employed and pastimed, would be lost in a maze of unreality were it not for the assurance of my photographs.

For four months I lived in another world—the rugged canyon of the Klamath River. I went alone, ailing in health and city-weary. Life opened new vistas to me there in the wilderness, and, by friendly contact with a primitive people, health and enthusiasm returned.

Since the early days of my childhood in Ferndale, Humboldt county, when I counted old Coonskin my dearest friend, I have loved the Indians. And it is due to this fact alone that I chose them for my work, and that it was possible for me to return to civilization with an unusual collection of Indian pictures and a knowledge of traditions, folk-lore, old-time customs and religion never before imparted tc the Wa-ge (white person.)

I found room and board on the river with a white family, the McBeths, kindly people to whom I owe much for their intelligent interest in my work. But from early morning until sundown my days were spent abroad with the Indians. Miles of lonely hiking over rough trails, miles of river canoeing where rapids often taxed my strength to the uttermost, and a twenty-five-mile trip in a boat up the Klamath canyon to Wah-teck, an all-Indian village, represent my activities. Adventures a-plenty came to me and every day was like a chapter from Stevenson.

While these Indians live in comfortable little homes on their government allotments, milk a few cows and raise creditable gardens, they still cling to old-time beliefs and customs. The Indian, rich in dance regalia—feathered head-dresses, plumes, beads, weasel and coon skin aprons, white deer skins with mounted heads adorned with the red scalps of the woodpecker, and medicine rocks having supernatural powers—and possessing many strings of Indian money, is a leader of the tribe. Stored safely in their lofts, the treasure chests of these old Indians to this day represent their fortune and their social standing.

A display of Yurock Indian basketry, representing an interesting study in designs. The girl is typical of modernized savagery.

Elaborate Designs

HOW thrilled I was the first time I was allowed to climb the ladder into the loft and view feathered work, elaborate in design and coloring, neatly wrapped on wooden molds and bound with strips of muslin, and to know that I was the first white person to be given this privilege! Never have I seen such interesting displays in any museum.

Wah-peck-o-me-o is still their god and, while I was at Wah-teck, the entire village was thrown in disorder over the arrival of a pelican! Their superstitious belief being that this presaged death to the entire race.

Also during my visit there, the September eclipse of the sun caused great commotion and curious proceedings. People sought the high places, tops of houses, rocky points and mountain tops, holding aloft coonskins on poles and beating frantically on tin pans the while they barked, howled and otherwise made as much din as possible. Their interpretation of the eclipse is that the animals are attempting to eat up the sun, and, as the coon once saved it from this same catastrophe, they hold up the skins and make as much noise as possible to frighten these avaricious animals away.

Their ceremonial dances still constitute an important part of their lives. At certain sacred grounds, the brush dance, the jump dance and the white deerskin dance demand the attendance of young and old. But, with the passing of the older Indians, these dances are doomed. With tragic mien, the wise ones bewail the fact that the younger generation will not undergo the rigid training necessary to become a medicine man or woman.

There is now only one Indian doctor on the river who can make the medicine for the white deerskin dance, the most sacred of all their ceremonials.

Sacred Brush Dance

FORTUNATE was I in having the opportunity to witness the sacred brush dance. And I felt highly honored when I was invited to join them in the pit. The purpose of this dance is to effect the cure of sick children, one representative baby being present in the pit. A medicine woman presides. The dancing lasts all night and reaches its height of perfection and enthusiasm at daybreak. So fascinated was I with the monotonous rhythm of the dancing, the weird guttural and falsetto intonations of their singing, their barbaric

(CONTINUED ON PAGE TWELVE)

The Times Illustrated Magazine
Meredith Davis
A Little Woman Does a Big Thing
This morning in the synagogue of women

WITH YUROK INDIANS OF KLAMATH

(Continued from page 4)

"After some hesitation, my old medicine man friend consented to a picture in full jump dance costume, providing that I stand by his side."

costumes and the remarkable ritual of the medicine woman, that I remained there spellbound the entire night. Savage and spectacular, it excited within me an exultation akin to their own.

Of all head-dresses, that worn in the jump dance is the most brilliantly attractive. Made of white deerskin and elaborately inlaid with the bright red scalps of the woodpecker, with flopping ears which writhe gracefully with each movement of the dance and topped with the snow-white plume of the eagle, it outrivals in artistry the gorgeous creations of our own stage favorites.

Almost convinced of the futility of my desire to photograph this head-dress, I was somewhat surprised when, after some thoughtful hesitation, my old medicine-man friend consented to a picture in full jump dance costume, providing I stand by his side. But before the little Indian boy snapped the release of my kodak according to instructions, my friend placed his hand upon my shoulder and said with grave dignity:

"Che-ken-a-wen, I must tell you. I do for you now what I never do no time for Wa-ge or Injun. All-a time you come take care my ol' woman he get sick, take care me I get sick—all-a time good fren'. For this I let you make picture."

That is Indian gratitude. And many others on the river hold me in the same kindly regard because, in their need, I was glad to give them my nursing services.

Became "Medicine Woman"

THE government has provided for neither doctor nor nurse for these Indians, and, as the nearest doctor was from twenty-five to fifty miles distant it was made necessary by an emergency for me to display what professional knowledge I possessed. Thereafter, I was their "medicine woman." Having had no germ diseases in their primitive state, their native doctors were conceded inefficient in their cure. As it is impossible for me to remain on the river the entire year, I am hoping the government will soon make medical provision for the Klamath Indians.

It will take another generation before basketry will become a lost art. Wa-ge assimilation is, of course, threatening the future existence of the tribe, and only their isolation due to the inaccessibility of the Klamath Canyon has preserved their primitive customs and arts thus far. Today one may find groups of Indian women seated on sun-warmed rocks or squatted upon the ground, laughing and chattering the neighborhood gossip as they weave dried grasses and roots into beautifully designed baskets. Even the young girls take an interest in their own native "fancy work."

And a few of the older men still fashion bows and arrows with inherent skill. Bows are of seasoned yew wood, backed with sinew and elaborately carved and designed with natural dyes. The arrow shafts are of light, pithy elder-berry wood, feathered from the wing of the chicken-hawk. The arrow heads are chipped from flint rocks handed down through the ages.

And even in this day of the motor boat, the favorite craft of the river is still the dug-out canoe. Cross-cuts from redwoods are used for this purpose and modern tools have simplified the old elk horn knife and fire method.

Hunting, fishing and trapping are extensively carried on in season. The contents of the smoke-house represent their winter supply of food, prepared and stored with patient energy.

To most of us, Indian mythology possesses a singular charm. Being no exception, I often sat for hours listening to grandmothers' tales. Legends and folk lore, told by some old wrinkled medicine woman, who mimicked natural sounds and told half her story with her hands, were more fascinating than childhood fairy stories.

Friendly and hospitable, these Indians received me as one of them. They taught me of their language, their woodcraft and their skill with the canoe, taking a childlike pride in my aptitude. Oftentimes, I shared their meals of salmon, broiled on sticks before the open fire, huckleberries and acorn soup, and contributed to their affectionate amusement by ludicrous but sincere attempts to guttural sounds, new to my vocal organs. And, during my last few days on the river, they came, in storm and rain, to the McBeth Ranch to bring me gifts of furs and baskets and to bid me farewell. In memory I hear their words:

"Cho-o, Che-Ken-a-wen!"

OAKLAND CALIF.
POST ENQUIRER
FEBRUARY 27, 1928

Ancient Art

BASKET WEAVING of the Yurok Indians of the Klamath river region will be demonstrated by Rosa Wood, a member of the tribe, at the Technical high school tonight. Miss Wood is shown above.—Coleman photo.

INDIAN WILL WEAVE FOR CLASS

The art of Yurok Indian basket weaving will be demonstrated tonight at Technical high school before the class, conducted by Principal H. O. Welty, on the arts and culture of the American Indian.

Rosa Wood, a full-blooded member of the Yurok tribe, which lives in the Klamath river region of northern California and southern Oregon, will show how the Yuroks weave their baskets and also will demonstrate Indian cooking methods.

Mrs. Harry C. Roberts, an authority on Yurok lore and arts, will discuss the basket weaving of the tribe.

OAKLAND CALIF. —TRIBUNE
FEBRUARY 26, 1928
Polikla

Indian Basket Weaver

MRS. ROSA WOOD, full-blooded Yurok Indian, who will show members of the Technical High school evening class on Indian art, the method of Indian basket weaving. The class is conducted under the direction of H. O. Welty, principal, who is an authority on the American Indian.

Indian Woman to Teach Tech High Students Craft

Indian basket weaving and the preparation and cooking of Indian foods will be demonstrated by Rosa Wood, a full-blooded Yurok Indian, tomorrow evening at the Technical high school, before members of the class now being conducted by H. O. Welty on the Arts and Culture of the American Indian.

The classes on Indian art were inaugurated by Welty this term at the high school and meet every Monday evening. Welty is an authority on the American Indian, having spent years studying the dialects, customs and temperament of the red men.

Mrs. Wood is a member of the tribes of the lower Klamath river region, and is an expert at Indian weaving. She will be introduced by Mrs. Harry C. Roberts, who will speak on the basketry of the Yuroks.

Soolahteluk

1923

EUREKA, CAL., STANDARD 100
OCTOBER 14, 1923

OCTOBER 20-21 FOR BIG SHOW; INDIAN FEATURE

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The first all-Indian celebration ever staged in California is to be the unique entertainment feature in this city October 20-21. Some of the most sacred of Indian dances, including the white deer skin, brush, woodpecker and jump dances, as well as the Indian stick game and Indian villages, curios, races and sports are the main attractions on the program.

From an educational standpoint this celebration should be of great interest to white people, especially when it is considered that the Indians in the past have been very much indisposed to give their sacred dances and expose their sacred costumes to the white man. Outside of a few pioneers the white deer skin dance and the Indian stick game have been witnessed by whites only once before, and that at the Klamath River Highway Celebration held late last June.

The white deer skin dance to be staged by the Hoopa, Requa and Orleans Indians, three of the six tribes which will participate in this celebration, is the most sacred of all Indian dances. It brings forth the richest, rarest, and most precious of Indian possessions including white, coal black and red deer skins (secured from freak deer which appear at long intervals of time): head-dresses decorated with scores of elk teeth; and other rare and precious articles. The Indian defies any white man to prove that these varied colored deer skins are subjected to any dyeing process.

The Indian stick game, a combination of football, foot racing, and wrestling, is one of the attractions to be shown at this celebration, which is not to be equalled by any white man's game when strength, endurance, and grit are required. Four teams, four men to the team, representing the Hoopa, Orleans, Requa and Karock tribes of Indians will participate in this event. The two winning teams on the first day of the celebration will contend again on the second day for the championship of the northwest, which means a great honor to the Indian tribe winning.

Among the other dances to be staged are the brush dance, an Indian medicine dance performed only when there is sickness in the tribe and displaying several thousand dollars worth of skins; gold and silver beaded garments, arrows, bows, and feathers. The woodpecker dance, a form of celebrating, in which costumes of white deer skins decorated with thousands of woodpecker scalps are used; the jump dance, given primarily by the women of the tribe, for young girls blossoming into womanhood; and the feather dance, another celebrating dance, in which costumes decorated with every conceivable kind of feather are used.

Adhering strictly to the all-Indian feature and in no sense of the word leaning toward a rodeo, this celebration, from the Indian parade, through the Indian villages, the dances, sports, and games, should prove one of the most unique, interesting, and educational celebrations ever staged in California.

EUREKA, CAL., TIMES 100
OCTOBER 19, 1923

INDIANS PLAN MANY FEATURES FOR EXHIBITION

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SPEAKING, DANCING, FOOTBALL, BUCKING HORSES AND VARIOUS OTHER ENTERTAINMENT

Plans for the monster two day Indian exhibition to be given in Eureka, October 20 to 21, 1923 are being rapidly carried to completion. A force of six men with Theron Worth's truck have been busily at work completing the Indian village at the League Baseball park. This will be the first Indian village in this vicinity for 61 years and should prove deeply interesting, for it is intended to exhibit here the old time way of cooking fish and venison, also grinding acorns into flour, then soaking out the tannin, and eventually boiling them. The cooking vessels are made entirely of grasses and roots, no metal or pottery being used.

The grand ball and public entertainment in charge of Frank N. Parker of Garberville, a member of the Wy-Lackie tribe is progressing well with seats for an audience of 500 people, and floor space for as many dancers.

The music for the occasion will be rendered by Henry Speers of Fresnwater and president of the Loleta auxiliary and member of the Weott tribe of Indians. The principal speakers of the evening will be: Alfred C. Gillis, a Wintoone Indian who is coming all the way from Shasta county and Frederick G. Collett of San Francisco. Gillis was one of the delegates who spent three months at Washington, working for the cause of the California Indians. Not only is Gillis known to hold his audience in tense interest, but he is also a writer of much fame.

There will be other entertainers of local talent. A restaurant is being constructed on the grounds to accommodate the throng, and reasonable prices will be charged.

The Indians' custom teach them that photographs or pictures taken of those while participating in religious dances means certain death before the expiration of 12 moons. For that reason, it is requested that no pictures be taken of the dances. Arrangements have been made to take up all cameras at the door, giving receipt for same which will be returned to the owner upon leaving the grounds.

The world famed bucking horse "Rocking Chair," which has been taken around the world by his handler C. A. Barton, of Sonoma County, in search of a bronco buster who can ride him, will be on hand for a prize if any of the daring young Indian bronco busters care to try their luck at riding him. The wild horse will be well taken care of by experienced handlers, and will in no way endanger anyone.

City Quarterly

EUREKA, CAL., STANDARD 100
OCTOBER 19, 1923

INDIANS GATHER HERE FOR FETE

364

Eureka is already taking on an Indian hue with the arrival this morning of the Hoopa football team, also dancers, stick men and owners of the rare and costly costumes.

A party of Wintoone Indian dancers arrived during the night and is camped near the baseball park.

Since an Indian religious belief is that the dancers will meet death before the expiration of 12 moons if any picture-taking is allowed, all cameras are prohibited and will be taken up at the gate to be returned to owners when passing out after the exhibition is over.

Indians for the Big Exhibition are now on the way from all Tribes in Humboldt, Mendocino, Del Norte, Siskiyou, Trinity, Shasta and other counties.

The parade which begins tomorrow morning will start at 10:30 o'clock.

Program for Saturday

Parade forms 9:30 to 10:30 a. m.

Parade, business streets—10:30 to 11:30 a. m.

Jump dance and others—1:00 to 1:30 p. m.

Bucking horses—1:30 to 2:30 p. m.

Four tribes play stick games (2) 2:30 to 5:00 p. m.

7:15 to 9:15 P. M. Saturday

Feather dance, brush dance, Woodpecker dance, Big-head dance.

Program for Sunday

Bucking horses—10:00 to 11 a. m.

White Deer Skin dance, 11 a. m. to 12 m.

Football game, 2:00 to 4:00 p. m.

Stick game for championship, 4:15 to 5:30 p. m.

Program in Auditorium

Tribal songs, 7:30 to 7:45 p. m.

Speech by Alfred C. Gillis, 7:45 to 8:15 p. m. A Wintoon Indian.

Speech by F. G. Collett, 8:15 to 8:45 p. m.

Dance, 9:00 to 2 a. m.

The line of march will be:

Forming at Eureka Inn, at F and Eighth streets, thence north on F to Second, east on Second to H, south on H to Fourth, west on Fourth to G, south on G to Fifth, west on Fifth to D, north on D to Second, east on Second to E, and south on E to Seventh where the parade will disband.

EUREKA, CAL., TIMES 100
SEPTEMBER 30, 1923

INDIANS PLAN BIG EXHIBITION HERE OCT. 20-21

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DANCES, GAMES, RITES, SELDOM SEEN AND NEVER BEFORE SHOWN IN PUBLIC

In furtherance of the plan for an Indian Exhibition to be held in the Eureka baseball park, October 20 and 21, the committee of 14, comprised of a member from each of the 114 Indian auxiliaries in this part of the state, wil hold a meeting at the Vance hotel, Monday evening at 7:30 for the completion of arrangements.

This promises to be one of the most in the remote sections, will be given Many of the historic Indian dances and games, heretobefore seen only in the remote sections, will be given at the league park in Eureka for two days. The meet will also take on some of the aspects of a rodeo in which the young Indians will display their riding skill.

ARRANGEMENTS COMPLETE

Arrangements have already been made for the use of the baseball park and in the event of rain some of the dances and Indian rites will be held in the Sequoia auditorium. The move to hold the exhibition here originated at the Indian convention held at the Eureka auto park last month.

More than 1,000 Indians of Northern California are expected to participate in the event, the program of which will be outlined at Monday's night's meeting.

EUREKA, CAL., TIMES
OCTOBER 20, 1923

Indians In Parade on Streets At 10 A. M.

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Indian Village at Ball Park Complete as Relics Are Received

SATURDAY, OCTOBER 20

9: to 10:30 a. m., Indian parade forms, E street between Eighth and Ninth.

10:30 to 11:30, parade through the business section of Eureka, ending at Sequoia park.

1 to 1:30 p. m., Indian Jump dance at Sequoia baseball ground.

1:30 to 2:30 p. m., Riding exhibition by Indian Braves on bucking bronchos.

2:30 to 5:00 p. m., Two Indian stick games played by four tribes; more thrilling than football.

SATURDAY EVENING

At Sequoia Park and Baseball Grounds.

7:15 to 11 p. m., four Indian dances, the Feather dance, woodpecked dance, brush dance, and big head dance.

THE LINE OF MARCH

Forming at Eureka Inn, at F and Eighth streets, thence north on F to Second, east on Second to H, south on H to Fourth, west on Fourth to G, south on G to Fifth, west on Fifth to D, north on D to Second, east on Second to E, and south on E to Seventh where the parade will disband.

Many auto loads of exceptional Indian relics were received yesterday and last night at the offices of the Indian exhibition committee here, and others arrived this morning from Del Norte, Orleans, Happy Camp, Hoopa, Requa, and the far-away Wintoone tribe at McCloud, Shasta County.

Each auto load of relics is accompanied by the owners of the relics and the dancers who will appear in the exhibition. They are arriving every hour.

Keen interest in the exhibition is beng manifested by the public and the bleacher are xepected to overflow very early. Standing space has been fenced off to accomodate 3,500 people in addition to the seats in the grand stand at the Eureka league baseball park.

LEAVE CAMERAS BEHIND

Those wishing seats should come early and all should leave their cameras at home, for it is the religious belief of the Indians that those participating will die before 12 moons if their photographs are taken at the dance.

Eating accomodations for 1,000 people have been provided at the grounds.

The Indian village is entirely completed and each section will be filled with different exhibits to which all are admitted free to view but not to handle. All things are in readiness and the parade and exhibition will go off with a bang this morning.

PARADE TODAY

Only Indian music and drums will be heard during the parade.

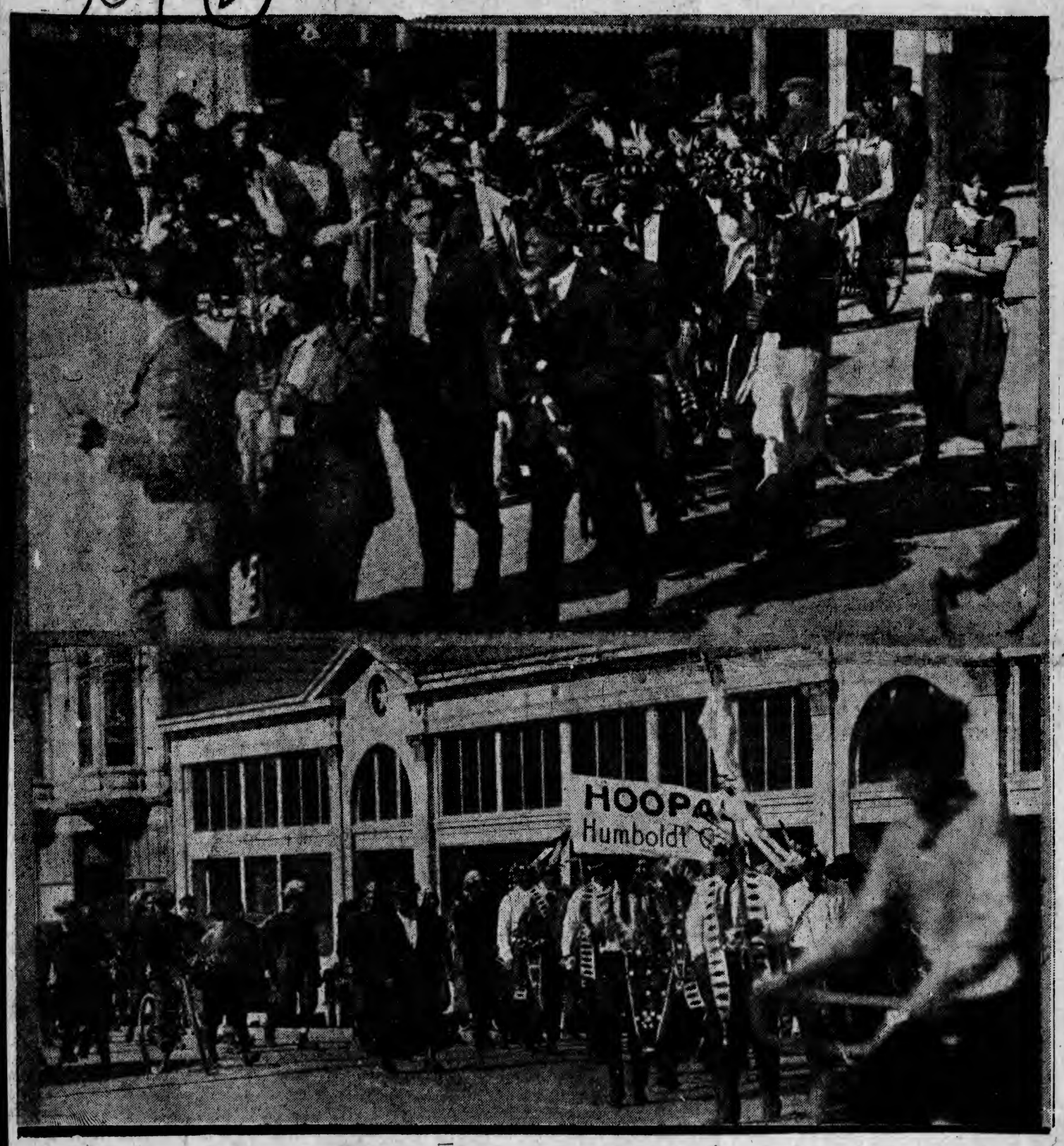
Names of the horses which will be ridden during the rodeo include those of some famous animals. They are as follows: Rocking Chair, Little Jeff, Baldy Snorts, Corkscrew Girl, Little Wonder, Tango Anne, Sometime White Hope, Prohibition, Grave Digger.

A strong fence has been provided to keep the outlaw horses off the crowds.

EUREKA, CAL., STANDARD
OCTOBER 20, 1923

Indians Of Three Counties Parade In Eureka

364 (2)



Preliminary to the two-day exhibition which began at the baseball grounds this afternoon, Indians from Siskiyou, Del Norte and Trinity counties paraded through the business section of Eureka. Their unique dress and peculiar chants attracted a large crowd of onlookers. The photographs were taken during the parade today.

EUREKA, CAL., TIMES
OCTOBER 21, 1923

Indians To Give Full Program at Park Today

3642

Football Game to Be Feature of Afternoon; Dances and Riding Exhibition

SUNDAY, OCTOBER 21.

10:00 to 11:30 a. m., Bucking Bronchos riding by Indian Braves.

11:00 a. m. to 12:30 p. m., Indian stick game for the championship, between winners of Saturday's stick game.

2:00 to 4.00 p. m., Football game, Hoopa Indians versus American Legion.

4:15 to 5:15 p. m., Dance of the white deer skin.

SUNDAY EVENING

In Sequoia Auditorium.

7:30 to 7:45 p. m., tribal songs.

7:45 to 8:15 p. m., Speech by Alfred C. Gillis, a Wintoon Indian.

8:15 to 8:45 p. m., Speech by F. C. Collett, executive representative.

Speeches by Eureka people.

9.00 p. m., to—Monday morning, Dancing.

Indian "red men," the only original Americans, the people who owned this entire continent before Christopher Columbus bumped into it in quest for the mythical "Northwest Passage are now in possession of the city of Eureka. They have captured it temporarily and have established their stronghold at Sequoia Park, beneath a remnant of the mighty redwood forest through which they once roamed at their own free will and pleasure.

WHITE DEER SEEN

Yesterday morning they opened a two-day celebration here with a parade that was unique in the annals of history. Never before had so many of the bronze colored braves and princesses marched in a parade before the "White Brother."

Hoisted on a tall pole and carried at the head of the marching column was the skin of the white deer, so widely known through story and legend but seldom seen, and regarded by many as mythical. Not until they had gazed upon the snowy white skin could many of the skeptical be convinced that a white deer does actually sometimes exist.

FIVE COUNTIES HERE

Indians from five counties, Humboldt, Del Norte, Siskiyou, Trinity and Shasta, were represented in the line of march, and almost every section had its band of Indian chanters and its Indian "drummerboy" beating time upon the tom-tom.

Yesterday afternoon at the Eureka baseball ground a program of Indian war dances, Indian stick games and expert Indian horse-back riding was given before a large crowd that filled the grand stand. Last night, by the light of the camp fire in the Sequioa Park, such famous and historic dances as the big head, the jump and the white deer skin, were given.

This morning at 10 o'clock the second and fullest day of the exhibition will open. Today and this evening a more complete program than was possible yesterday will be given. Many of the dances and features of today's program have never been shown in civilization.

This afternoon there will be a football game between the Indian eleven many of whom are college graduates, and the Eureka American Legion team.

The Indian village, containing treasured relics held priceless by the Indians, many of them guarded carefully for centuries, will be an attraction for the visitors this morning. Most of the village will be moved for the football game.

F. A. Collett, who is managing the exhibition, is a representative of the Indians in their efforts to collect money due them from the United States government on an agreement made between the western tribes and the government 71 years ago.

In 1852 the government and the Indian chiefs of the various tribes signed an agreement by which the government agreed to pay the Indians for their lands on condition that they stop their war-like attitude toward the white settlers.

The agreement has been kept in Montana, Nevada and Utah, and the Indians have been paid, either in money or land. In California, however, the Indians claim that no settlement has ever been made, and the debt to the California Indian tribes is said to represent at the present time, the enormous sum of $150,000,000. The Indians are hopeful of collecting this sum when congress and state assemblies convene next fall.

Achomawan

1928

OAKLAND, CALIF.—TRIBUNE
MAY 27, 1928

83

Pitt River Indians

The writing of Dr. C. Hart Merriam upon the Indian life of the west, and especially of California needs little comment or recommendation. For many years he has been working with these aboriginal inhabitants of the land, studying their ways of living, and their beliefs and attempting to aid them. He has written many books upon this, his favorite subject. But probably none are any more interesting than his latest work, An-Nik-A-Dell, the history of the universe as related by the Pitt River Indians. The tales were given Dr. Merriam by Istet Woiche, leader and keeper of the records of the Modesse Indians, a branch of the Achomawan family. The tales, which are more than mere stories with the Indians, being an exposition of their beliefs, tell the story of An-Nik-A-Del," a kindly divinity who went about through the air doing good. They tell how he discovered another world but was killed and came to life again. There are included the tales of Edechewe, the Traveler, who, through his magic powers, managed to overcome the demons of evil; Ah-mahl the flower maiden; of Jamul the coyote man, one of the great cultural heroes of the California redman, who was greatly gifted with powers and magic and who was accompanied by the Raven Doctors who brought Jamul back to life again every time he was killed. The stories are fascinating and cause the reader to wonder at the development of such sublime thoughts and beliefs in such primitive peoples as the California Indian. One is made to ponder over how the great creation story could have originated wherein is told of how the earth was made from ocean foam and came to be inhabited by strange beings half animal, but with human characteristics. The story tells how the Sun-woman and Moon-man were taken from the western ocean to the far east; of how the animal people dominated the earth for a thousand years only to be turned into real animals when the first real people arrived upon the scene.

The mythologies of the California peoples, according to Dr. Merriam, go back much farther than those of the people of Europe and Asia, for they tell of the doings of the first people, the Animal People. They tell of the darkness that enveloped the earth; of the search for fire; of hunting exploits and adventures; of battles with monsters and evil spirits; of personal attributes—such as physical prowess, kindliness, selfishness, and their consequences; of amazing supernatural powers, of the destruction of the First People by flood and otherwise; of the great transformation into animals and finally the creation of the first real people, the Indians. The Pitt River Indians have lived so close to nature for so many thousands of years, and have been on such intimate terms with nature, that they, in their minds, form a part of nature. They endow animals with attributes and reason similar to their own, and recognize in them a kinship of activities, relationships and powers.

To anyone interested in beginnings and folklore the present work will be intensely interesting.

("An-Nik-A-Del," by Dr. C. Hart Merriam: Boston; Stratford Company. Price $2.)

Sacramento Bee - May 12, 1928.

OF BOOKS

Pit River Indian Folk Tales Are Transcribed By Dr. Merriam

An-nik-a-del, by Dr. C. Hart Merriam. The Stratford Company, Boston. $2.

An-nik-a-del is "The history of the Universe as told by the Indians of Northern California." Istet Woiche, historian and leader of the Modesse or Pit River Indians, has been a friend of Dr. Merriam, the naturalist, for twenty years and during that time has told him the stories which his tribe has handed down from generation to generation through thousands of years.

These fascinating stories are to the Indian what religion has been to the white man. They are the Indian explanation of the Universe and how the earth came to be peopled. As this is one of the best known tribes of Superior California, the myths are doubly interesting to the California reader.

To the Indian all things are now, or at one time were alive. The earth at first was but floating ocean foam. It grew and Tikado Hedache, the world's heart, finally set it in motion—the Indian conception of the earth rotating and the sun standing still, being more correct than that of the white races until a few hundred years ago.

These tales throw additional light on the intelligence of the Indian in his natural state and prove many of his so-called "heathen beliefs" less ridiculous than the superstitions of his conquerors in the days when witch burning was still in vogue.

Karok

1924 - 1928

S. F. CAL. BULLETIN
August 25, 1924

Shasta

INDIANS OPPOSE KLAMATH DAMS

364

YREKA, Aug. 25.—(Special.)—Chief Little Mouse of Fort Jones, famous Indian archer, who will play an important part in the Indian feats show at Yreka Friday, Saturday and Sunday next, is a supporter of the initiative measure which would protect the Klamath river against the construction of large dams.

He is trying to organize a band of Indians to tour the State to let the voters know they depend on Klamath salmon for their food.

S. F. CALL 382
August 22, 1924

364

The Mine

AN Indian up on the Klamath River owns a gold mine. No one knows where the mine is and the Indian won't tell. He lives down by the river and spends very little money, for his wants are few and he is not greedy. But whenever he gets into difficulties and needs a little money, he goes back into the hills and mines enough gold to satisfy his needs. He is a happy man, though some people think him queer.

But he isn't so queer. All happy people have a mine somewhere in their minds where they go when in trouble with the world.

SACRAMENTO, CALIF. BEE
SEPTEMBER 17, 1928

Klamath River Indians Prepare For Tribal New Year's Ceremony

YREKA (Siskiyou Co.), Sept. 17. Allie Davis, medicine man for the Klamath River Indians, will go into the sweat house to-night at Cottemean, near Ishi Pishi Falls, to start the annual New Year's celebration of the Indians.

Until Tuesday night he will remain there without food or water, after which he can have some acorn soup and salmon before starting on the long hike into the mountains to the place where the rest of the ceremonies are held.

No Breakfast.

On this trek, he will be followed by bucks of the tribe and children, the warriors with their bows and arrows. Those who follow the medicine man are not allowed to eat any breakfast before the journey.

Breaking of this law is certain to be followed by dire disaster before the coming of another new year, in the belief of the Indian.

Rites Continued A Week.

The ceremonies will continue throughout the week, coming to a climax on Sunday.

This is the first time that Davis, a new medicine man, has been in the sweat house, and so strenuous are the duties of the office that it is probable that some of the older men will be called upon to complete the ceremonies.

REDDING, CAL.
SEARCHLIGHT—322
August 29, 1924

SISKIYOU INDIANS END PALEFACE BAN AT SACRED DANCE

364 (2)

EUREKA, August 28.—Klamath river Indians will hold a three-day festival here beginning tomorrow, including a public performance of the "White Deerskin dance," an old tribal affair hitherto, given privately on Sugar Loaf mountain.

A feature Sunday will be the decoration of a chief of all Siskiyou Indian tribes.

The gathering is the first effort to unite Siskiyou Indians under one head, a plan which is expected to facilitate presentation of various tribal cases.

Pomo

1904 - 1938

Ukiah Press - June 30, 1905 -

AH, MENDOCINO CO., CAL.: FRIDAY, JUNE 30

FAMOUS INDIAN CASE IS TRIED

This suit brought by Captain Lewis and Captain Dick on behalf of the tribe against T. J. Weldon as administrator was on trial before Judge White Tuesday and Wednesday last. The facts are not disputed to any considerable extent. In 1881 the tribe of indians after which the Yokayo Rancho and Ukiah town and valley were named consisted of scattered remnants living in different rancherias about this valley, in dire poverty.

One of the chiefs or headmen, captains they call them when they render it into English, was Captain Lewis. He became inspired with an ardent desire to better the condition of his people by getting for them a permanent home of their own. First he talked of it in his own family circle, then to the group living at his own rancheria. Late in the winter or early in the spring of 1881 he sent runners to all of the tribe and language summoning them to a dance and council.

They met at his invitation, at the dance house, or "sweat house" on the "Huse Burke ranch" a few miles below town. There he made a long speech, "preached to us" as some of the indians express it. Judging from the fragments of his address that remain in the memories of his hearers and were repeated by witnesses after a passage of nearly a quarter of a century, it must have been a fine example of primitive eloquence.

"My friends, my people," he said, "we should get some land of our own to be home for our tribe for all time. We are treated by the white people as if we were slaves, as if we were dogs. We chop wood, we pick hops, and white man make the money from our hard work. If they get tired of having us on their ranches they can kick us off any time. Let us work hard this year, save all our money, meet again after hoppicking, put all our money together and buy a ranch for a home."

Other captains agreed with him and the whole tribe assented. They held other meetings through the summer to talk it over. Just after hoppicking the entire tribe met in a "brush house" on the river. Captain Lewis again spoke and wound up by spreading a blanket on the ground and throwing $75 into it to "preach" by act as well as word. Men, women and children threw their money into the blanket. When it was counted it lacked $1.25 of $800 and one indian threw in the $1.25.

The money was turned over to Lewis, who asked some of the young men to guard and watch him. Four chiefs: Captains Lewis, Bill, Charlie and Dick (Dick Ruddick) were chosen to attend to the business and were instructed by the tribe to get some white neighbors to assist and advise. Chas. H. Yates was requested to give his help and did so. From J. H. McPeak was purchased about 120 acres of land, including a hop field, for $4500. The land was deeded to Yates who paid over the cash raised by the indians, gave a mortgage for the balance and then deeded the land, subject to the mortgage, to the indians. The deed read "to Bill, Charlie, Lewis, Dick (all indians) and their tribe." All the witnesses connected with the transaction, both whites and indians, swore that it was the intention that the land should be owned by all the tribe as a tribe for a home for all time—not by any individuals. Having no money, no teams, almost no tools, the indians worked the land as best they could the first year. Carried hop poles out on their shoulders, all labored together without pay.

Their first hop crop sold for 40 cents a pound, and realized enough to pay off the mortgage. To have a little money for necessaries they borrowed about $400 from Yates and divided it among all the members of the tribe share and share alike. They sent for all the members of the tribe, even out of the county for some of their blood who had strayed away. Children of white pioneers, who through indian mothers were related to the tribe, were welcomed back to their mothers people.

They have built comfortable houses, have a school house, and a burying ground on the ranch. They have transacted outside business always through a white agent. Since getting out of debt they pay wages to all who do the farm work. Those who do no work get no money. Once, recently, they took from their agent $200 of the tribal fund or "company's money" as they term it, and divided it share and share alike among all the tribe.

For several years past F. C. Albertson has been their white agent, and has been paid a salary for his services. He sells their crops of hay and hops, collects and cares for the money. Whenever one of the tribe dies his coffin is purchased from the tribal funds. They have built a hop kiln and purchased all necessary farm machinery. All labor is now paid for in cash. The families build houses and live on the ranch, rent free. All go out to work where they please, and return to the ranch as home, when out of a job. Occasionally they lend money to Indians to help them along, even to those not belonging to their tribe. From the "company money" they once loaned quite a little sum to Chief Tack of the Hopland tribe, who faithfully repaid it. Within the last few years two of the four chiefs named in the deed have died. About two years ago a member of the tribe was murdered. The daughters of the two dead captains seem to be suspected by the other Indians of complicity in the crime, and this has led to dissensions. These daughters left the ranch, saying that they were driven away. But all the witnesses testifying say that they were not driven off and have the right to return and live on the place if they choose. The daughters of the dead captains, Charlie and Bill, sought the legal advice of the white man.

Mr. Weldon was appointed administrator of the estates of the deceased chieftains, and it is claimed that the tribe has no legal entity or existence, is not a corporation, or other body or association capable of holding real estate under our law; and that the land in law belonged to the four chiefs named in the deed, and therefore one quarter thereof and one quarter of the money now in Albertson's hands, (about $2600) belongs to the estate and heirs of each of the dead captains.

The two living chiefs, on behalf of their tribe, brought this suit in equity to have the land and money declared to be held in trust for the benefit of the tribe. Their testimony was directly against their own personal and individual interests and in favor of their tribe.

They said they owned no more interest in the land than any other member of the tribe, and that the dead chiefs never claimed to own any more in their lifetime. On the stand they appeared to be far above the average in natural intelligence, and experienced attorneys say they never saw men make better witnesses. Mr. Albertson testified that he always understood he was acting for the Indians as a whole tribe, and that the dead chiefs had told him that they held the land for the tribe as a whole, that it was owned in common. He said that when he rendered his annual statement and made settlement as agent, he sent word when he would be there and met the whole tribe assembled in council at their "round house" on the ranch, and explained and read his accounts to them all together, men, women and children.

By the way, as a matter that will interest some, it might be said that

(CONTINUED ON PAGE FOUR COLUMN FIVE)

FAMOUS INDIAN CASE IS TRIED

(CONTINUED FROM PAGE ONE)

the name of the tribe, which the Spanish have spelled Yokayo and the English Ukiah, sounds more like Yokia or Yokio when pronounced by the Indians.

They are greatly reduced in numbers and steadily growing less, but are proud of their independence and ability to care for themselves. When questioned on cross-examination about government assistance, or having been on the reservation at Round valley, one of them said with a strong ring of sturdy pride in his voice "No Yokia Indian ever went to Round valley."

They now number between 70 and 80. The ranch is probably worth from six to eight thousand dollars.

KIAH, MENDOCINO CO., CAL.: FRIDAY, JULY 14, 19

Ukiah Press

JUDGE DECIDES FOR THE TRIBE

The famous Indian case was decided in the superior court Monday by Judge White and it is doubtful if any recent decision has met with such a popular reception from the people. The decision means that the rancheria is the property of the Yokayo tribe of Indians and the decision of Judge White is worded so that it leaves no doubt as to how he intended it. A full report of this case was published in the issue of two weeks ago. The decision as rendered from the bench and reported especially for the PRESS is as follows:

Dick Ruddock et al vs. F.C. Albertson et al—This is a suit to have a trust declared. The facts very briefly are that a number of years ago the Yokayo tribe of Indians, after due consideration and deliberation of all the members of said tribe, agreed to buy themselves a home. The members of said tribe comprising more than one hundred Indians. This agreement was carried into effect. The Indians of said tribe all contributed to the purchase of the land now in question and helped produce the money now in the hands of their agent, F. C. Albertson. How much each contributed is not known, but all who were able to work contributed. The evidence shows without a dissenting voice that this ranch and its proceeds were to be for the use and benefit of all the members of this tribe; that it was to be for them a home and a refuge, in which all should share equally.

To carry out this intention they sought the advice and counsel of their white friends; the advice and assistance of an attorney was sought to prepare the deed in accordance with the facts. They had elected four of their chief men their captains. The grantees in the deed are Lewis, Dick, Charley and Bill, all Indians, and their tribe. Whatever else this deed shows, it does show what the evidence clearly and abundantly shows, that they wanted this land, not for these captains Lewis, Dick, Charley and Bill, but for this tribe of Indians; and the evidence shows that they wanted it in such form that it could not be conveyed, save by all. The captains acted at all times and at the time of this purchase, and since, concerning it and its products upon the advice of the tribe assembled in council.

The Indians of this tribe and no others bought the land. They have worked it; improved it; have their home there and the money made from the hops and other products of the farm go into a common fund for the benefit of the whole tribe. The two captains, Charley and Bill, in their lifetime, never made any claim as individuals to any part of this land or its products. On the contrary, they always said their interest was that of any other member of the tribe. The two living captains, Lewis and Dick, say the same thing. They never supposed that because their names were mentioned in the deed that that gave them any right superior to that of the hundred members of the tribe.

Here is land worth perhaps $8000; money on hand to the amount of about $2600. To the production of this every member of the tribe able to work has contributed ever since its purchase in 1881. Perhaps fifty members of the tribe have each contributed as much as either Charley or Bill, and always with the understanding on the part of all of them, without a dissenting or disturbing voice, that this was for the benefit of the whole tribe.

The history of the tribe of Indians for almost a quarter of a century is the story that they have written and wrought in this home-making for the tribe, and is this struggle and toil to end in the tragedy and ruin which this action seeks to avoid? If so it would indeed be a sad commentary upon our law and its administration; for I have never yet, either in practice or in the books, seen a case where the equities were so masterful on one side as this. I feel sure that any court of equity would feel shocked to be compelled to deny the plaintiffs what they ask. I have examined most of the available authorities that were used on the oral argument, and the conclusion I have reached is that the captains held the land in trust for the tribe, and that they hold all moneys in the hands of F. C. Albertson, as their agent, in trust for said tribe. The relief sought will be granted.

WHITE, JUDGE.

HEALDSBURG, CAL. TRIBUNE
MARCH 17, 1923

INDIANS REJOICE AT POW-WOW PLAN

364

There is general rejoicing among the members of the six tribes of the Poma Indians as a result of the announcement just made by the executive committee of the Mendocino County Fair Association at Ukiah, that the Second Annual Yo-Kaya Pow Wow, the big fair and Indian spectacle, is to be held this year from September 22d to 29th, both dates inclusive.

Every buck, squaw and papoose from the waters of the upper Klamath to the lower Russian River country, and from the highlands of Lake county to the moorlands of the Coast, will harness their best horses and start toward Ukiah for the big Pow-Wow, to be held during the fullness of the Harvest Moon.

The Yo-Kaya Pow Wow is the great feast in honor of the Poma Indians at Ukiah each year by their Paleface brothers. Nothing quite so stupendous and magnificent has been attempted in many years. Eight days of feasting and dancing are on the program and joy unalloyed permeates the heart of the Red man of northern California, at the contemplation of what is in store for him.

Around the camp fires, they will make new friends and renew old acquaintances—chant the prayers and repeat the legends of their forefathers—dance the religious dances taught them by their mothers and between times, speculate on how many moons must pass before the lawmakers at Washington vote the payment of the Indian claims, based on treaties that date as far back as 1853 and aggregating millions of dollars.

The Poma Indian believes that he originally sprang from the Plumed Quail family. In fact, to the Pomo Indian, "Kaya" means both "Plumed Quail" and "People." Away back in the hazy past, the Indians of this section of the country were known to their numerous brothers to the northward as the "Yo-Kayas' or "Southern Quail People."

This information was vouched by an old Indian, who was formerly a chief of his tribe. He explained that to this day, many of the Indians indulge in the practice of eating worms, out of deference to the memory of their forebears, the Plumed Quails. No Pomo Indian family of a few generations ago was without its "worm squeezer," which consisted of a long, sharply pointed stick, made of willow or birch. The Pomo Indian does not believe in work wherever there is any practical subterfuge. Instead of using a pick and shovel to drag forth the unwilling worm from his earthern rest, John Poma merely drives his "worm squeezer" into the earth from 18 to 20 inches deep, and then starts a rythmatic circular movement at the top of the stick. Presently every worm within a radius of several feet finds his resting place has suddenly become too crowded for his bodily comfort, and he seeks more generous breathing space on the surface of the ground. Once he pokes his head from beneath the lower covering, disaster, in the form of nimble Indian fingers overtakes him.

There are many quaint Indian customs that will be demonstrated to the thousands of visitors who visit the Yo-Kaya Pow-Wow this year.

AGED INDIAN CHIEF DEAD.

Washn Star — May 26, 1904

Charles Penio, Head of California Tribe, Reaches 107 Years.

A dispatch from Ukiah, Cal., says: Charles Penio, the oldest chief of the Ukiah tribe, is dead at Cox ranchero and the Indians are celebrating a death feast. Penio was 107 years of age and ruled the Ukias long before the white settlers arrived and the death of many whites lies at his door. He was judge and jury for the tribe, but was deposed about twenty-five years ago for killing Sam Warden. He was buried in Indian style with his pony and war implements.

Great Spread of Canvas to Shelter Displays at San Carlos

INDIANS ARE HUMORED

Mendocino County Natives to Have Village on Fair Grounds

Those who attend the Peninsula Pageant of Progress and Fair which opens today at San Carlos, will see the biggest spread of canvas ever attempted. The main exhibits palace is a specially constructed tent 1000 feet long and 100 feet wide. Some idea of its immensity may be gained when it is considered that the average large three-ring circus tent is held up by three or four main center poles. There are thirty of them in the exposition tent.

The Indians from Mendocino county, who have built a village according to specifications handed down from generation to generation, and will live on the fair grounds, are temperamental. The exposition officials have found this out. They can only do this by the first quarter of the moon, and that by the last quarter. It takes a high tide to get them to do one thing, and a low tide for another. Talk about superstitious—oh boy!

The club women have established a record at the exposition in that the building they have put up at their own expense is the most completely equipped of all the exposition structures. Everything is there for the comfort and entertainment of femininity. Even to a nursery with trained nurses, where the kiddies can be left and mother go off without a thing on her mind except her hat, to enjoy the sights. A guarantee goes with the check that the kiddies will be returned in the same, or better condition, than when received.

Sf Chronicle May 26, 1925.

Poma Indians Will Appear in Pageant

Chief Sully-y-Carm, head of the Poma Indians from Mendocino county, is as fine a type of the American Indian as can be found. He is a highly educated Indian and has brought with him the same high type of braves and squaws from his reservation. The Indians will play an important part in the pageantry and also will give a dance lasting ten days, which is one of their religious ceremonies of the old school of the days of long ago.

GUERNEVILLE, CAL., TIMES
May 23, 1924

Indians of the Russian River

364

(Extracts from Publications by the U. S. Department of Ethnology, by C. R. CLAR.)

Before the white man came, small unorganized bands of Indians wandered through the Santa Rosa Valley, down the Russian River, and along the seacoast. These aborigines called themselves Pomo or "Earth People," because they believed that their ancestors sprang directly from the ground. Our Sotoyome Indians derived their name from an old Spanish ranch owned by Santiago. Sotoyome is simply an Indian corruption of Santiago. Indians about the River's headwaters were called Kai-Pomo; those nearer the sea were called Katai-Pomo. Many and bloody were fueds between these inter-tribal divisions.

It is a mistaken idea that Indians of this district would not fight. It was because they were so powerless before the weapons of white invaders (incidently, Americans were most ruthless conquerers of the Red men) that their submission appeared cowardly. Most of the permanent village sites were in the Valley, at Sebastopol, Healdsburg and other places. There was also a village at the River's mouth. Dense forest at Guerneville allowed it to be only a camp site, called Ciyole, "shady place". Tribes were quite democratically governed. The influential bucks elected by popular vote a peace chief (shell-man) and war chief (arrow-man). Upon the peace chief's decease, the war chief usually succeeded him in office.

Life was easily sustained in this district. Salmon were snared and speared. Mussels and abalones were gathered from Fort Ross (Madehuinui) to far south along the coast. Game, including elk, was plentiful. But grizzly bears terrorized the people, especially squaws and children, who were told that if they were evil during life they would surely be changed to a bear or a rattlesnake after death.

Arrows were made for game hunting and for war. War arrows were of a single shaft tipped with a flint head. Game arrows were jointed buckeye slips with no other than a hardened point. These arrows usually contained three joints, the middle joint being displaced for close shots.

Other foods than fish and game were ground squirrels, moles, berries, tar weed seed, wild oats, chestnuts, acorns, yellow pine bark, various roots, kelp, which was chewed all day, and buckeye balls, steamed underground to extract poison. Manzanita cider was the chief beverage.

Clothes were composed of woven shreds of redwood bark or elk hide tanned by solution of brain water. Very few Indians wore any footgear. However Moccasins of elkhide were occasionally used. Oddly enough there were no canoes upon the Russian River. This is the most outstanding feature of inferiority of the Pomos.

Dialect differed greatly among the various groups. There were at least three distinct languages. There were no definite place names except village sites. But each person's physiographical knowledge of the country was remarkable. Every stone and tree seemed imprinted upon his memory. Naturally, there were many odd superstitions and customs. Graves were dug so that a corpse would lie with its head to the south. Often an old man would dig his own grave and visit it each day for months before his death. Unlike other tribesmen, the old Homo bucks became veritable slaves, governed by squaws, who delighted in their unusual superiority.

To the native there was one Divine Power, called Chakalle, "Great One Above". They feared many lesser devils, including Shillaba Shiltoats, a tattered giant who gobbled up women and chidren-- so the men said.

Any bargain, no matter how one-sided, was always concluded. But the loser often avenged himself by murdering his shrewd customer. The early whites soon learned to be sure that an Indian was satisfied with the purchase price of an article.

Like almost all natives of America the Pomo Indians were friendly to the whites. But it must be remembered with shame that in many cases the early Californians did not return the feeling of reciprocity.

This is another story best illustrated in the secularization of Calfiornia Missions.

STOCKTON, CAL. RECORD.
April 11, 1925

Indian Tribes I Have Known:

POMAS

By W. E. Wilde

THIS is not a story of Indian life in the style of Fenimore Cooper, but just a glance at some tribes of Northern California, now extinct; also the remnant of one tribe which was distinguished by the possession of some esthetic gifts, and also in other ways far excelling all the other tribes in North California.

It was the opinion of specialists like Powell and Powers, that California and Oregon once had a population more dense than any other part of the United States, and that more Indians had been destroyed than were then (1876) living in the rest of the United States.

Powers affirms that at least 700,000 Indians once lived in California, but that nineteenth century civilization had swept the majority away. The sad reflection was made, that no white men, whether Franciscan Friars or Spanish officials with their superiority, had ever lifted any Indian tribe to a higher plane.

Kit Carson was in the San Joaquin in 1829, and tells us there were thousands of Indians in Napa valley. Yet in 1859 he could not find one-tenth of them. In 1877 there were not fifty Indians in that valley.

All these tribes were as low down as humans could be, and more so on the Coast. If the tribe living near Point Reyes when Drake came, were a type of that time, in 300 years they had sunk as low as possible.

One of the most remarkable facts about California Indian tribes was that each little rancheria spoke a

(Continued on Page Three)

wore no clothes, not from poverty or lack of materials, but from sheer indifference; men who daubed their bodies with red and black paint, and women who tattooed. It need not be said these people did not grow any food. They had no boats; they did not hunt big game, or ride on horseback. The writer has known men who saw them cut down small trees with stone axes and burn down oaks in order to get their acorns.

They were poor. They had no religion, morals or traditions, and seemed to impartial explorers, like Vancouver, to be among the lowest types of humanity — less than beasts.

Yet they were living in a country as mild as that of Greece and in the latitude of Athens and Smyrna. Bancroft asks why they should have sunk so low and reflects that 2000 years before, a few people in Athens had reached the highest development in philosophy, literature and art, left an enduring name; an absolutely perfect language, and beloved ruins of their "city of the violet crown."

These poor people of the California coast spent all their time in procuring some miserable food. They were generally ugly and nearly black, lazy and unwarlike. Of course, sometimes they had to fight, and once at least drove back some Spanish soldiers led by M. G. Vallejo. But they had no tomahawks, nor did they torture or scalp enemies. They did not even smoke the pipe of peace, or of the council.

The Pomas, a Notable Exception

There was one exception — one tribe which was indigenous to the locality around Clear lake and Potter valley at the head of the Russian river. They are known to us as the Pomas, of many small communities, each with a different language; not in any way like those of their neighbors, the Concows and Wylachies.

There were many independent tribes of this Poma stock in the valleys of Lake and Mendocino counties. Each had a distinctive prefix to the word Po, earth, and ma, people, as Usal Poma of the Usal Creek; Shelbane Poma, neighboring people living in the Sherwood valley, others lived in Potter and Redwood valleys. Some lived at Stewart's Point, and near streams and lakes, and on streams issuing from Clear lake to the Coast, as at Gualala.

They were a tribe unique in many ways. Scholars call them Diggers, but in mentality they are different from all other Digger Indians. They were not influenced at first by white men, not by the fur hunters from the North, or the Russians at Fort Ross, down to 1840, or by Mexican soldiers, or Franciscan Friars.

We cannot trace their history beyond their present valleys. They asked nothing of others, and called themselves Poma Poma, people of the people, of Potter valley. Yet incoming whites drove some away, who, like the Yukai, migrated to Mendocino county, near where Ukiah is now, a peaceful, industrious people who built conical wigwams of slabs of redwood bark.

For food they depended on the extraordinary quantity of fish in the streams and in Clear lake. But down to the end of the nineteenth century, Poma Indians still preferred the acorns and tso clover and wild mustard, and venison, also seeds, roots, bulbs, tule roots, berries and nuts.

A Finer Tribe Than the Others

Pomas physically were a finer tribe than others. The men were tall and powerful, although the women were short and bent with lifelong hard labor. The men gambled, but whatever dancing they did was of a religious nature, for no Indian ever dances for pleasure.

Though now they bury their dead, formerly they were cremated. With the deceased, all his belongings were also burnt, even his arrows and fish hooks, and if the house was not burnt it was moved to some other place. But on the breast they put a basket which contained some

This kind of basket depends upon its texture, the use of resin, particularly that of the nut pine, and some asphaltum. As to the materials used in baskerty, the Pomas used very many. The writer walking, riding and living with Indians, was often surprised at the intimate knowledge they had of every plant in sight, whether for food use or medicine.

They select their materials according to the kind of basket to be made—a course, yet well-made basket for use in the home, or for sale, or whether it was to be a "gem" or heirloom, never to be sold. Generally they used the stalks of the aromatic sumach, fibres of several plants, roots of the yucca, shoots of willows, stems of syringa, tule roots. For baskets for use or for sale they used Oregon hemp, strands of the grape, strings of Indian hemp, Sedge (carox) root-stocks and Ceanothus for its long flexible shoots. The weaver had valuable material. At Little lake they used to collect the roots of the red fir and the digger pine, also of some species of oak. But the willow shoot and slough grass were used by all.

The majilla collects many kinds of materials, takes great care in preparing them for use till in perfect condition. She has no tools to use except a bone awl from some bird or animal, a very personal possession, and buried with the weaver. One other aid she had—her art instinct, her patience and experience. In the opinion of many quite able to judge fairly, the Poma weaver was superior to those of all other tribes.

Gems of Delicate Work and of Unique Design

Beyond her work for all household purposes from the cradle to the grave, caps and mush bowls, ollas and conical burden baskets, the Poma woman had a desire to make something fine, precious — almost sacred—the finely woven and highly decorated small baskets, never for sale, and rarely to be seen—"jewels." These gems of delicate work and of unique design, were often made round the upper lake. Now the majilla collected the brightest and choicest materials to match her unequaled work. These were chiefly of feathers, wampum and abalone. Here were the red scalps of woodpeckers, upright black plumes of the valley quail, there orange from the oriole and green from the mallard duck, yellow from the meadow lark, blue from the bluebird. Here also was redbud (millay) and fern strings from Adiantum, but if ever there was need of strength she would use the squawberry (Rhustribola), white and black threads for lines and stripes, everything she had of value was ready to be used, even her money the wampum made from clam sheels.

With few exceptions the finest baskets ever made were the work of the Gualalas (Walhallas). They lived about twenty miles above the mouth of the Russian river. They had fine physiognomies, prominent features and unusually strong bodies.

Had Innumerable Patterns and Designs

The Pomas had innumerable patterns and designs, not drawings by other people, for they could not read or write. To them it was enough to see. There were the rain clouds, the mountains, birds, beasts, fishes, the design on the skin of the rattlesnake, and its coil.

People often say, "I don't see where they got their designs!"

That is quite likely, but the weaver found inspiration everywhere. In the clouds, lizards, plants, peaks of mountains, the fins of fish and wings of birds, then they were conventionalized to suit herself.

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Such work can never be duplicated. It is exceedingly strange that any people, with such heredity and environment, in so secluded a place, so remote from every kind of civilization and without any outside resources, should develop such an art and cherish it. It was not the demand of a necessity, but the pursuit of an "ideal."

dom of the Seas—
On Land
on those rare occasions when you do
slide into second—it's a simple, effort-
less movement—thanks to the new
Paige-Jewett clutch and transmission.
Velvet smoothness at this vital point!
Balloon tire ease is improved by new
construction. You ride
only of a

CALIFORNIA WERE POMAS OF NORTH COAST, DECLARES WILLIAM WILDE

(Continued From Page One)

different language not understood by near neighbors, and not merely a dialect of one perfected language.

So also they differed radically in local customs, as for instance the Indians at Monterey shaved their heads, while near Santa Barbara they wore their hair long and took pride in its length.

Up to 1840 the interior of California was unknown to white men, at least it was north of San Francisco. But when the pioneers entered Northern California they met Indians of whom less was known than of any others in the United States.

Built No Houses, Wore No Clothes

They found a numerous population lacking well nigh everything. A people who built no houses; who wore no clothes, not from poverty or lack of materials, but from sheer indifference; men who daubed their bodies with red and black paint, and women who tattooed. It need not be said these people did not grow any food. They had no boats; they did not hunt big game, or ride on horseback. The writer has known men who saw them cut down small trees with stone axes and burn down oaks in order to get their acorns.

They were poor. They had no religion, morals or traditions, and seemed to impartial explorers, like Vancouver, to be among the lowest types of humanity — less than beasts.

Yet they were living in a country as mild as that of Greece and in the latitude of Athens and Smyrna. Bancroft asks why they should have sunk so low and reflects that 2000 years before, a few people in Athens had reached the highest development in philosophy, literature and art, left an enduring name; an absolutely perfect language, and beloved ruins of their "city of the violet crown."

These poor people of the California coast spent all their time in procuring some miserable food. They were generally ugly and nearly black, lazy and unwarlike. Of course, sometimes they had to fight, and once at least drove back some Spanish soldiers led by M. G. Vallejo. But they had no tomahawks, nor did they torture or scalp enemies. They did not even smoke the pipe of peace, or of the council.

The Pomas, a Notable Exception

There was one exception — one tribe which was indigenous to the locality around Clear lake and Potter valley at the head of the Russian river. They are known to us as the Pomas, of many small communities, each with a different language; not in any way like those of their neighbors, the Concows and Wylachies.

There were many independent tribes of this Poma stock in the valleys of Lake and Mendocino counties. Each had a distinctive prefix to the word Po, earth, and ma, people, as Usal Poma of the Usal Creek; Shelbane Poma, neighboring people living in the Sherwood valley, others lived in Potter and Redwood valleys. Some lived at Stewart's Point, and near streams and lakes, and on streams issuing from Clear lake to the Coast, as at Gualala.

They were a tribe unique in many ways. Scholars call them Diggers, but in mentality they are different from all other Digger Indians. They were not influenced at first by white men, not by the fur hunters from the North, or the Russians at Fort Ross, down to 1840, or by Mexican soldiers, or Franciscan Friars.

We cannot trace their history beyond their present valleys. They asked nothing of others, and called themselves Poma Poma, people of the people, of Potter valley. Yet incoming whites drove some away, who, like the Yukai, migrated to Mendocino county, near where Ukiah is now, a peaceful, industrious people who built conical wigwams of slabs of redwood bark.

For food they depended on the extraordinary quantity of fish in the streams and in Clear lake. But down to the end of the nineteenth century, Poma Indians still preferred the acorns and tso clover and wild mustard, and venison, also seeds, roots, bulbs, tule roots, berries and nuts.

A Finer Tribe Than the Others

Pomas physically were a finer tribe than others. The men were tall and powerful, although the women were short and bent with lifelong hard labor. The men gambled, but whatever dancing they did was of a religious nature, for no Indian ever dances for pleasure.

Though now they bury their dead, formerly they were cremated. With the deceased, all his belongings were also burnt, even his arrows and fish hooks, and if the house was not burnt it was moved to some other place. But on the breast they put a basket which contained some little memento. These funeral baskets were ornamented with crude symbols of sun and moon to light him on his journey.

They had few industries beyond the wampum made of clam shells from Bodega bay, some of magnesite, head dresses and ornaments of obsidian volcanic glass. But their great and distinctive industry was basketry. By this industry they are classed with the Navajos as a self-supportinng, skillful people.

Superior Basket Weavers

The Pomas used to say they had no history, that they had their origin there where they lived, and that when they were created they were supplied with food in covered water-tight baskets, and that these had been their models for all their subsequent work.

This kind of basket depends upon its texture, the use of resin, particularly that of the nut pine, and some asphaltum. As to the materials used in baskerty, the Pomas used very many. The writer walking, riding and living with Indians, was often surprised at the intimate knowledge they had of every plant in sight, whether for food use or medicine.

They select their materials according to the kind of basket to be made—a course, yet well-made basket for use in the home, or for sale, or whether it was to be a "gem" or heirloom, never to be sold. Generally they used the stalks of the aromatic sumach, fibres of several plants, roots of the yucca, shoots of willows, stems of syringa, tule roots. For baskets for use or for sale they used Oregon hemp, strands of the grape, strings of Indian hemp, Sedge (carox) root-stocks and Ceanothus for its long flexible shoots. The weaver had valuable material. At Little lake they used to collect the roots of the red fir and the digger pine, also of some species of oak. But the willow shoot and slough grass were used by all.

The majilla collects many kinds of materials, takes great care in preparing them for use till in perfect condition. She has no tools to use except a bone awl from some bird or animal, a very personal possession, and buried with the weaver. One other aid she had—her art instinct, her patience and experience. In the opinion of many quite able to judge fairly, the Poma weaver was superior to those of all other tribes.

Gems of Delicate Work and of Unique Design

Beyond her work for all household purposes from the cradle to the grave, caps and mush bowls, ollas and conical burden baskets, the Poma woman had a desire to make something fine, precious — almost sacred—the finely woven and highly decorated small baskets, never for sale, and rarely to be seen—"jewels." These gems of delicate work and of unique design, were often made round the upper lake. Now the majilla collected the brightest and choicest materials to match her unequaled work. These were chiefly of feathers, wampum and abalone. Here were the red scalps of woodpeckers, upright black plumes of the valley quail, there orange from the oriole and green from the mallard duck, yellow from the meadow lark, blue from the bluebird. Here also was redbud (millay) and fern strings from Adiantum, but if ever there was need of strength she would use the squawberry (Rhustribola), white and black threads for lines and stripes, everything she had of value was ready to be used, even her money the wampum made from clam sheels.

With few exceptions the finest baskets ever made were the work of the Gualalas (Walhallas). They lived about twenty miles above the mouth of the Russian river. They had fine physiognomies, prominent features and unusually strong bodies.

Had Innumerable Patterns and Designs

The Pomas had innumerable patterns and designs, not drawings by other people, for they could not read or write. To them it was enough to see. There were the rain clouds, the mountains, birds, beasts, fishes, the design on the skin of the rattlesnake, and its coil.

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SANTA ROSA, CAL. PRESS DEM
NOVEMBER 17, 1925

Pomo Indians' Customs Traced By College Man

364

Proof that the group of California Indians known as the Pomos, who live along the coast from the mouth of the Russian river to Fort Bragg and inland to Clear Lake, with Ukiah as the center of their activities, had rites and ceremonies which they adopted from the Pueblo Indians of the Southwest, has just been revealed by E. M. Loeb, research associate in the department of anthropology of the University of California, who has been making the Pomo Indians his special study for the past year.

"From my work I have discovered that the Pomo Indians were at the very edge of the Pueblo culture," said Loeb. "Students of the Indians of California previously have never obtained evidence to establish this fact.'

The scientist explained that the Pomo Indians may be considered as a marginal people, a term used by anthropologists to describe a group on the outskirts of a culture center, yet influenced by this particular culture.

"I base my belief that these Indians belong to the Pueblo culture upon certain peculiar customs distinctly characteristic of all Indians influenced by the Pueblo manner of life. The two most important things I have found from my year of study and observation of the Pomos are that these Indians had matrilineal recording and secret societies in which no other California Indians indulged. No other Indians in the state had a matrilineal form of society, and only with the Pomos did the family bear the name of the mother instead of the fathers name.

Ancient Customs

"To obtain this information it was necessary to trace many geneologies among the oldest Indians living. As is the case of a society based upon matrilineal recording, the mother was more important than the father, and only in a few instances when the father had performed a great deed did the family adopt the name of the man. The secret societies of the Pomos may be traced throughout the ancient cultures of Indians in both North and South America. One of these secret organizations was for men only, having for its purpose the initnating of young boys into the ways of manhood. The tribal rites resembled those of natives of Australia.

"The other society was for both men and women and when it was established was already hundreds of years old. It sprung probably from the association of medicine men and women. The ceremonies were elaborate and included impersonations of spirits and gods. Dr. Kroeber, in his book, "A Handbook of California Indians,' calls this organization the "Kuksu Cult,' because the chief spirit impersonated was a medicine man of that name. Into the Kuksu ceremonials were introduced later a snake dance, similar to that of the Hopis, and a pole climbing contest like a feat practiced by the Indians at Taos.'

Speak Many Tongues

The California anthropologist pointed out the fact that all the material which he has collected during the past year and which he plans to incorporate in his book on the Pomos dates back before 1870. At that time, he says, the modern ghost dance was introduced into the ritual and surplanted the older Kuksu ceremony. The ghost dance popular since 1870 came to the Pomos from Nevada.

The name "Pomo,' Loeb declared, belongs to the group of Indians who speaks seven different dialects which are all closely related. The name is a linguistic and not a tribal one, but it is the one used by ethnologists, he

SANTA ROSA, CAL.
REPUBLICAN
June 13, 1924

Kah-shi'-ah

COAST INDIANS BUILD SCHOOL

364

Saturday at Stewarts Point, on the coast, the Sonoma county Indian residents of that section will hold a big field day to celebrate the completion of the schoolhouse.

The school is the first Indian school in the county and has been completely built and furnished by the Indians.

The Indians hewed out the redwood logs for the house, as well as splitting the shingles. The redwood material was furnished in the rough by the Wheeler Redwood Lumber company.

A two-room residence for the teacher of the new school is under course of construction by the Indians.

SANTA ROSA, CAL. Republican
NOVEMBER 6, 1925

Pomo Indians Used Pueblo Ceremonies in This County

364

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Were Marginal Race

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"I base my belief that these Indians belonged to the Pueblo culture upon certain peculiar customs distinctly characteristic of all Indians influenced by the Pueblo manner of life. No other Indians in the state had a matrilineal form of society, and only with the Pomos did the family bear the name of the mother instead of the father's name.

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OAKLAND, CAL.—TRIBUNE
OCTOBER 3, 1926

Mentor to Indians

MISS LOUISA CLARK, through whose efforts a schoolhouse, also shown below, was obtained for Indians at Stewart's Point and their education insured. The schoolhouse represents the reward of the woman's untiring work in behalf of the Indians.

364

Indians' Education Made Possible By Untiring Efforts of One Woman

STEWART'S POINT, Oct. 2.—How she struggled to secure funds to build a rustic schoolhouse here for the children of the Kashia Indian tribe was told by Miss Louisa Clark, county superintendent of schools, upon a recent visit to the completed school here.

Three years ago Miss Clark realized that the call of service demanded a school for the remainder of what had once been a powerful tribe. She learned after a survey that about 200 of the Kashias had hidden when the white invaders drove the remainder of them North in the early days. There are about 101 of them at present, mostly in this county. She found it an almost insurmountable task to finance the building, as neither county, state nor federal money is available for Indian school houses.

The preliminary survey showed the tribe scattered, but after a diligent search Miss Clark found the leaders of the tribe willing to aid. She secured the promise that they would leave the women and children on the reservation eight months a year. The government agreed to pay 60 cents a day per pupil after she had had them in school three months. So she engaged an old man and he started teaching them in the open, with only unfinished logs for desks.

Twenty boys formed the first class, ranging in age from 6 to 19 years of age. A San Francisco man gave them a giant redwood tree and from this the Indians cut timbers and shakes for the school house. It is now completed and the Indians are proud of their w rk, according to Miss Clark. There seems to be no prejudice against the younger generation having a white man's education.

SANTA ROSA, CAL.
PRESS-DEMOCRAT
NOVEMBER 7, 1925

INDIAN BURIAL GROUND GIVES UP OLD RELICS

364

FORT BRAGG, Nov. 6.—While engaged in digging sand for the pits and for ballasting the road bed of the railroad of the Mendocino Lumber Company mill, Pete Donohue and others working with him made gruesome and interesting discoveries when, in the progress of their work, they dug into what appears to be an old Indian burying ground. They uncovered beads, arrow heads, portions of an old blanket, a couple of moccasins in a fair state of preservation and a few bones, including the skull of an Indian.

There are many residents on the coast who remember the Indian rancheria on the flat, where at one time, there was quite a settlement. Poker Bill and Lizzie were the last to give up the beach as their home. Lizzie was alive and making her home at a rancheria near Ukiah a few years ago, but she was then very much advanced in years. "Billy Indian," the playmate of the boys of 40 years ago, lives near the county seat and never fails to inquire of the white-boy friends of his early Big River days.

Oakland Tribune
Oct 10. 1926
Pomo Music.

Da

BASEBALL ORIGIN SEEN IN ANCIENT INDIAN SPORT

U. of C. Anthropologists Learn Rules of 'Punkun Hai,' Old Pomo Play.

BERKELEY, Oct. 9.—Can it be that two of America's best loved sports, football and baseball, really had their origin among the California Indian tribes centuries before Columbus discovered America?

Is it so that the game of "Pukun Hai," played in the forest primeval of the Pomo Indians, was at one and the same time the father of football and the mother of baseball, and that the redskinned heroes of centuries ago were really the forerunners of the modern Babe Ruth and Red Grange?

The questions were raised today in the University of California anthropology department, upon publication of a pamphlet entitled "Indian Folkways of the Pomo Group." A description of "Pukun Hai," almost forgotten game of the Indians, in which a laurel knot served as a ball, a stick resembling the modern baseball bat was used and arched goal posters were set at either end of a field a half mile in length, is one of the features of the book, which was edited by Edwin M. Loeb, research associate in anthropology.

OLD INDIANS TELL RULES.

Piecing together bits of information gathered from tottering old Indians who will soon be in their graves, members of the university anthropology department gathered material, the publication of which renders certain the preservation of the folk lore of a race which is practically extinct.

Here is a more detailed description of "Pukun Hai" as given by Loeb:

"Each player had a straight stick some four feet long by an inch and a half in diameter. In more modern times a crooked stick like a golf club was used. The ball was made from the knob that grew under the bark on exposed roots of the California laurel. This knob was cut out and placed in hot ashes for a week or two in order to harden it.

FIELD HALF MILE LONG.

"Goal lines were drawn from one-fourth to one-half of a mile apart. On each of these goal lines two green sapplings were set six or eight feet apart with the tops bent inward and lashed together, making an arch. The object of the game was to drive the ball through the goal defended by the opposing team. One goal constituted a game. If a player had the opportunity he might pick up the ball and bat it like a baseball in the direction of the opponent's goal. As can read-trying to the players' endurance. It was no uncommon thing for players to faint from over-exertion. At the conclusion of the game a plunge was taken in some lake or creek."

LAKEPORT, CAL.—BEE
AUGUST 4, 1926

INDIANS WANT SETTLEMENT OF LAKE CO. LANDS

364

The claims of the Pomo Indians of Lake county for land which they claim the government has deprived them of under an agreement that was not kept, will be laid before the Indian bureau in Washington by Big Chief Horse White Eagle, 104-year-old chief of the All American Indians, as the result of a conference held in Santa Rosa Saturday between the famous Osage lecturer and Tom Johnson, Pomo chief, according to the Press Democrat of Santa Rosa.

Chief Tom Johnson, who is a native of Lake county, born in Lower Lake, has been in Sebastopol the past few months. He spent several days in Santa Rosa with the Big Chief and was assured that the case of the Lake county Indians would be taken up by the government.

"Chief Tom" was also invited by White Horse Eagle to come to Oklahoma next summer and sit in the council of the Osages.

The aged chief, who is visiting the coast, is a graduate of Yale and speaks English perfectly. He is an ordained Presbyterian minister and his word is highly regarded in the cabinet at Washington, being first of the "big four" Indians of America.

LAKEPORT, CAL., PRESS
AUGUST 3, 926

LAKE COUNTY INDIAN CASE PROBE SEEN

364

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Big Chief, an ordained Presbyterian minister, first of the "Big four" Indians of America, whose word is highly regarded in the cabinet at Washington. He is a Yale graduate, who has known every president since Lincoln and has been received by royalty and is a gifted speaker.

OAKLAND, CALIF.
POST ENQUIRER
OCTOBER 19, 1926

Pomo

'IN-LAWS' NOT JOKES WITH CALIFORNIA INDIANS

Prof. E. M. Loeb of U. C. Tells of Pomo Life in His Latest Book

Mothers-in-law, fathers-in-law and relations-in-law generally may not rank above privates in the homes of some young couples of this generation, but they had a lot of authority in California before the coming of the white man.

Prof. E. M. Loeb, research associate in anthropology at the University of California, makes that plain in his book, "Pomo Folkways," just issued by the University Press.

The book constitutes an exhaustive research into the ways of the primitive Pomo Indians that inhabited the coast counties.

SHOWED RESPECT

Young married folk in those days accorded their in-laws much respect, even going so far as to permit their mothers-in-law to wash their faces twice daily for two weeks following the wedding ceremony, Loeb reveals.

Then consider this:

"The married couple averted their faces when they talked with their

(Turn to page 36)

NO DIVORCE

There being no divorce courts in those primitive days, the people concerned generally acted as they thought best, and Loeb recounts one case in which a wife, suspecting that her husband was permitting his affections to stray, resorted to a novel means of punishment.

"The husband had failed to come home for the night and claimed that he had passed the time at the Indian clubhouse. The wife, however, knew better; but she, crafty woman, concealed her suspicions.

WEIRD PUNISHMENT

"In her accustomed mild tone she requested her spouse to lay his head on her lap, that she might pull out the odd hairs in his eyebrows and thus dandify his appearance.

"Unsuspectingly the husband complied with the wife's request.

"Shortly afterwards when the husband entered the sweat house, what an uproar there was!

"Not a hair was left in the eyebrows of the unfortunate man, and his misdemeanor and his punishment stood revealed to the entire tribe."

Adverticement

HOW TO REDUCE
VARICOSE VEINS

Rub Gently and Upward Toward
the Heart as Blood in Veins
Flows That Way

Many people have become dependent because they have been led to believe that there is no remedy that will reduce swollen veins and bunches.

If you will get a two-ounce original bottle of Moone's Emerald Oil (full strength) at any first-class drug store and apply it night and morning as directed you will quickly notice an improvement which will continue until the veins and bunches are reduced to normal.

Moone's Emerald Oil is a harmless, yet most powerful Germicide and two ounces last a very long time. Indeed, so powerful is Emerald Oil that old chronic cases of Piles are often entirely absorbed and anyone who is disappointed with its use can have their money refunded. All druggists sell lots of it.

Advertisement

GOOD HEALTH

(Continued from page 4, this sec.)

relations-in-law of the elder generation.

"The children-in-law did not speak loudly, they talked gently with their parents-in-law.

"The polite form of address was used by the children-in-law."

TO GET ACQUAINTED

The washing of faces, however, was not done as an exhibition of authority but "for the purpose of getting acquainted with the new member of the household."

The newly married couple, Loeb says, stayed first with the bride's parents. If the man's father were a rich man or a chief, they were apt to stay with him.

Despite this continual proximity to the in-laws, however, divorces were infrequent.

CHILDREN WITH MOTHER

"If a man did not agree with his wife he left her. He usually left the children with the mother. If a woman left a man she took the children with her."

Divorce customs differed among various tribes, and the Coast Central Pomo Indians dealt with the situation in the following unceremonial manner:

"If a woman was living with her people and took offense at her husband, she told him to get out of the house.

"If the people were living with the man's family, the husband could order the woman out of the house.

"The children remained in the home where they were at the time of the separation, either with the husband's family or with the wife's family."

NO DIVORCE COURTS

There being no divorce courts in those primitive days, the people concerned generally acted as they thought best, and Loeb recounts one case in which a wife, suspecting that her husband was permitting his affections to stray, resorted to a novel means of punishment.

"The husband had failed to come home for the night and claimed that he had passed the time at the Indian clubhouse. The wife, however, knew better; but she, crafty woman, concealed her suspicions.

WEIRD PUNISHMENT

"In her accustomed mild tone she requested her spouse to lay his head on her lap, that she might pull out the odd hairs in his eyebrows and thus dandify his appearance.

"Unsuspectingly the husband complied with the wife's request.

"Shortly afterwards when the husband entered the sweat house, what an uproar there was!

"Not a hair was left in the eyebrows of the unfortunate man, and his misdemeanor and his punishment stood revealed to the entire tribe."

UKIAH, CAL.—PRESS
MARCH 30, 1927

INDIAN RACES WILL BE HELD EARLY IN MAY

364

Purses Will Attract The Red Men From All Over Coast

COURSE OVER 480 MILES

Marathon Starting At Grants Pass, Oregon Ends In The City

The vaunted endurance of Indian runners will be put to a severe test in the north of bay counties in May, when the longest marathon race ever held will be run over the entire length of the Redwood Highway, 480 miles.

All To Compete.

Prizes totalling $2,000 will be set up for the runners who cover the distance between San Francisco and Grants Pass, Oregon, in the fastest time. According to Harry Lutgens, of the San Rafael Independent, all Indian tribes in the territory traversed by the highway have been invited to participate, and the Wapos and Pomos of Sonoma county, the tribes of Marin county, the Yokayos of Mendocino and Lake counties, the Hoopas of Humboldt and the Klamath Indians of Del Norte, and the Oregon Cavemen of Josephine county, Oregon.

To Recall Old Times.

Ancient tribal customs and celebrations are to be revived in honor

the
Geo
day

of the event. As the runners move through the communities along the Redwood Highway, they will be greeted by their tribesmen with appropriate age-old dances and weird religious ceremonies and incantations.

Fires Will Burn.

Signal fires will herald the approach of the runners at various points along this interstate highway, and the progress of the event will be relayed from one end of the Redwood Empire to the other.

HEALDSBURG, CALIF.
TRIBUNE
MAY 12, 1931

WILL REVIVE POMO INDIAN KUKSU RITUAL

A revival of the 4-day Kuksu ritual of the Pomo Indians of Lake county is being sponsored by Dr. A. L. Kroeber, professor of anthropology at the University of California, and world authority on the California Indians.

"This ancient rite," says Dr. Kroeber, "is one of the most interesting and beautiful of any of the Indian tribes in America. Its origin is lost in antiquity, but there are a few old men of the tribe still living who are willing to reproduce the mystic ritual for the benefit of scientists, and those of the general public who are interested in preserving the fine old tradition.

Dances Little Known

"The Pomo Indians, whose basket weaving has never been surpassed by any tribe, are known all over the world for this handicraft. The beauty of their dances and religious ceremonials, however, are known to only a few scholars, for they have, up to now, been kept in the most rigid secrecy by the members of the Kuksu cult, whose wise men were the only ones in possession of the secrets."

Set For July

The 4-day ceremonial which Dr. Kroeber hopes will be produced about the end of July near Lucerne, in Lake county, is already exciting much interest and it is expected that scholars and students, not only from California, but from all parts of the west, will make a pilgrimage to Lake county during the duration of the festival.

All the varied activities of the Pomo Indians, whose life and manners differed greatly from the other American tribes, will be shown during the presentation of the Kuksu ritual. The dances that will be presented will be supervised by Dr. Kroeber's department of the university to insure the authenticity of every detail. Wm. Benson, hereditary chieftian of the Pomo tribes, who has been quoted extensively in ethnological documents, will supervise the work from the Indian standpoint.

"It is hoped that northern Californians will recognize the rich store of primitive lore that is at their very doorstep," said Dr. Kroeber. "The Pomo Indians are one af the few remaining oases of primitive life existing within easy access of a large metropolitan center. The University of California is vitally interested in awakening the public recognition to this fact."

LAKEPORT CALIF. SEE
MAY 27, 1931

LAKE COUNTY POMO TRIBE TO PERFORM AN ANCIENT RITE

From Anita Day Hubbard, 921 Phelan Building, San Francisco.

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LAKEPORT, CALIF. —PRESS
MAY 21, 1931

POMO INDIANS TO REVIVE OLD RITES FOR SCIENTISTS

Metropolitan newspapers have been carrying news stories to the effect that anthropologists, students of Indian lore and persons generally who are interested in the preservation for posterity of knowledge of the mystic ritualistic dances of the primitive people of the state, are expected to flock to Lucerne some time this summer to witness the revival of the Ancient Kuksu ritual of the Pomo Indians.

While the dates for the staging of the mystic ritual, characterized by anthropologists as having its origin enshrouded in the past so far that knowledge of how it became established is lost, have not been decided upon. Dr. A. L. Kroeber, professor of anthropology at the University of California, who will sponsor the revival, is already making plans for the affair.

Kroeber, a well-renowned authority on the California Indians, will be aided in the presentation by William Benson, hereditary chief of the Pomo Indians. It is expected that the event will take place sometime in the latter part of July.

The ceremonial will last for four days. All of the varied activities of this tribe of California Indians, whose life and customs differ considerably from other American Indians, will be on exhibition during the revival. The ancient dances of the tribesmen, both social and religious in significance, will be presented in addition to the important Kuksu ritual.

"This ancient rite," said Dr. Kroeber, "is one of the most interesting and beautiful of any of the Indian tribes in America. Its origin is lost in antiquity, but there are a few old men of the tribe still living who are willing to reproduce the mystic ritual for the benefit of scientists, and those of the general public who are interested in preserving the fine old tradition.

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HEALDSBURG, CALIF.
TRIBUNE
DECEMBER 24, 1931

SOCIETY NEWS

D. A. R. Present Gifts to Indians

Mrs. E. Cooper, member of the committee of Indian citizenship for Santa Rosa chapter, Daughters of the American Revolution, made a recent visit to the Geyserville reservation, taking gifts and clothing.

The Kashia Indians at Stewarts Point were presented a sewing machine, purchased by the Oakland chapter, as a result of an investigation made by the Santa Rosa chapter, who gave clothing, material and a phonograph.

The Santa Rosa chapter is comprised of women from that city and Healdsburg.

SANTA ROSA CALIF.
PRESS-DEMOCRAT
DECEMBER 24, 1931

East Bay Chapter D.A.R. Sends Gift to Indians

A sewing machine purchased with money from the Oakland chapter of the Daughters of the American Revolution was recently sent to the Kashia Indians at Stewarts Point. This gift was the outcome of an investigation made through the local chapter by the east bay women during a recent visit in Santa Rosa.

The Santa Rosa women added gifts of clothing and material, and a phonograph, thus providing work for the women and entertainment for the entire colony.

The influence of the Santa Rosa Chapter is being felt in widely separated places this year. A fortnight ago Mrs. Stella Forsyth sent a package of gifts to Ohio for Mrs. Marie Allen, California chapters' adopted real daughter of the revolution.

Greetings and Christmas cheer were taken to the County hospital yesterday by Mrs. Mary O. Patchett, representative of the chapter. A Christmas tree decked with tinsel and ornaments stands in one of the hospital wards today because of the interest of the D. A. R. women. Mrs. Patchett and her daughter, Miss Docia Patchett, decorated and presented the tree.

Mrs. John E. Cooper, member of the committee on Indian citizenship, followed a recent visit to the Geyserville reservation with gifts and clothing for the Indians who live there.

OAKLAND, CALIF.
POST ENQUIRER
NOVEMBER 20, 1926

California Indians To Meet in Ukiah

Indians from every section of northern California will gather in Ukiah Saturday and Sunday, November 27-28, to make plans for the future welfare of the American Indians. The session has been called by the California Indian Brotherhood to consider bills now before congress pertaining to Indian welfare work. Representatives of dozens of tribes of redmen will travel over the Redwood highway to the convention.

UKIAH, CAL.
DISPATCH DEMOCRAT
MARCH 16, 1934

Murder Charge is Result of Wine Orgy by Indians

Three Indians, one of them a 17-year-old youth of this city, are in the county jail at Santa Rosa charged with the killing of a Santa Rosa retired contractor. The Ukiah Indian is Herbert Elliott, who has confessed he aided in the murder while under the influence of wine Friday.

The Indians were drinking wine while sitting on the bank of a creek in the Sonoma city and when the man, Percy Dale Eckman, 54, came along picked a fight with him and ducked him in the water. At first Edward Billy, 18 years old and a half brother of Elliott, took all the blame for the killing. Officers, however, found the blood-stained clothing of Elliot and another Indian named Byron Tillotson of Sonoma county. Armed with this new evidence the officers confronted the trio.

Tears streamed down young Elliot's cheeks as he confessed that he, his half brother Billy, and Tillotson were equally guilty of murdering the white man. He told how the trio bludgeoned Eckman with heavy clubs and then dragged his senseless form into the stream.

Billy, said to be of the Hopland Billy family, who confessed Saturday, attempting to shoulder full blame for the slaying, told officers that his story was told in an effort to shield Elliot. In a new confession he corroborated Elliot's statement that all three had a hand in the killing.

Tillotson, accused by the half brothers as having struck the first blow that felled Eckman, still denied that he was implicated, although he was face-to-face with Billy while the latter repeated the entire story of the murder Saturday.

According to the story told by Elliot, and later corroborated by Billy, Elliot had been thrown in the water by Billy and Tillotson. When he climbed out on the bank, Elliot said, he dared the others to throw Eckman into the stream. They seized the contractor, whom, they claimed, had been drinking wine with them, and hurled him into the cold water.

Eckman became ired, and, on returning to shore, started to swear and strike at Tillotson, the youth declared. Tillotson then hit him on the jaw, knocking him off his feet, according to Elliot.

"While he was sitting there, each picked up a club and started to beat him on the head.

"I stood on one side and Billy stood on the other, and we hit him several times," Elliot was quoted. "Then Tillotson grabbed a club and beat him on top of the head. We all hit him."

Billy then dragged the senseless body out into the stream. Elliot aided when his half brother asked for help, but quit after helping drag the body only a few feet, he said. Billy continued, dragging Eckman over the riffles to a pool about three feet deep, where he left the body.

Sobered by the realization that they had killed a man, the three Indians started to quarrel among themselves, Elliot said. The half brothers blamed Tillotson for striking the first blow, and he, in turn, blamed the others for throwing Eckman into the water and later attacking him with clubs.

Several blows were struck before the three finally separated, Tillotson returning to his home at 10 Iowa street, where he was later arrested, and Elliot and Billy going to the Martin Huff cabin, near the racetrack, where they were captured.

As his first official act, Sheriff Harry Patteson today signed a complaint charging Byron Tillotson, 26, Eddy Billy, 18, and Herbert Elliot, 17, with the murder of Percy D. Eckman in Santa Rosa creek Friday.

The three were immediately arraigned before Justice of the Peace Lucien E. Fulwider. Elliot was certified to the juvenile court. The others will face preliminary hearing at 10:00 o'clock Monday morning.

LOWER LAKE, CALIF.
CLEAR LAKE OBSERVER
FEBRUARY 5, 1936

NEW INDIAN RANCHERIA SITE PICKED BY FEDERAL AGENTS ON CACHE CREEK

364

One Hundred Forty-Three Acres on South Bank Of Stream Has Sacramento and S. F. Approval; Washington to Act

Other Options to Be Closed In The Next Few Weeks is the Report From Capital

A recommendation for the purchase of property lying along the south shore of Cache creek, near the Lower Lake highway bridge, for use as a new rencheria for Lower Lake Indians has been made to the department of Indian Affairs of the Department of the Interior at Washington by the San Francisco agents of that federal division, according to a message received by The Observer from Sacramento, yesterday.

This is one of several parcels scattered over the county on which options were taken by special investigators who made numerous secretive visits here to survey the local situation. The story of the signing up of these options was told exclusively in The Observer in the issue of December 18.

Investigation made yesterday disclosed that the first parcel definitely recommended to Washington for purchase contains 143 acres and belongs to JOHN GARNER.

Mr. Garner would not comment on the situation, but did not deny that the acreage had been optioned as a site for an Indian reservation. Neither would he give the value of the land. He was foiund to be planting grain on the property.

"If I should sell it to any one," was his sole comment, "I would undoubtedly retain the crop rights for this season."

This piece of land ,lying beside a main highway and bounded on the north by a creek where fishing is always excellent, and with many ancient shade trees, is declared well-adapted to the plans of the federal authorities in the matter of building houses, providing for agricultural activities and the possible development of tourist interest in Indian handicrafts.

Lower Lake Indians yesterday were quick to admit this to be one of two Lower Lake properties which they had known the government agents here late last autoumn had taken under option. They declared they had asked that the Garner land be made a first choice, and that they had themselves appealed to Garner to give a release for sale to that acreage.

The communication from Sacramento asserted that the investigators had made the first favorable report on this property, that at the capital there had been further consideration and eventual approval, with the matter passed on to San Francisco, where again there was official endorsement with the final decision referred to Washington, where it is now pending.

Action on other sites in the county is to be expected within the next several weeks.

LAKEPORT CALIF. BEE
DECEMBER 17, 1936

Pobio

LUCY JONES AGED INDIAN PASSES

367

In the death of Mrs. Lucy Jones, on Tuesday, Lake county has lost one of its oldest Indian residents. She was in her 80th year and lived in the county all of her life and for many years made her home on Upper Scotts Creek with her husband, Enoch Jones. There were no children.

Many of the oldtime residents of the community have listened to her interesting experiences of the early days. In 1862, according to a story she related to Al Riggs in Scotts Valley, she attended a fandango in the Big Valley mission. She was only six years of age at the time but remembered the tragedy that occurred on Clear Lake when a north wind capsized the canoes of the Indians and caused many to lose their lives. She and three Indians in one of the canoes survived.

Her death this week resulted from a heart spell and pneumonia. Services were held at the Russell Funeral Home, Inc., yesterday afternoon with Rev. Arthur Hyland, officiating. Interment was made at Hartley.

BLUE LAKE CAL. ADVOCATE
OCTOBER 15, 1932

TREATMENT OF INDIANS CONTINUES DISGRACEFUL

364

A congressional committee has just investigated the situation of the Indians in the western part of the United States and reported that they are worse off in California than in any other state. That is certainly nothing to be proud of. Honesty, however, compels the statement that it is not California's fault. Nor is it true that the Indians elsewhere are ideally situated.

When Ray Lyman Wilbur was appointed secretary of the interior a great deal was heard about the Indians, how their admittedly bad deal was to be remedied and so forth. Not only has nothing been done, but the Indians today are probably worse off than they have been for many years.

Again honesty compels the admission that this is not entirely the fault of the interior department. It is partly the fault of congress. Nevertheless Secretary Wilbur and his subordinates have done a great deal to deprive Indians of their rights; to take away from them valuable power sites and other assets; and to encroach upon the very limited legal status as a free individual which the Indian has at best.

Indians can be arrested and jailed by the Indian Bureau without warrant; they can be tried without counsel, record or the right of appeal; they can be imprisoned practically at the whim of those in charge of them; and they not only can be, but are, denied the ordinary right of civil contract.

That all this is wrong goes without saying. But the Indian bureau goes even further. It interferes with tribal ceremonies and religious observances; it uses money that belongs to the Indians without paying them interest of giving a proper accounting; and it practically kidnaps Indian children to fill the quota laid down for the Indian schools.

If a Democratic administration takes office next March one of the first things it should dois take steps to rectify the many rank injustices to which our Indian wards are now subjected.

There apparently is nothing to be expected from the present regime, nor from congress until an aggressive and liberal Indian bureau takes charge of affairs.

LOWER LAKE, CALIF.
CLEAR LAKE OBSERVER
MAY 4, 1938

Indians To Have Ceremonials And Dance 3 Days

Poms

SULPHUR BANK.—A three day pow pow, in which all Lake county Indians will participate and in which they will be joined by others from Mendocino county and elsewhere, will start at sundown Friday evening with a great semi-religious dance, to last all night, and will end on Sunday afternoon with "the big smoke" and a feast of native vegetables and herbs.

Many visitors are expected at the celebration, for which long and elaborate preparations have been made by the Indian. Among the sightsseers will be a group of traveling salemen in convention at Hoberg's Resort, who expect to attend the Saturday night ceremonial.

Recently in the auditorium of Upper Lake high school hundreds of Indians from a wide area gathered for an evening session at which plans for the festival were arranged in detail and the site selected at Sulphur Bank.

The dances are freely described by the Indians as in the nature of "war dances" but with a religious theme in which there is much appeal to the Great Father for help and guidance. Another dance is that of propitiation of the gods of the harvest, the growth of which starts in the spring season.

Dancing will last all of Friday night. it will be resumed again on Saturday evening at sundown and continue until dawn. On Sunday afternoon the Indians will gather for the "big smoke", at which native tobacco, grown and cured in Lake county will be consumed. The feast to follow will embody neither meat nor fish but will be entirely of native vegetables, inclusive of the wild "potato," wild onions and many others found in the nearby hillls and valleys.

SONOMA, CALIF.
INDEX TRIBUNE
DECEMBER 8, 1933

Lake County's Indian Population About 377

California's Indians, crowded out of their hunting grounds by white men, and rapidly finding that they cannot live by rod and gun alone, have had to turn to relief agencies for food.

The problem for caring for Indians has become one of importance in many counties of the state, according to figures revealed by the California Emergency Relief Administration.

In Lake county, 377 Indians are included in the population. Relief agencies have had to consider them in preparing aid for destitute families. There are very few, if any, Indians in Napa county.

The federal office of Indian affairs had been providing some relief, but state and county governments have been called upon to aid those Indians who can qualify under existing relief statutes.

California, according to the last official estimate, has an Indian population of some 22,000-more than 100,000 less than it had in the days of the early Spanish regime.

UKIAH, CAL.
DISPATCH DEMOCRAT
DECEMBER 11, 1936

Indians Want Part In Pinole Benefit

Suit has been instigated against Frank Miller, Henry Campbell and Andrew Jackson, trustees of the Pinoleville Indian village, to compel recognition of the plaintiffs, Frank Williams, Mack Williams, Mary Elliott, Ernest McGee and Mary Anderson, as Pinole Indians and to establish their right to share in the benefits of the Pinoleville trusteeship.

By a decree of the Superior court, the defendants were appointed on November 9, 1934, to hold and supervise the real property belonging to the Pinoleville village and disburse the benefits derived.

The complainants are represented by Attorney Hale McCowen.

EUREKA, CALIF., STANDARD
MAY 2, 1938

LOCAL INDIANS SHARE IN FUND

Fourteen persons - - a mother, father and a dozen children - - at Blue Lake today were reported among persons who will share a $10,000,000 federal appropriation.

The supreme court, according to United Press dispatches from Washington, D. C., issued a mandate directing the government to pay approximately that sum to the Snake and Klamath (Oregon) tribes of Indians.

Mr. and Mrs. Boyd J. Jackson and their children are members of the Oregon tribe which is expected to receive one-third of the ordered appropriation.

Instead of a per capita award, the money probably will be made available in the form of finances for improvements, O. M. Boggess, Hoopa reservation superintendent, explained.

The supreme court last week upheld the claims of the Indians against the government in their contention that Uncle Sam took certain western lands from them illegally.

Oakland Tribune July 28, '37

Yokaia---Old Indian Name For Ukiah Revealed in Book

BERKELEY, July 26.—Indian names for some of the thriving settlements of Mendocino and Lake Counties, once the home of 50 tribes of Pomos, were disclosed today in a volume issued by Prof. A. L. Kroeber and E. W. Gifford of the University of California department of anthropology.

For instance, say the two authors, in a book devoted to the cultures of Indian groups in Northwestern California, Willits was once Buldam, Ukiah was called Yokaia, Point Arena was Icheche and Hopland was South Chanel as compared to Potter Valley as North Shanel.

Fort Ross in Sonoma County, where Russians landed in early 1800, was known in Indian language as Metini. Much of the Indian lore, the university anthropologists revealed, came from Mrs. Marie James, 90, a Pomo Indian born at Fort Ross and who remembers the Russians who planted orchards there.

Mrs. James still knew a few words of the Russian language and emphatically declared she preferred the Russians to later American settlers.

L. A. Educator Dies

LOS ANGELES, July 24.—Dr. William Stewart Young, 78, one of Occidental College's founders, died of a heart attack yesterday at his home.

UKIAH, CALIF.
REDWOOD JOURNAL
NOVEMBER 12, 1935

WOMAN TRUSTEE OUT AS INDIAN BOARD IS NAMED

Five Men Selected As Yokayo Tribe Rulers

The Yokayo Tribe of Indians today has new tribal trustees, but not women's suffrage as was expected three months ago.

The tribe's petition for appointment of trustees, or chiefs, amended since filed in August to raise the number from three to five and without the woman member originally included in the list, was granted Friday by Superior Judge W. D. L. Held.

New trustees are Manuel Veriael, James Moranda, Taylor Mitchell, Frank Luff and Steven Knight. They will have full charge of the tribe's affairs.

The three trustee candidates named at a tribal meeting and listed when the petition was first filed were Clara Williams, Veriael and Sam Williams.

With the matter of women's suffrage and various other political angles known only to the Indians involved, the Yokayo rancheria five miles southeast of Ukiah on the old river road became a hotbed of political activity, resembling a party national convention. Another tribal larged group of trustee nominees, minus the feminine member.

Among powers of the trustees, as set forth in the petition, are: Power to designate on which portion of the rancheria the Indians are to reside and to remove Indians refusing to live on designated land; power to exchange or sell rancheria property as deemed best for tribe; full management of property and farming operations thereon, harvesting and marketing of crops and control of all income therefrom, with power to make expenditures necessary for conservation, operation and protection of the trust estate.

The tribe was first organized under the trusteeship in 1881, but death of all the original trustees resulted in the petition for appointment of the new group.

SAN FRANCISCO, CAL. NEWS
FEBRUARY 17, 1936

CALIFORNIA INDIAN HAD ODD APPETITE

Menus Included Devilfish, Barnacles, and Seaweed

By Science Service

BERKELEY, Cal., Feb. 17.—People will eat queer things, if they have to—or if they happen to like them. The diet of the Pomo Indians of the California coast once included such marine delicacies as devilfish, barnacles, sea-urchins, sea-anemones, sea-cucumbers and various kinds of seaweed, besides such more familiar items as lobsters, crabs, mussels and abalone.

Altogether, fifteen seashore animal species and three kinds of marine plants were eaten by these Indians, Omer C. Stewart of the University of California has learned. His investigations included questioning aged members of the tribe, and digging in the refuse mounds left by many generations of feasters. He reported his study before the recent national meeting of the science honor society, Phi Sigma.

UKIAH, CALIF.
REDWOOD JOURNAL
MARCH 20, 1934

UKIAH INDIAN YOUTH SENT TO STATE SCHOOL

'Murder Case' Hearing Reveals New Facts

Herbert Elliott, 17, Ukiah Indian youth who was one of the trio charged with murder of Percy D. Eckman, 53, former Santa Rosa contractor who was beaten to death on the bank of Santa Rosa creek recently, was made a ward of the Juvenile Court and committed to the Preston School of Industry at Ione when he appeared before Judge Hilliard Comstock Friday, according to Attorney Charles Kasch, who was present to represent the accused youth.

Eddy Billy, 19, half brother of Elliott, and Byron Tillotson, 26, the others involved, may be allowed to plead guilty to manslaughter, the Sonoma district attorney's office intimated.

Testimony at Elliott's hearing and reports of the investigating officers disclosed that Eckman himself had furnished the liquor out of which the brawl in which he was killed, according to Attorney Kasch.

The hearing brought forth the fact that Eckman had been released from the Santa Rosa jail the morning of the day he was killed, after being arrested for being drunk and disorderly.

Elilott said that Eckman had looked the three up, obtained money from them and purchased two gallons of wine for a party on the bank of Santa Rosa creek. As the drinking progressed, the party took a "playful" trend and the men took turns throwing each other into the creek.

Eckman became angry when he was thrown in and came out swearing and attempting to fight, Elliott said. The Indians struck back at him and when he became unconscious threw him into the creek. It was not established whether Eckman died from the clubbing or from drowning.

Officers said that they suspected Eckman of furnishing liquor to the Indians during the past five years.

Under the court order Elliott must remain at the Preston School until he is 21, at which time he will be brought back for final disposition of the case.

Elliott lived on the rancheria south of town with his aunt, Mrs. Rosetta Williams.

OAKLAND, CALIF., TRIBUNE
MARCH 23, 1936

Francisca Ross, Pomo Indian Woman, Has 125th Birthday

SANTA ROSA, March 23.—Blind and so feeble she can scarcely walk but still mentally alert. That is Francisca Sally Ross, Pomo Indian who claims that she was born on the Marin shore 125 years ago.

The old woman, toothless and sadly in want of food and clothing was discovered recently by relief officials and through her niece, Mrs. Ella Lozinto, who acted as interpreter, told a startling story.

According to her claims, Francisca was born at about the time the Russians landed at Fort Ross, in 1811. When the Spaniards arrived in Sonoma and Marin Counties in 1823, she claims, Francisca was a sizable girl.

"I remember my father," she said. "He was named Juan by the padres. The Spaniards hired my father and his tribesmen to bind the wheat. I helped in the fields. We left our village after the Spaniards came and never went back there.

Through the interpreter she was asked about several blue lines tatooed across her mouth and cheeks.

"This was done to keep young Indian girls from marrying Spaniards and white men who came later," the aged woman explained. "My father took bone needles to mark the skin and then rubbed in color made from berries and roots. Always the marks have remained.

While no proof of the age of Francisca Sally Ross exists, except in her vivid recollections of early day events, it is known that she is more than 100 years of age.

District Attorney W. F. Cowan said that he had learned through a white rancher who had known the old Indian more than 60 years that she was an old white-haired woman when he first knew her.

Investigators found the aged woman huddled on the ground in a barn, a few ragged and soiled blankets wrapped around her.

"Indian people of my tribe always sleep on the ground," she said. "I cannot sleep in bed like white man."

There in her squalid 'bedroom' she sits throughout the days and nights possibly dreaming of days when native canoes plied the waters of San Francisco Bay and Pomo Indians ruled the Redwood Empire.

Francis Sally Ross, a Pomo Indian who claims that she was born about the time the Russians first landed at Fort Ross in 1811, was discovered, blind and feeble, in Sonoma County recently. She claims to have first seen the light of day on the Marin shore of San Francisco Bay and is known to be over 100 years old.

UKIAH, CAL.
DISPATCH DEMOCRAT
NOVEMBER 2, 1934

INDIANS SEEK NEW TRUSTEES AT PINOLEVILLE

Petition 1st Action In Proceeding In 35 Years

Moving to re-establish self-government, Indians of the Pinoleville rancheria just north of Ukiah this week filed a petition through Attorney Charles Kasch for appointment by Superior Judge W. D. L. Held of three trustees to manage their affairs.

Petitioners are Frank Miller, Henry Campbell and Andrew Jackson, who, it is set forth, are American Indian residents of Pinoleville and competent to act as trustees, and were selected at a meeting of the Pinoleville Indians last week to be the new trustees, subject to confirmation by the court.

Memories of earlier county days were revived when the petition was filed in the original Pinoleville trusteeship proceeding, the last official entry in which was made in court records here in October, 1898, 35 years ago, by County Clerk Hale McCowen on order of the late Superior Judge J. M. Mannon.

Attorneys A. J. Thatcher and W. P. Thomas represented the petitioners in 1898, when three white men, J. L. Burchard, I. C. Reed and William Ford, were named trustees for the Pinoleville property and Indians to succeed the five original Indian trustees, for the reason that, the 1898 petition says, "owing to factional differences among the said Indians and among the present trustees, petitioners believe it will be for the best interests of all of said Indians to have white trustees appointed."

In 1893, when the Indians and federal government purcharsed the property, it was conveyed to the five Indians—John Stevenson, Jack Maze, Sam Hall, Napoleon Bonaparte, Fuller Williams and Jim Reeves, none of whom could write and who signed the documents with their marks—as trustees.

The petition filed this week sets forth that the three white trustees appointed in 1898 are now all dead and that, since there is no one to administer the trust, it is necessary that new trustees be appointed.

Under the original deed of trust, the trustees were given broad governing powers over the Pinoleville rancheria property, as follows:

1. Management of the real estate for the benefit and use of the Pinoleville Indians.

2. Power to designate which portions of land the Indians shall live

—Continued on Page 3—

INDIANS

—Continued from Page 1—

on.

3. Power to remove from the premises any Indians who refuse to live on designated premises.

4. Power to remove from the premises any Indians who persistently refuse to live quietly and peaceably.

5. Power subject to court confirmation to exchange or sell any lands and reinvest the proceeds in other lands as in their judgment they deem for the best interests of the Indians.

6. Power as may be necessary in the exercise of the trust to the end that the Pinoleville Indians shall be protected in full enjoyment of their interests in the trust estate.

Hearing on the new petition has been set by Judge Held for November 9. The proceeding is Mendocino civil case No. 5220. The last civil case filed this week was No. 12403.

REDWOOD VALLEY

REDWOOD VALLEY, Oct. 31

Mrs. E. B. Watson and Miss L
verne Kistler motored to Soda B
Terrace last Friday, where th
visited Mr. and Mrs. A. Daws. Th
returned on Saturday.

A new bridge has been built
Salt Hollow by the J. E. Johns

SANITY

Matter of Lola Zachary, alleg
insane person—Report made
medical examiners and submitte
to court.

People vs. Harold Zimmerma
and Louis Grilli—On motion
District Attorney, case dismissed
interest of justice.

People vs. Floyd Rupe—Testimo
ny taken, argued and submitted t
jury, which returned verdict
guilty of resisting an officer in pe
formance of duty. Motion for ne
trial denied. Application for refe
ence to probation officer grante
report due Nov. 2.

Application of Edward V. Jenner
for writ of habeas corpus—Testimo
ny taken and ordered discharge
from Mendocino State Hospital.

People vs. Burnham Smith Jr.—
Defendant held to answer and bon
fixed at $1000 cash or $2000 proper
ty:

Chumash

1861 - 1936

A. S. Taylor, Indianology of California,
California Farmer, Vol. 16, No. 6,
Oct. 18, 1861

Carded

Names of Rancherias of La Purissima Mission, taken from the Mission Baoks in 1860.

Lajuchu, Silimastus, Sisolop, Jlaacs or Jlacus, Huasna, Estait, Esmischue, Ausion, Esnispele, Silisne, Sacspili, Estait, Huenejel, Husistaic, Silimi, Suntaho, Alacupusyuen, Espiiluima, Tutachro, Sisolop, Naila, Tutachro, Paxpili or Axpitil, Silino, Lisahuato, Guaslaique, Pacsiol, Sihimi, Huenepel, Ninyuelgual, Lompoc, Nahuey or Nahajuey, Sipuca (two leagues from Santa Rosa Rancho), Stipu, Ialamma, Huasna, Sacsiol, Kachisupal, Salachi, Nocto, Fax, Salachi, Sitolo or Sautatho, Omaxtux.

The Mission was founded 8th December, 1787, by Padre Lasuen, at a place called by the Indians, Algsacupi, but was destroyed by an earthquake in 1812, and removed to its present site, called Amuiu.

Men's Names.

Alacscal, Emujalaniaichet, Alinnjaichet, Chuyahni, Chayahui, Chiquenyat, Aluismai, Sipinizihuit, Saputinunusjet, Sulpanna, Mapuluhninost, Timousma, Moinal, Huexjat, Epispat, Lajilics, Reyajasuit, Soyama.

Taylor 1861

OAKLAND, CAL. TRIBUNE
MARCH 1, 1924

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S.F. Examiner. Aug. 16, 1903.

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Brought Up Three Boys Who Became Governors of California--Lives in Poverty.

Few people in California realize that still living within the borders of their State is the woman who brought up three boys who became Governors of California, and still fewer would realize that the wrinkled and bent old woman garbed in calico rags was once esteemed by one of the richest aristocrats of the State.

It is a far cry from the old Spanish mansion with its grass and vine covered acres stretching over the hills, with its lavish hospitality which knew on cessation, with its wine and good things in abundance, down to a hut whose roof is composed of a few tattered sacks. The county's charity, which scarce satisfies the cravings of the stomach, takes the place of the well laden board of the Spanish grandee. Where mirth once ruled in undisputed sway sorrow and hunger now preside.

The tale of amassed wealth, grand and spectacular while it lasted, and its gradual evaporation has been told in history and in romance, but never was there life history more replete with pathos and silent, patient suffering than is the story of aged Dona Ysabel Esquera. Weary from her years, in very truth "the weight of centuries upon her back," she dwells in the outskirts of San Luis Obispo.

SEEN GREAT CHANGES.

Dona Ysabel is a full-blooded Indian, whose eyes have seen the sun of three centuries and who has witnessed the growth of the State from its wild and rugged condition to its present splendor. To her it has been granted to participate in the early struggles of the savage native under Spanish rule, to observe the transformations wrought by the hand of Mexico, to figure in the stirring days when the new civilization of the new land crowding to the west clashed with the slow, dreamy methods of the old rulers and to sit apart and gaze as the wilderness on the western border was transfigured into the garden spot of the earth.

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CUP DEFENDERS ARE IMPROVING SLO[illegible]

With Cost Advanced Tenfold Spee[illegible] Little Better.

Modern tendencies in yacht de[illegible] strikingly illustrated in the "Sci[illegible] can," in a series of overlying [illegible] plans of the cup defenders from [illegible] liance, says the New York "Po[illegible] years the sail area of ninety [illegible] than doubled—from Puritan [illegible] 7,932 square feet to Reliance [illegible] 237. Expense has risen [illegible] Fair estimates for Puritan [illegible] left the ways would [illegible] spectively. It would [illegible] come to ask what ha[illegible] ing as a sport from a [illegible] the new type of boat [illegible] in construction an[illegible] the gain must be [illegible] paring the best [illegible] a thirty-mile c[illegible] with caution, [illegible] and current a[illegible] so, the gain [illegible] might be ex[illegible] is the case [illegible] For fifteen [illegible] Puritan's [illegible] Vigilan[illegible] Colum[illegible] Relian[illegible]

SANTA BARBARA, CAL., NEWS-1
JULY 16 1925

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With Cost Advanced Tenfold Spee

Little Better.

Modern tendencies in yacht de
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years the sail area of ninety
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OAKLAND, CAL. TRIBUNE
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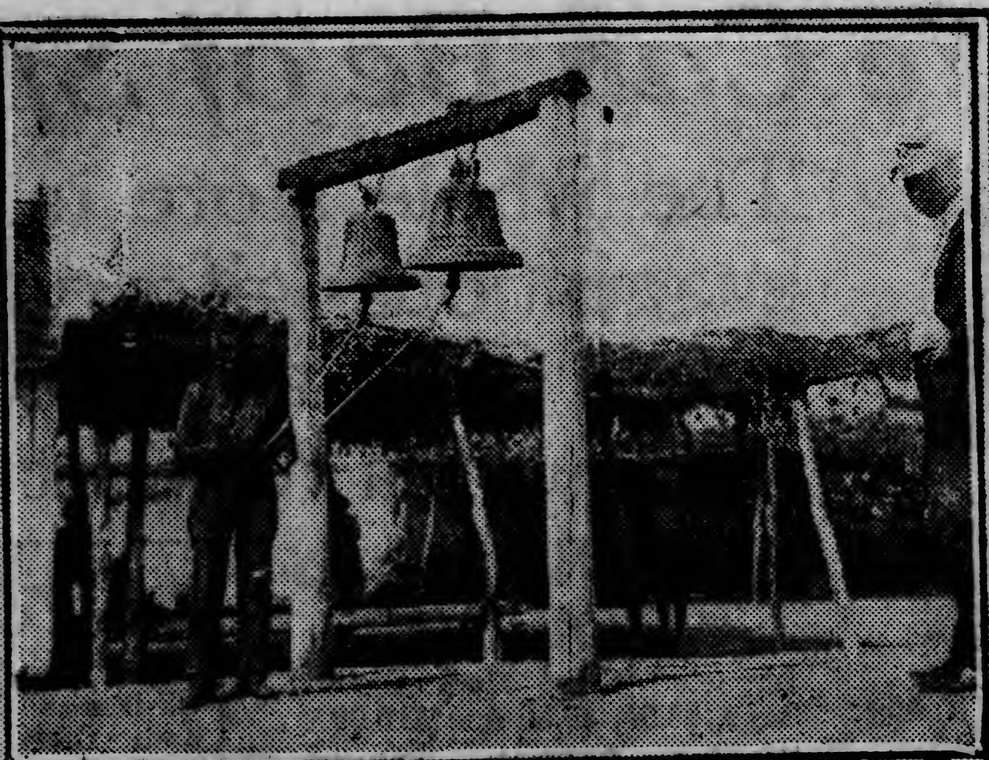
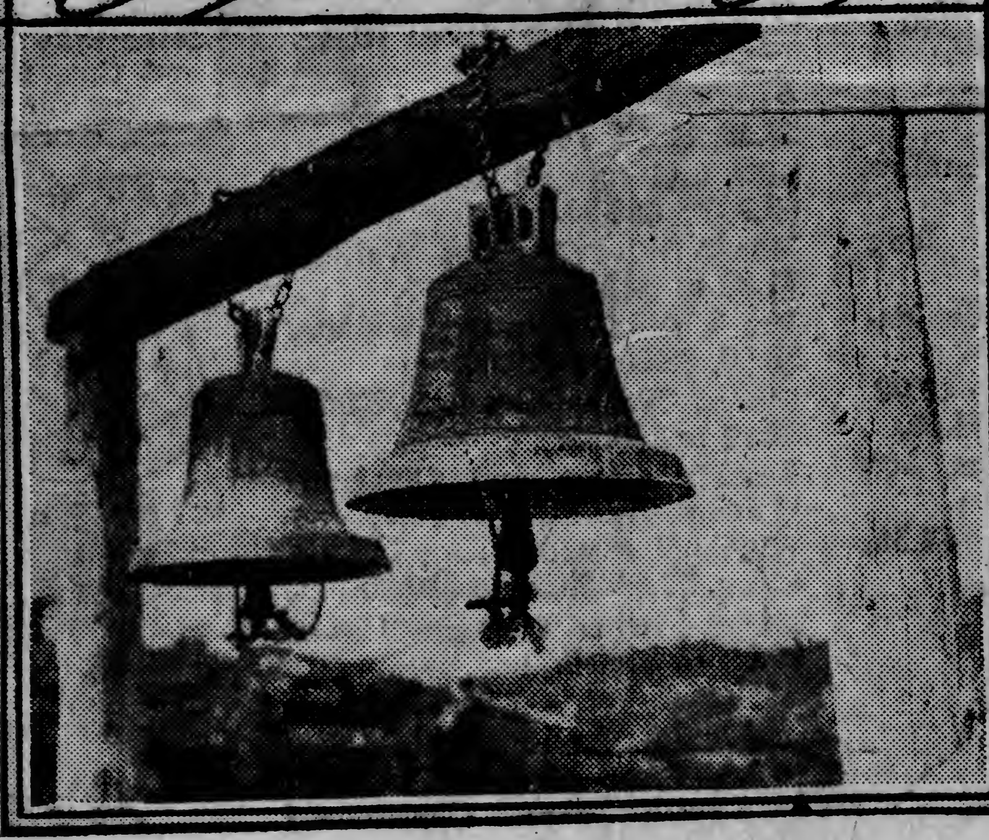
SAN DIEGO, CAL., UNION

Santa Ysabel Indian Serves More Than 50 Years as Bell Ringer at Mountain Chapel

364

Ancient bells that have called the faithful to worship for more than 150 years are points of reverent interest at several places in San Diego county. At top, Enrique Lucheca, Volcan Indian, ringing chimes of Santa Ysabel chapel, whch has been his official duty for more than a half-century. Below, a close-up of the ancient bells. The one on the right was cast in 1793; the other in 1767.—Photos by Hulburd Grove Tours.





Chimes Dated 1767 and 1793 Believed to Be Oldest In Southern California.

FOR more than 50 years Enrique Lucheca, a Volcan Indian, has been the official bell-ringer of Santa Ysabel mission, an unpretentious but quaint wooden structure on a barren slope about two miles from Santa Ysabel inn, and a quarter mile east of the road from Santa Ysabel and Powam lodge to Warner's. Seldom in all this time has he failed to appear at the appointed time to ring the bells that call to worship, every Sunday and on special church occasions, the small but devoted flock of parishioners whose homes dot the hillsides and are tucked away in canyons and almost inaccessible nooks for many miles around this humble center of religious activities.

Enrique is a bell ringer by inheritance, having succeeded to the position when 8 years old, following the death of his father. So adept has he become in the manipulation of the cotton ropes that are attached to the bells and serve as "keys," that he can play fairly good semblances of religious hymns on the pair of chimes. This week he demonstrated his musical ability for a Hulburd Grove touring party bound from the grove resort for Palomar mountain.

Although Enrique's term of service in one capacity is considered as exceptional, it is short compared to the age of the bells which are said to be among the oldest, if not the oldest, in California, one having been cast in 1767, and the other in 1793. Formerly they were a part of the equipment of the original Santa Ysabel mission, which stood on a site near the present one.

An interesting story of the Indian's stoical devotion to his religious faith is associated with this little straight-board house of worship and was developed by questions asked by a member of the touring party. Some years ago the present flock of Volcan Indians was forced by the encroachment of modern civilization to abandon the original mission, which had been the meeting place of the tribe for generations. The situation was a hard one, but the parishioners' tenacity of faith triumphed. Rallied by Father Laponte, who for 20 years had been their pastor, they immediately started a fund with which to provide a new chapel. There was not much money in the treasury, and the raising of the fund necessary, mostly in nickels and dimes, involved great self-denial on the part of the few families on which the burden fell, for all were poor. However, the money was raised, the new chapel built, and the bells were installed where they now stand in the parish yard.

Through years of association with the religious life of Santa Ysabel parish, the old chimes have become sacred to the remnant of the Volcan tribe that worships in the little chapel. Several years ago representatives of an international exposition, appreciating the historical value of the beels as an exhibit, sought to borrow them for exhibition purposes. They offered for their use, for a comparatively short period, a sum perhaps larger than the chapel treasury ever had contained, agreed to give bonds for their return in good order, and in addition to pay all transportation costs. But their effort failed.

Negotiations were broken off when one of the Indians interviewed by the exposition representatives suggested the possibility that some member of the parish might die during the exposition and the bells, being absent, could not be rung in accordance with long-observed custom.

Los Angeles, Cal. Examiner
DEC. 21, 1923

Woman, 114, Faces Christmas Homeless

364

Manilla Perez.—Examiner photo.

JUST memories!

That's all Manilla Perez will have on Christmas Day.

And the thoughts will be bittersweet. Some happy of a century ago when she and California were both young and the mission fathers ruled the land. Others, those of more recent events, will be tinged with sorrow.

For Manilla Perez is 114 years old—and homeless.

The scores of years which have passed with endless changes have left her alone, the last of a clan of Santa Barbara Indians.

The other day, fire joined hands with time in wiping away all that was left of her possessions. A little two-room home over on the east-side burned to the ground.

Friends came to her aid. But all they could offer was a little one room hut in the rear of 1141 South Dakota street. There she has a bed, a chair, a stove, four rickety walls and memories.

A few vegetables brought in each day by neighbors is all this oldest native daughter has to keep burning the spark of life which had its origin in a Spanish Mission in Sunny California before the War of 1812.

Christmas is coming. But its ringing bells and shining candles will find no echo or answering glow in the heart of Manilla Perez. For she is old and very sad and in the second century of life the days grow longer and longer.

And all she has are memories.

VENTURA, CAL., POST—7
WEEKLY EDITION
JANUARY 28, 1927

LAST OF CHUMASH TRIBE FOUND IN DISTRESS AND NEAR DEATH

The sole survivor of the old Chumash tribe of Indians, the original Santa Barbarans who inhabited that region of Southern California, has been found, approaching his end penniless and distress, according to an article published in the Santa Barbara Morning Press and written by Oscar W. Smith. The article follows:

By OSCAR W. SMITH

I have read with interest accounts in The Morning Press at intervals during the past two years of the excavations made in and around Santa Barbara by Prof. D. B. Rogers, field archaeologist for the Smithsonian Institution, in search of remains of the aboriginal settlers in the Santa Barbara valley. On a recent trip across the continent I picked up a magazine on the train in which an article describing this work, and stating that the last full-blood survivor of the ancient Chumash tribe of Indians, Juan Justo, was still living in Santa Barbara.

Professor Rogers was in my office the day before Christmas and verified the statement in the magazine, telling me where Juan Justo could be found. That evening I went out in search of him of whose existence, after 15 years' residence in this city, I must admit that I was ignorant.

Last of His Race

I found the old man living in a little one-room shack in the rear of No. 514 Laguna street, mud, water and tules on all sides. The chill fog from the tule swamp in the rear enveloped the district, making it about as inhospitable a spot as could well be found.

To Juan Justo, loneliest human in all the world, last survivor of the teeming thousands that once thronged this happy valley, Christmas was just one day nearer the end for him. Around him sweeps the swirling tides of a heedless civilization that has driven his people from the land they loved, swallowing them in its hungry maw—civilization, we call it, a civilization that meant destruction to those being civilized.

Scientists come from afar to view and speculate upon the bones and relics dug from our soil. They theorize and speculate upon the appearance of this ancient race, while in our midst sits lone Juan Justo, "cast up by the tides of an unfathomable past, stranded upon the rocks of an inhospitable present," patiently waiting for the end. What need to speculate with this lone survivor in our midst? A tithe of the money spent in these excavations would support him in comfort for the remainder of his days.

Born In 1858

Juan Justo was born in Santa Barbara in 1858, and within the memory of many now living numerous survivors of the same Chumash tribe lived in and around the city. In 1884, 44 pure-blood Chumash Indians are said to have been living. Their last village was Cienguita, meaning Little Swamp, on Hope ranch, near Modoc road. Now Juan Justo is alone—rheumatic, partly deaf, lame, penniless; a stranger in a land that once meant health and happiness to him and his people.

He helps care for the guinea-pigs and chickens of a widowed cousin, with Chumash strain in her veins, who gave him shelter when his wife died a dozen years ago. He is a sorrowful existence, but he does not complaint. Yesterday I went again to see him, but found him away from home. His cousin told me that he was cutting kindling wood, trying to earn a little money to buy clothes. No one heeds. No one cares. We have thousands for the Near East, for Far East, for this, for that, but none for Juan Justo. Charity should begin at home. He does not want to go to the county home. He wants to remain yet a little while among those who sympathize and understand, and with whom he can talk. Is it possible that Santa Barbara will remain deaf to the silent plea of this pathetic figure?

The Tragedy of a Race

In the coal-black eyes of this lonely Indian lingers a shadow, an intolerable sadness, the tragedy not only a life, but of an entire race. Prompt provision should be made for the comfort and happiness of this man at once. He needs clothes, food, fuel, household comforts for him and his widowed cousin who cares for him. It is a case for the Associated Charities or the county home. Juan Justo needs sympathy and help. Simple justice is his due.

Los Angeles, Cal. Examiner
DEC. 22, 1928

City Acts Santa Claus to Homeless Indian

Manilla Perez, 114, and Mrs. Marion Logan, mother of the film actress, who was only one of many who flooded the homeless woman with Christmas cheer.—Examiner photo.

LOS ANGELES opened its Christmas heart yesterday and—

Manilla Perez, 114 and homeless, will have a Yuletide of plenty.

The aged Indian, whose head is bowed with cares and troubles of more than a century, cried with happiness yesterday.

And to real native Americans, tears are almost unknown.

But the story of Manilla Perez, told by The Examiner yesterday, touched the heart of the Southland's metropolis. In the wake of the wave of sympathy it started, food and clothing poured into the little shack at 1141 South Dacotah street, the only home Manilla Perez has had since her house burned to the ground a few days ago.

Pride, deeply rooted in the Indian, is a striking characteristic of Manilla Perez. Never had she looked to others for help. Unsolicited, aid came yesterday.

One of the visitors to Manilla Perez was Mrs. Marion Logan, mother of Jacqueline Logan. She took a basket of food, and promised to return Christmas with more.

So next Tuesday troubles and recent losses will be forgotten.

Los Angeles' heart has given Manilla Perez something besides memories for Christmas.

Before a crucifix, the only thing she saved from the fire, the aged Indian knelt last night, prayed her thanks—and cried.

SANTA MARIA, CAL., TIMES
APRIL 8, 1930

Tulare Indians Hostile, Raided Nipomo; Local Tribes Peaceful, John Dana Says

364

(Editor's Note: This is the first of a series of articles to be prepared for readers of the Daily Times by John F. Dana, 91-year-old pioneer of the central coast district, as told to his grandson, Theodore "Rocky" Dana of Nipomo, both descendants of the author of "Three Years Before the Mast."

The articles abound in thrilling narratives of early days here and are absolutely authentic as their venerable source was one of the first settlers here, living in Nipomo when Fremont passed through in 1846.)

The question is often asked me: "Were the Indians in this neighborhood hostile?" Contrary to the general belief they were quite friendly. As a boy I remember they used to gather around our house (Casa de Dana) to see what would come their way. Mother always fed them and treated them kindly. When they would go to Oso Flaco beach after berries, they would always bring her some, which she accepted for the sake of courtesy.

The Indians from the interior, the Tulares, were real hostile and made many raids on the Nipomo, as well as on neighboring ranches. Father built the ranch house on the elevation it stands for protection from these raiders. There was a cupola on top of the house which contained a spy glass. Every day someone would go up there and look over the rancho to see if there was any disturbance. There were no fences in those days and it was easy enough to get away with cattle.

Gambled Everything

The Indians of this section, however, were trustworthy and good workers. Father had several under his employ. In many cases some remained on the rancho for many years. They used to play a game called "El Pion," by which they would gamble away everything they owned. In the evening they would play this game. They would build a fire and all of them would squat around in a circle. The Indian conducting the game would place an object in his hand which could be easily concealed and not very likely to be detected. (It was usually a bone or small stone). He would then put both hands back of him and move the object from one hand to another. Then he would put both hands (closed) in front of him—one of them containing the object. He would then stand in front of one and he was supposed to guess what hand contained it. If he guessed right, the Indian conducting the game had to forfeit something, while on the other hand if he hadn't called the right one he was supposed to give up something. It was comical to watch them. They would go through a lot of motions and make a lot of "racket" in their dialect, apparently having a great time. Some of them were often relieved of all their clothing, leaving them only with a breech clout.

When the "matanza" (slaughter) time came, the Indians would do the greater part of the work. Some of them spoke Spanish fairly well, while others could talk only in their own dialect. Their conversation, however, was limted, and it naturally concerned the work they were doing at the time. Father used to give out orders in Spanish to one of them who spoke the language fairly well. The Indian in turn would act as interpreter and

(Continued on Page 8)

much.

He was Bostonian and probably could remember the time when he was forced to learn the Spanish language to be able to get anywhere in California.

Speaking of the "matanza," I will tell you something about the work:

As you all probably know, cattle raising was the main industry carried on at the ranchos in the early days of California. At times they brought good prices, while at other periods they were valued only for their "cueros" (hides) and tallow.

It may seem strange, but few cows were ever milked in those early days. They roamed as wild cattle over the rancho and no one ever bothered about it. When one was milked it was necessary to tie her up before doing so. In later years, however, the dairy industry was an extensive one on the Nipomo rancho.

When a matanza was to be held the "vaqueros" would hold a rodeo and would pick out the fattest cattle.

A little below the old ranch house we had a place where this work was done. It was just a frame "skeleton" constructed roughly and covered with willow branches. This brush house enabled the men to work in the shade and also kept things cool. It resembled the shade sheds some orchardists use during the fruit cutting season.

When the cattle was slain, the cueros were removed and laid out flat in the sun to dry. Some were laid aside to be made into sacks for shipping lard. These were made by trimming the hide evenly. It was then sewed with rawhide thongs and an opening left for pouring in the lard. They were hung up in a convenient place until ready to be filled.

Lard Into Kettles

The lard was rendered in large kettles. After it had cooled enouhg to facilitate pouring, the hides were filled and left there until their contents had become solid. A "hideful" was very heavy, and often there would be several of these when they were through with the work. The meat was cut into strips which we called "tasajos" or jerkey. The more solid part of the flesh was known as "pulpas." The man who did this work was known as the "Tasajero."

When the meat was all cut up it was hung out to dry on a rack built for that purpose. Four posts were stuck on the ground and on these were fastened four rails—forming a table-like arrangement. Then "Latitas" or laths or willow were fastened on top (spaced about a foot apart) with rawhide thongs. This rack the ranchero called the "tasajero" and many times I helped load one of these down with "tasajos."

When the kettles were empty, the Indians would make soup. They would throw in all the scraps they could and always plenty of acorns.

IN EARLY DAYS WERE AMIABLE

(Continued From Page 1)

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I was quite young then and like all boys would "stick around" wherever there was any activity. It wasn't long before I began to pick up an Indian word here and there. With the help of their interpreter whom I had befriended I soon found I could talk about the slaughtering business with them in their own dialect.

Talked "Redskin"

After a few weeks father used to give the instructions to me, and I in turn would pass them on to the Red Men—in their own language. This used to amuse him very much.

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SAN LUIS OBISPO, CALIF.
TELEGRAM
OCTOBER 22, 1931
Chumash

NIPOMAN TELLS OF INDIAN DAYS

364

BY JOHN F. DANA.
(As told to Rocky Dana)

The question is often asked me: "Were the Indians of this neighborhood hostile?" Contrary to the general belief they were quite friendly. As a boy I remember they used to gather around our house (Casa de Dana) to see what would come their way. Mother always fed them and treated them kindly. When they would go to Oso Flaco beach after berries, they would always bring her some, which she accepted as a sake of courtesy.

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When the "matanza" (slaughter) time came, the Indians would do the greater part of the work. Some of them spoke Spanish fairly well, while others could talk only in their own dialect. Their conversation, however, was limited, and it naturally concerned the work they were doing at the time. Father used to give out orders in Spanish to one of them who spoke the language fairly well. The Indian in turn would act as interpreter and instruct his fellowmen in their own language.

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Lard Into Kettles

The lard was rendered in large kettles. After it had cooled enough to facilitate pouring, the hides were filled and left there until their contents had become solid. A "hideful" or "bota de manteca" as it was known to the Californians, was very heavy. There would often be several of these "botas" when they were through with the work.

The meat was cut into strips which we called "tasajos" (jerkey). The more solid part of the flesh was known as "pulpa." The man who did this work was known as the "tasajero."

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When the kettles were empty, the Indians would make soup. They would throw in all the scraps they could, and always PLENTY of acorns.

SANTA MARIA, CALIF.
VIDETTE
FEBRUARY 14, 1935

Aid For Indian Reservation In County Sought

364

Stubbs Asks For Fund To Help Rehabilitate Preserve

Cooperation between Congressman Henry E. (Pat) Stubbs of Santa Maria, and the Bureau of Indian Affairs may result in a rehabilitation program at the Santa Ynez (Santa Cota) Indian Reservation near Solvang.

The distress of the small tribe near Solvang was brought to the attention of Congressman Stubbs, who immediately requested an investigation, with the result that several needy members of the tribe now are being provided with food and shelter. Superintendent Dady, who is in charge of the Mission Indian Agency at Riverside, and who has jurisdiction over the Santa Ynez reservation, reported that additional welfare work should be performed, however, and made material recommendations which Congressman Stubbs is endeavoring to enact.

Urges Purchase of Land

Immediate appropriation of $16,000 for the purchase of a home site for these Indians, with additional allocations later for the purpose of inaugurating a housing program, was recommended to the Bureau of Indian affairs by both Congressman Stubbs and Superintendent Dady. Commissioner John Collier has indicated favorable interest in the program.

In making his recommendations to Washington, Superintendent Dady stated, " . . . it is estimated that at least $500 would be necessary to repair the homes at Santa Ynez in which the Indians are residing."

"The title to the land of the Santa Ynez reservation is not held by the United States," he added. "The land originally was owned by the Catholic church and later sold to others, but the church made an agreement with the government, permitting the Indians the use and occupancy of the land, which is binding upon later purchasers. In view of the peculiar circumstances of the Indians not living on government land at Santa Ynez, there has been little we can do for those living in the houses on the reservation, although they are deserving people who try to help themselves.

Can't Get Help Now

"The government not owning the land has made it questionable whether the general accounting office would approve even repairs to the houses. However, since the enrollment of the California Indians under the act of May 18, 1928, the 'Court of Claims case,' the attitude of the Santa Ynez band has been gradually changing and these Indians, especially those living on the reservation, are beginning to feel that they should be given all the assistance to which a government ward is entitled.

"This is right and proper, but since the land is not government-owned, repairs and improvement to houses and even labor relief under the emergency conservation work has been impossible. As a step toward being able to help those worthy Indians, I have set up under our sumarginal program a sum of $16,000 for the purchase of a home site for these Indians, with the hope that a larger amount will be allowed later under the Indian Reorganization act."

LOMPOC, CALIF., RECORD
FEBRUARY 15, 1935

Stubbs Plans to Aid Santa Ynez Indians

364

Cooperation between Congressman Henry E. (Pat) Stubbs of Santa Maria, and the Bureau of Indian Affairs may result in a rehabilitation program at the Santa Ynez (Santa Cota) Indian Reservation near Solvang, it was learned this week.

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SANTA BARBARA, CALIF.
PRESS
FEBRUARY 6, 1935

Indian Issues Will Be Aired

364

Session Called for Friday at San Ynez

The third meeting of groups interested in solving various problems concerning the Indians of the Santa Ynez Valley, will be held at 3:30 Friday afternoon at the College Elementary School at Santa Ynez. The first meeting was held January 16 in the office of Mrs. Muriel Edwards with John S. Dady, superintendent of the Mission Indian Agency before the annual meeting of the Indian Defense Association.

Since the last meeting great progress has been made along many lines, particularly in clearing up questions as to the respective responsibilities for health, education and welfare of the Indian service, state and county. At a meeting last Friday at Santa Ynez, it was decided that a conference of social workers and community school leaders was so important and would be so useful, not only to the Indians but to other under-privileged groups in the valley that further conferences should be arranged. A case committee was named under the chairmanship of Mr. Livingston. The former meetings that were presided over by Miss Pearl Chase, represented the Indian Defense association and the County Council of Social Agencies. Mr. Livingston will preside at the meeting on Friday, which will be a meeting of the case committees.

Those attending from Santa Barbara will be Arthur Evans, Dr. Ransom Carver, Miss Rose Fortuny, Miss Ida Perry and Mrs. D. J. Davies. Those from the valley will be Mrs. Merriam of Lompoc, Miss Emma Donohue, Miss Packer, district school nurse, Anders Anderson and Mrs. Archie Hunt.

SANTA BARBARA, CALIF.
NEWS
FEBRUARY 6, 1935

GROUP TO TALK INDIAN CARE

364

Further steps towards organizing a community council to care for the interests of Santa Ynez valley Indians and other under-privileged groups and individuals in the valley, will be taken at a meeting to be held in the College elementary school at Santa Ynez.

Initial steps in this direction were taken at a meeting held January 16 in the offices of the county school superintendent. John S. Dady, superintendent of Mission Indian agencies, spoke to the meeting about Santa Ynez Indian problems. A second meeting was held in Santa Ynez a week ago. The third meeting will develop further the program for a general community social service group in the valley.

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SANTA MARIA, CAL., TIMES
FEBRUARY 7, 1935

STUBBS PLANS TO AID SANTA YNEZ INDIANS

364

Asks Appropriation of $16,000 to Purchase Homes for Federal Wards

EVEN HOME REPAIRS NOT POSSIBLE NOW

Aborigines Living on Private Land Under Old Church Agreement

Cooperation between Congressman Henry E. (Pat) Stubbs of Santa Maria, and the Bureau of Indian Affairs may result in a rehabilitation program at the Santa Ynez (Santa Cota) Indian Reservation near Solvang, it was learned today.

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SANTA BARBARA, CALIF.
NEWS
SEPTEMBER 11, 1936

U. S. To VALLEY TRIBE TO RETURN TO FARM ACTIVITY

364

Well Project Is Planned for Santa Ynez Reservation; Experts Complete Exhaustive Title Survey

The Indians of Santa Ynez valley, whose activities as farmers have been curtailed because of a lack of sufficient irrigation water, are to have this need supplied through government activities, it was learned today, and many Indian families who sought livelihood elsewhere will return to the valley reservation as a result of this interest in their welfare.

Zernie Anderson, formerly with the Santa Barbara Abstract company and now employed with the government, in cooperation with a lawyer connected with the Indian bureau, and a land expert working out of Washington, has just completed a long search of land and water titles held by the some 90 valley Indians. Anderson left here today for the reservation to confer with the Indians and plan for the numerous preliminary activities incident to the developments the government proposes to carry on upon the reservation lands.

Anderson and the water rights and land title attorney have their headquarters at San Diego, headquarters for the back-to-the-land movement started by the Indian bureau. He explained that fully 90 Indian families are entitled to land holdings in the Santa Ynez Indian reservation, but lack of water to cultivate crops had forced a large proportion of that number to go elsewhere, some being on the Indian reservation near San Diego. It is believed that once water is developed in the valley all the Indians entitled to land on the reservation near Santa Ynez will gladly return.

It was expected that water would be developed by drilling a system of wells, but in this connection the agents of the Indian bureau explained that the Indians have a complete record right to water, and that since the attorney has ascertained that these rights have not lapsed, there now is no obstacle in the way of the land and water development planned by the federal government.

SANTA BARBARA, CALIF.
PRESS
APRIL 20, 1936

Artifacts of an In-

dian Tribe north of Santa Ynez

364

Burial Ground of First Gem Rock Collectors Is Explored

Artifacts of an Indian tribe, probably the first gem rock collectors and polishers of the county, perhaps hundreds of years ago, have been excavated during the last three weeks in a newly-discovered Indian burial grounds in Santa Ynez valley a short distance north of the town of Santa Ynez.

Engraved wampum necklaces, Indian pipes fashioned of stone, stone arrow shaft straighteners, pearls, pierced and ready for use as ornaments, and a trader bead two and a half inches in length, which may serve to fix the date these ancient craftsmen plied their trade, have been brought to Santa Barbara by Robert Phelan who is in charge of the work.

A circular ornament made out of quartz, numerous crystal trinkets, inlaid bowls, a whistle made of stone rather than the customary bone, a stone thimble and many other objects of unusual interest have been uncovered. A bowl, broken, and cemented together again with a grayish composition rather than with black asphalt as was generally used has attracted attention. The nature of the cement has not yet been determined but it apparently possessed a firm binding power,

"Most of the artifacts were found buried several feet below the surface of the ground and, from all appearances constituted original graves, above which there had been other burial places most of which had apparently been excavated in recent years," said Phelan.

SANTA BARBARA, CAL.
PRESS—2
NOVEMBER 5, 1927

CHUMASH TRIBE FINDS RELATED

364

Dr. A. P. Ousdal Tells Red Men of Recent Discoveries of Ancient Race

Dr. A. P. Ousdal spoke last night before the Red Men and the Pocahontas tribe of Santa Barbara on the early inhabitants of the city, relating some of the discoveries he has made in regard to the Chumash Indians, in connection with his work with the Smithsonian Institution in Washington.

Dr. Ousdal has recently come into possession of a photograph of the mother of Juan Soto, last remaining Chumash fullblood, now living in Santa Barbara. The old Indian asserts that he has some kin, though not full blood, living in Los Angeles and that one very aged woman with considerable Chumash blood is living here. The doctor is making an effort to locate these people to ascertain if their bones tally with those in Soto's body.

The doctor has received photographs from the Smithsonian of the Chumash head dress and the manner of doing the hair, for the use of Miss Elizabeth Mason, who is to make a bust of Soto. Dr. Ousdal has also located, through Soto, a photograph of the old Indian's mother, made about 60 years ago in the opinion of C. A. Hoffman, local photographer.

Yuman

1905 - 1938

Yuma Indian Sues for $2500 for Having a Hair Cut by Force.

$2500 FOR A HAIRCUT.

Yuma Chief Sues Indian Agent for Being Shorn by Force.

In the superior court of Riverside county, Calif, a suit is on for $2500 damages brought by Agua His, a full-blooded Yuma Indian, against J. A. Spear, Indian agent at Yuma, for compelling the former to have his hair cut.

The old chieftain demanded $5000 at first, but decided to amend the complaint and cut the amount in half.

A more dramatic picture than that of the old Indian as he sat in the witness chair and told of his alleged wrongs has never been seen in the local courts. The plaintiff is well past middle life, and his face, usually impassive and stolid, lights up with a fierce fire when he tells of the rape of his locks.

The trouble was all brought about by an order from the commissioner of Indian affairs, who directed Indian agents to induce male Indians to have their hair cut, and males and females alike to abstain from the use of face paint. With expressive gestures and impassioned features the old chief told of the indignity to which he had been subjected.

"While they pointed the pistols at me one of them clip, clip with big shears. I felt so downhearted that tears came. We Yumas are proud of our hair. Short-haired man no good among us. All the tribe they laugh at him.

"For 41 days after they cut my hair I stay in jail and pound rock all time. It was July and August, so hot I have to take clothes off. It was for nothing that I was made prisoner. It was worth $5000 to me to be thus shut up away from my people and lost my hair, which protected me from the rain and the heat of the sun," declared the old man. —New York World.

Boston Globe Feb 10 1905

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S.F. Call — March 8, 1908

Glow From "Mud Volcanoes" Frightens Indians Into the Towns of White Men

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The unusual activity of the mud volcanoes began about two weeks ago and has constantly increased. The Cocopah Indians, whose pueblo, Posa Vincento, is within two miles of the volcanoes, were startled nights by rumblings in the earth. And then followed geysers of steaming mud thrown to a height of from 30 to 50 feet.

FRIGHTEN INDIANS AWAY.

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At Brawley, 75 miles distant from the volcano district, the smoke or steam from the place is plainly visible, while at nights the play of lights on the southern sky is brilliant and beautiful. From six distinct centers the lights rise and spread out heavenward.

Imperial valley has just had a visitation from 150 members of the Los Angeles chamber of commerce, who made the rounds of all the towns of the valley, and were amazed at the development in progress here. It is estimated that Imperial valley now has a population of 20,000 people, and that fully 6,000 of these have come since September. Every town in the valley is crowded with strangers, land seekers and businessmen looking for locations. In appearance the valley towns are much like modern mining camps, as the rush has been so great that in some places almost half the population live in tents or temporary houses.

INDIANS OF COLORADO VALLEY.

Yuma and Mohave Were Once Fine Physical Types.

Compared to the northern plains Indians, who reverence a brave heart next to their worship of the great mystery, these tribes lack bravery and the war spirit. The Pima and Papago did, however, prove rather brave in defensive warfare with marauding Apaches who crept down on them from their mountain homes. The Yuma and Mohave were too indolent to have a brave heart, but rather preferred a life of idleness. These dwellers in the valley of Colorado are physically a magnificent group of people. Previous to the introduction of the white man's diseases there was probably nothing comparable to them as physical types in the United States. Their lazy life, low altitude, with its excessively hot climate, seemed to develop their physique, but the same conditions which made giants in stature seemed to require no mental activity or development.

Their mythology is apparently an incipient one, and, compared to that of the Puebloes, is so crude that it would seem to be of a people uncountable ages closer to the beginning of man. This probably is not the case, however, but merely indicates a lack of mental activity. The ease with which they gained food undoubtedly tended to retard their mental growth. The valley had its great annual overflow. Following this, the vegetation, wild and planted, sprang up and grew as those unacquainted with such localities cannot realize. The river had countless quantities of fish to be caught in rude traps with little effort. Rats, rabbits and small game were abundant and close at hand. The swift-footed deer of the hills they did not molest, as that would require effort.—Exchange.

HERMOSA BEACH, CAL., BREEZE —65
OCT. 29, 1924

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Moreover, one hardly could blame the red man for the civic dereliction, when so many of the whites are guilty of the same offense.

Tiny Woman Defies Indian Bands.

Yuma, Ariz.—What probably will prove to be the last great mourning feast which the Yuma nation will hold culminated in a dramatic incident on the reservation Monday afternoon, when Miss Emma A. Eagan, the fearless little superintendent, who weighs probably less than 100 pounds, stood up and defied Chief Jose and his council of braves.

More than 1,500 Yumas, Mohaves and Cocopahs were gathered at the feast grounds, where the mourning was in progress, when Chief Jose sent a peremptory note to Miss Eagan that all the white people withdraw from the reservation immediately. Miss Eagan answered in person, facing Jose and his warriors alone.

"The white people must go. I cannot hold my people any longer, and I don't know what they will do to them if the palefaces do not leave at once," was the insolent word of the chief.

"If you cannot hold them, I can," Miss Eagan replied, without a tremor. "I permitted you to charge the white people an admission and you have broken your word with me. You must go on with the sham battle or return the people their money.

"This is the last feast I will ever permit held while I am on this reservation. If the Indians want to start trouble, just let them try it."

When the plucky little woman made this speech old Jose grunted, but he made no threats, and the whites were allowed to remain until sunset, when they left the Indians to burn the images of their dead without witness or molestation.—Denver News.

Sacramento, Cal. Bee
APRIL 30, 1924

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TOURISTS MOVE OUT.

A parley lasting half an hour ensued and then the travelers moved off the Indians' land to the western boundary of the reservation.

The Indians declared that they will guard their boundary from further encroachments by strangers.

WISH FREEDOM OF BRIDGE.

The Yuma tribe declared they took action because they wish their reservation, although in California, to be included in the Arizona quarantined area, so that they may be free to cross the Colorado bridge into Yuma.

L. L. Odle, Indian agent on the reservation, took no part in the demonstration of his charges against the travelers.

Yuma Indian Sues for $2500 for Having a Hair Cut by Force.

$2500 FOR A HAIRCUT.

Yuma Chief Sues Indian Agent for Being Shorn by Force.

In the superior court of Riverside county, Calif, a suit is on for $2500 damages brought by Agua His, a full-blooded Yuma Indian, against J. A. Spear, Indian agent at Yuma, for compelling the former to have his hair cut.

The old chieftain demanded $5000 at first, but decided to amend the complaint and cut the amount in half.

A more dramatic picture than that of the old Indian as he sat in the witness chair and told of his alleged wrongs has never been seen in the local courts. The plaintiff is well past middle life, and his face, usually impassive and stolid, lights up with a fierce fire when he tells of the rape of his locks.

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"While they pointed the pistols at me one of them clip, clip with big shears. I felt so downhearted that tears came. We Yumas are proud of our hair. Short-haired man no good among us. All the tribe they laugh at him.

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Moreover, one hardly could blame the red man for the civic dereliction, when so many of the whites are guilty of the same offense.

Tiny Woman Defies Indians

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The Indians declared that they will guard their boundary from further encroachments by strangers.

WISH FREEDOM OF BRIDGE.

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L. L. Odle, Indian agent on the reservation, took no part in the demonstration of his charges against the travelers.

LOS ANGELES, CAL., EXPRESS
JANUARY 7, 1926

INDIAN PERILED LIFE, HIS PLEA

364

Trial of J. D. Reeves, charged with the shooting of Chief Ka-pooey of the Fort Yuma Indian reservation after a quarrel over water rights, was resumed today in United States district court.

Reeves yesterday dramatically told of the Indian slowly walking toward him with an upraised butcher knife. That he shot the Indian chief "whar he aimed to," that he did not try to kill him. "The Indian prowled around my house two different times. I was afraid he would burn my house down and murder me."

Reeve's story was verified by his son, James, 13.

The defense attorneys will close early today and the jury is expected to have the case late today for a verdict.

Unusual interest in the case is due because this is the first time in many years the local federal court has had on trial a white man for the shooting of an Indian on an Indian reservation. United States Judge William P. James is presiding.

4-30-24
Los Angeles, Cal., Express

A 364

BOO ARIZONA BRAVES DRIVE OFF TOURISTS

Angered Over Embargo, Redskins Act

BLAME RESTRICTIONS

By Associated Press

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HOLD POW-WOW

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WANT QUARANTINE

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The Indians on the Yuma reservation have been heavy sufferers from the Arizona embargo against California, owing to the foot and mouth disease. Arizona has barred products from the reservation, with the result that the Indians have been unable to get to markets and have reached an almost destitute condition.

The United States government today telegraphed funds to relieve the distress of the Indians.

The Indians blame the tourists for their troubles, claiming that if they refrained from attempting to cross into Arizona the authorities of that state would not put an embargo on the reservation.

SAN FRANCISCO, CAL.
DAILY HERALD
JANUARY 9, 1926

Yuma

SEEKER OF JUSTICE—Claiming he was shot by an unknown white man, Chief Ka-Poo-Ey, Yuma Indian, came to Los Angeles seeking justice. The aged Indian reported the white man shot him with a shotgun, which caused the loss of a leg. Officials of the southern city began an investigation to locate his assailant.

Needles Cal Nugget
3-23-22

THE INDIAN MEMORIAL DAY

Sunday, April 1, marks the beginning of the day set aside by the local Mojave Indians and the neighboring branches of the tribe as their day of respect for those of their tribe who have gone to "The Happy Hunting Grounds,"—their Memorial Day—a day that marks in their history the singling out among their members those, who, in the years that have elapsed, who were leaders and guides, those who seeing with a clearer vision the needs of their race, were the pathfinders to their fellows and to those who should follow in their footsteps, the ways of amity and peace and good will between the Indians and the Pale Faces.

It is a recognition by the descendants of the Indians of the services of those members who defended the rights and spirit of the first Americans by those who, actually usurped their homes, their lands and thei rcitizenship, by force of both numbers and superiority of arms.

Paying this tribute to their departed heroes and warriors, the Indians proclaim not only the earmarks of a people who knew civilization of a kind, they also express in such a memorial observation, that law and order is part and parcel of their intelligence—inborn and instinctive, though it be, it is nevertheless a significant proclamation that tribal customs and laws sway them and that a government eists and rules them.

Slowly disappearing from the land which was once their own, the Indian today is being deprived of rights for the benefit of private interests at their expense.

Their schooling is being neglected while huge sums of money are being drawn from the public treasury and trickles to them in such amounts that it is a mere and shameful waste.. Intelligent care would make of these people a most valuable peoples. but politics of the most dishonest character is resorted to.

Why not send the young Indian boys and girls to the common schools —where contact and association would help more thoroughly to develop them into worthy and real American citizens and, as we believe, at proportionately smaller cost? What is the power that has set itself into the Bureau of Indian Affairs? What are its purposes and who is it that is at the bottom of it?

Why cannot our representatives and senators at Washington show some real interest and concern in the welfare of a people who show every desire to advance and give them the aid that they so richly deserve?

HE EVENING STAR. FRIDAY APRIL 24, 1914

HEAP BIG INDIAN.

Jembo, chief of the Yuma Indians, in his holiday flannels for the celebration of the completion of the Yuma reclamation project, who fills this picture so convincingly against a background of pigmy followers, is one of the largest men of his race. He weighs 374 pounds. He is dressed in the costume of the early days on the Colorado, and from the soles of his feet to the top of his feather headdress he presents a problm too big fr th city dweller's door to solve.

CALEXICO, CAL. CHRONICLE
JANUARY 22, 1926

LEGION TO INVESTIGATE FRAUD CHARGES

VETERANS ACT FOR RELIEF OF INDIANS

Yuma Redskins Said to Be Victims of Federal Neglect and Private Graft

COMMITTEE IS NAMED

If Charges Confirmed, Appeal Will Be Made to State Organizations

Charges that the Yuma Indian tribe located on reservation lands in the east end of Imperial county, has been brought to a condition of poverty through failure of the federal government to protect its members against private fraud, are to be made the subject for an investigation by the Inter-Post council of the American legion.

If the facts presented to the war veterans at their meeting in Imperial valley are confirmed the Imperial council will appeal to state organizations to join them in demands upon the federal government for relief.

Hugh Osborne, commander of El Centro Post, and Keith Harrington of Calexico, were named members of a special committee to take up the Indian question and prepare resolutions in accordance with their findings.

Among other charges made by members of the council at last night's meeting, was the statement that the Indians are being charged $8.25 an acre for water in spite of the fact that their original agreement with the government provides that they shall receive irrigation water free.

Allotted 10 Acres Each

This agreement, it was stated, was drawn up at the time the federal government took over the original Yuma reservation, opened the Arizona lands to white settlers and allotted the Indians ten acres each on the California side of the river.

It was pointed out that not only is the water charge a violation of the treaty, but that in a majority of cases the Indians are forced to pay water assessments on the full allotments of land which they hold, regardless of the fact that from ten to twenty per cent of their holdings have been taken away from them for highway and canal rights-of-way. In some cases they are assessed on lands which due to sand dunes and washes, are worthless for agricultural purposes.

T. J. Worthington, who is one of the veterans interested in the welfare of the Indians, told the post members that Indian Agent Sharp, in charge of the Yuma reservation, is doing everything possible to relieve the situation, but is handicapped in his efforts and needs the moral support of public opinion on the outside.

00048

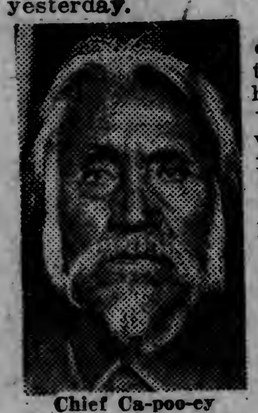
LOS ANGELES, CAL.,
EXAMINER
JANUARY 6, 1926

CA-POO-EY, RED CHIEF, SEEKS WHITE JUSTICE

364

Indian Charges Rancher Shot Him While He Was Watering Team; Defense Opens Today

Frontier scenes were re-enacted in the court of Federal Judge James yesterday.



Chief Ca-poo-ey
—Examiner photo

A dozen Indians, attired in their formal holiday attire, were present as witnesses in the first Indian shooting case to be tried in a Federal court here in many years.

Chief Ca-pooey, head of a tribe of Yuma Indians, was the principal figure in the picturesque throng.

The aged chieftain hobbled into court on a home-made peg leg, to testify against J. D. Reeves, a rancher, charged in a Federal indictment with assaulting the Government ward with intent to kill.

The Yuma chief was shot during a squabble on the reservation on August 9, 1925. His right leg was torn off below the knee.

Chief Ca-poo-ey said that the rancher had become enraged when he stopped to water his team in an irrigation ditch close to Reeve's home, and whipped out a shotgun from under his automobile seat.

DEFENSE OPENS TODAY

"He call me bad name, and say, 'I shoot you, Indian,' and I say, 'Go ahead shoot,'" the chieftain testified.

The name Ca-poo-ey literally means, according to Indian Superintendent Byron A. Sharp, "Chief Defiance of Death," and the testimony showed that the aged Indian lived up to the traditions of his name. Assistant U. S. Attorney Ohannesian is prosecuting the case. The defense will open today.

LOS ANGELES, CAL.,
EXAMINER
MAY 16, 1926

INDIAN SAILS TO LAST LAND ON FIRE RAFT

364

Venerable Mohave Tribe Healer Receives Final Burial Honors With Traditional Rites

33 FAITHFUL STAND GUARD

Sage Greatly Beloved and Performed Cures With Hypnotic Influence; Grief Widespread

NEEDLES, May 15.—(AP)—La Hoh, venerable healer of the Mojave Indian tride, is dead, and today his body, lashed to a burning raft, started its last journey alone down the Colorado River.

The ancient sage, whose actual age seems to have been unknown even to himself, was a familiar figure in almost every Indian encampment in Southern California, Western Arizona and Nevada.

GRIEF WIDESPREAD

Four days ago he died and grief was widespread. Messages went out to the Indians of the Southwest that the man who had healed them for scores of years by mystic passes of the hands and gusts of breath from his pursed lips was no more.

From far and near the mourners came. Four days and nights thirty-three of his faithful followers stood guard over his body, eight of them facing to the North, eight to the South, eight to the East and eight to the West. The thirty-third man stood at the feet of the healer who had tramped desert sands for decades, ministering to his people, and prayed almost continually during the ninety-six hours of the lying in state.

PLACED ON BLANKET

The body lay on a blanket under a canopy covered with brush and desert flowers. It was dressed in warrior's attire, with the long feather turban and stringers trailing to the ground.

At the end of the four days La Hoh started on his last journey. The body was carried to the river bank and placed on a raft-bier, which also bore every conceivable article owned by an Indian. Then all was covered with dry grass and wood, a torch was touched to it, the raft was pushed out into the stream and the Colorado bore La Hoh away in a pillar of fire.

La Hoh's office was wherever he stood or sat. He prescribed no medicines and used no surgical instruments.

BULLET WOULD DISSOLVE

Often he told his brothers and sisters of the Mojave tribe that they were at liberty to shoot him if they wished, but that the bullet, instead of arming him would dissolve and only make his blood purer.

He never permitted a third person to witness his ministrations over a sick Indian, but those whom he had healed said the cure was wrought by a species of hypnotism. La Hah waved his hands, blew his breath over the patient and he became well.

Wash'n Star - May 17, 1926.

THE EVEN

Indians Mourn Dead Healer Four Days, Then Set Body Adrift on Burning Raft

By the Associated Press.

NEEDLES, Calif., May 17.—La Hoh, venerable healer of the Mohave Indian tribe, is dead and his body lashed to a burning raft, started its last journey alone down the Colorado River.

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From far and near the mourners came. Four days and nights, 33 of his faithful followers stood guard over his body, eight of them facing to the north, eight to the south, eight to the east, and eight to the west. The thirty-third man stood at the feet of the healer who had tramped desert sands for decades ministering to his people, and prayed almost continuously during the 96 hours of the lying in state.

The body lay on a blanket under a canopy covered with brush and desert flowers. It was dressed in a warrior's attire with the long feather turban and stringers trailing to the ground. Bow and arrow lay by La Hoh's nerveless hand; around the neck was a circlet of beads, and animals' teeth, and on the arms were bracelets of gold and silver.

At the end of the four days, La Hoh started on his last journey. The body was carried to the river bank and placed on a raft-bier, which also bore every conceivable article owned by an Indian. Then all was covered with dry grass and wood, a torch was touched to it, the raft was pushed out into the stream and the Colorado bore La Hoh away in a pillar of fire.

CUBAN TRAINS NORMAL.

Military Occupation of Two Provinces Restores Service.

HAVANA, May 17 (AP).—Officials the Cuba Railroad anounced that mal service was restored after tary occupation Saturday, ni Camaguey and Oriente provi

Many strikers have ret their posts. A general the railway brotherhood for this afternoon in C been suspended becaus tary occupation of th

Crowd at I

Special Dispatch t

PURCELLV large crow championsh Loudoun here Sat preven

SAN DIEGO, CAL., TRIBUNE
JULY 22 1925

Yuma

INDIAN BAND TO PLAY AT TENT CITY

364

For the first time in its history Coronado Tent City will be the scene of a concert by a band of full-blooded Indians next Sunday afternoon. The following telegram was received this morning by the Silver Crescent Amusement company, under whose auspices, the southren California band contest is being held, with the appearance of a different musical organization each Sunday:

"Silver Crescent Amusement Company, Coronado Tent City:

"Yuma Indian band, 22 pieces, all full blooded tribe members, will appear in competitive concert of southern California band contest Tent City Sunday afternoon. Will leave Yuma Saturday morning. Uniform of band members is full tribal costume.

"J. T. DAVENPORT, Secretary."

Los Angeles, Cal.

TIMES

MAY 14 1926

JOLLEY NEW HEAD OF FORT YUMA AGENCY

364

[BY CABLE—EXCLUSIVE DISPATCH]

FORT YUMA (Cal.) May 13.—The Fort Yuma Indian agency and school has a new superintendent in the person of H. B. Jolley, former chief clerk at the Klamath (Or.) Indian agency, who was promoted by the Bureau of Indian Affairs of the Department of the Interior to the superintendency here. He succeeds B. A. Sharp, who has been superintendent here for about year. Sharp will go to Grand Rapids (Wis.) Indian agency.

SANTA BARBARA, CAL., NEWS-I
FEBRUARY 5, 1926

INDIAN SPEAKS ON PLIGHT OF TRIBE

364

Patrick Miguel Indian and secretary of the Yuma tribe council, spoke last night at Recreation Center under auspices of the Indian Defense association. The speaker, a Carlisle graduate, described the Yuma tribe as facing a serious plight because of a lack of irrigation facilities with which to cultivate their lands, and that where they leased out their lands that the rental was too small to support them.

He charged that the Yumas are being assessed by the federal government at the rate of $5 an acre for the construction of an irrigation canal which does not benefit them, and an additional $5 is levied for the building of a hydro-electric plant, from which they cannot buy electricity.

The speaker charged these injustices were the result of the failure of the Indian agents and Indian department to properly look after the interests of the Indians, an apparently systematic effort being made to destroy the Yumas and other tribes through poverty and disease.

This noon the visitor told his story before the students of the State Teachers college and this afternoon he addressed the Woman's Alliance meeting at Unity church.

AUG 10 1926
Los Angeles Times

INDIANS PLEAD FOR RIGHTS

Envoys of Mojave Tribe Residing in Colorado River Region Seek "Only for Justice"

364

Words fairly bristled with menace as Hal O. Davidson, Indian counselor for the Mojave tribe of 1000 souls on the Mojave Reservation that lies where three States, California, Arizona and Nevada, meet on the Colorado River, before Asst. U. S. Atty. John R. Layng in the Federal Building late yesterday afternoon finished a long recitation of the wrongs done his people.

The portent of his statement meant nothing less than warfare as Indians know it. The point involved mainly centered about reservation land approximating 6000 acres lopped off by the river on one of its annual spring rampages, shunted over into California, and now being settled by white homesteaders.

TRIBESMEN PRESENT

Eight men and two women members of the tribe accompanied their friend and interpreter to Los Angeles as a last resort in a hunt for justice.

Pete Lambert, hereditary chief, fingered a sheaf of treaty papers that had been handed down to him from before the Civil War, and many of which bore the names of United States Army officers who were largely responsible for winning the West. Sherman Ross, elected chief of the tribe, also was present.

"We have appealed to the reservation superintendent and to the United States Indian Service at Washington, but always we hear the same thing—the government has not the money and the time to spare us," Davidson continued. "We want only justice, and we intend to stay in Los Angeles until we get it."

The Indians came to the Federal Building and visited Layng without previous announcement. Layng obtained use of the Land Office contest room from Register Smith, and there began one of the strangest informal hearings government workers here had witnessed.

LAND CUT OFF

The Mojave Reservation of more than 9000 acres was set aside in 1870, but years ago 6000 acres was thrust over into California when the Colorado shifted its course. A bare 3000 acres remain to 1000 tribesmen.

"We get no help from our young people," Davidson said in disgust. "They are just like the whites; they get drunk and fool away their time. We are not in politics because we can't afford it. Money talks and we haven't got it. Chief Lambert used to kill his horses for religious services and the government told him not to but to save them for stock raising and agriculture. He did and now he has so many that he hasn't enough grazing for them and the government agents want him to kill some of them.

"These people don't understand this. They are getting old and the government is not caring for them. Their children are taken away to school when young and are not given transportation home. We could not get a rate on the railroads so we bundled them into automobiles and came to Los Angeles."

A thorough airing of the grievances will start tomorrow morning at 1 o'clock.

Spain plans to nationalize its automotive industry.

LOS ANGELES, CAL., RECORD
AUGUST 30, 1927

INDIAN BAND AT ORANGE CO. FAIR

364

The Indians of Cooper's days made the well-known welkin ring with crashes on crudely built drums of skins.

Their descendants, who wear tribal dress, use the white man's instruments. One of the features of the Orange county fair, which will open next week, will be the Yuma band of 22 pieces, it was announced today. Last year, in open competition with the best bands in Southern California, they won second place at San Diego. Since then $1500 has been spent on new instruments.

SAN BERNARDINO, CAL., TELEGRAM
AUGUST 10, 1926

INDIANS FIGHT FOR HOMES IN DESERT AREA

364

Mojave Tribe Claim 6,000 Acres Near Needles Taken by Whites

APPEAL HEARD BY U. S.

Indians Said Bewildered by Treatment; Demand Government Act

Charging that 6,000 acres of their reservation, lying in San Bernardino County, has been taken from them and settled by whites, representatives of the Mojave Tribe of 1,000 Indians now are staging a legal fight before Federal authorities in Los Angeles for the recovery of their property.

The Indians claim that originally they were granted 9,000 acres of land, known as the Mojave Reservation. This land is said to have lain entirely within the state of Arizona.

Colorado River Shifted

The waters of the Colorado River shifted many years ago, however, and cut off 6,000 acres of the reservation land. This land is now on the California side of the Colorado River, which is the boundary between Arizona and California at this point, and now lies in San Bernardino County, 18 miles north of Needles.

The Indians never have been properly protected on this land, they claim, and they assert that now they have only the 3,000 acres on the Arizona side of the river.

Yesterday eight men and two women members of the tribe arrived in Los Angeles, where they appeared before Asst. U. S. Atty. John R. Layng to make a last fight for the land. The Indians are represented by a lawyer-member of their own tribe, Hal O. Davidson.

Case Presented Yesterday

Their case was presented to the Federal official yesterday, and a continuation of the hearing was being held today.

The Indians say that their tribe is completely bewildered by the treatment they have received from the United States Government.

"Our chief used to kill his horses for religious services and the government told him not to do that, but to save them for stock raising and agriculture," Counsellor Davidson told the United States Attorney yesterday. "He did save the horses, and now he has so many that he hasn't enough grazing land for them, and the government agents want him to kill some of them.

Indians Can't Understand

"These people don't understand this. They are getting old and the government is not caring for them. Their children are taken away to school when young and are not given transportation home. We could not get a rate on the railroads so we bundled them into automobiles and came to Los Angeles.

The Indians also took a slap at the younger generation of their tribe as well as the younger white people, when their lawyer told the Federal official, "We get no help from our young people. They are just like the whites, they get drunk and fool away their time." "We are not in politics because we can't afford it," Davidson continueed. "Money talks and we haven't got it. But we want only justice and we intend to stay in Los Angeles until we get it."

NEEDLES, CAL., NUGGET
SEPTEMBER 30, 1927

Chief Arataba's Daughter Died Here Sunday

367

Mojave Indians Hold Big Ceremonial Dances for Last of Line of Tribal Chiefs

Princess Quita Dumpa, or Mrs. Ida Jackson, as she was known in English, aged 65 years, the last direct descendent of the late war Chief Arataba of the Mojave Indians, passed on to her happy hunting grounds last Sunday morning.

The remains were placed on the funeral pyre and held in state for a period of four days in accordance with an old Indian costume, the cremation taking place Wednesday afternoon.

Indian runners were sent out Sunday and friends of the princess came from far and near, some coming from Yuma, and other distant points. The Indians held a continuous pow-wow of mourning until the remains on the funeral pyre were consumed by flames.

Mrs. Jackson was born in Parker 65 years ago and was baptised when a small girl in the Episcopal faith. She was very patriotic and hospitable to everyone.

On Monday funeral services were conducted in the Christian faith, the message being delivered by Rev. Paul Lomax. Two hyms were sung, accompanied on the organ by a nephew of the deceased, Kearney Miller.

On Tuesday morning flag salute was held in honor of Mrs. Jackson. On the bottom of the flag was fastened a staff of Eagle feathers which is used only for a chief or kin of a chief.

Chief Arataba was one of the most picturesque chiefs of his day and time. He made several trips to Washington to make treaties with the Great White Father. It was through his efforts that the Mojave Indian reservation was set aside at Parker, Arizona. He was a friend to the pale face and was respected by all who knew him.

The late Captain Hunsaker and Chief Arataba became warm friends during the days when steam boats plied up and down the Colorado river. When Captain Hunsaker became manager of the Monaghan and Murphy hotel he had an oil painting of the Chief placed upon the walls of the lobby, and also honored him by naming the hotel The Arataba. Later years the management of the hotel changed hands and the name was also changed to the Gateway hotel.

BRAWLEY, CAL., NEWS—31
JULY 22, 1926

INDIANS WILL PROVE BURDEN SAYS SPEAKER

366

Captain T. J. Worthington At Rotary Luncheon Charges Gross Neglect By Interior Department.

Imperial county will have a thousand Indian indigents on its hands in 1934 unless something is done to put the Yumas on their feet, following many years of oppression through political influence in the Indian department. This was the statement of Capt. Tom Worthington of Calexico today at the Brawley Rotary club. Worthington unmercifully scored the Indian bureau for its neglect of its charges. He showed that inevitably Imperial county faces a serious situation from the economic viewpoint unless the Indians are raised from their present status.

Definite charges were made of which Worthington declared he had the evidence to substantiate. Conditions of recent months have improved, he said, since the Indians were able to get a statement of their wrongs direct to Secretary Work of the Interior Department.

BRAWLEY, CAL., NEWS—31
JULY 23, 1926

INDIANS HAVE GREAT FIESTA IN MOUNTAINS

365

One Dance Finished With Others On Program—Imperial Valley Folks Take Much Interest In Events.

An Indian fiesta which lasted a week has just ended. Though one seldom sees Indians now, in Imperial Valley there are many in the country north of Jacumba and Live Oak Springs, as well as on the Campo Reservation.

Indians came from far and near, some in automobiles, some on horse back, and all arrayed in their scarlet shawls, bright bandanas and other gay apparel. The camp was made on the edge of the Campo reservation, just off the highway. Remadas were arranged in a quadrangle, with an entrance gate at each end. These remadas were cleverly made of tules with brush roofs. In each, was set up a three pronged tree, and an olla was put in the fork.

In the day time games of all kinds were played, athletic contests took place and the ever fascinating horse racing, with lean Indian ponies, many of them pintos, guided by the greatest horse lovers in the world, the Indians. The track, a 400 yard straightaway, was narrow, and but two horses at a time could race. But that only prolonged the fun. In the evening, as the camp fires rose higher and higher, the games and dancing grew more spirited. Many of the older chiefs and their squaws were content to look on and many the bit of advice and joking that was called out to the younger braves. Cards and guessing games are popular, and a very American spinning wheel was always surrounded. Blankets and pillows were the reward for the fortunate.

All those who have not been to an Indian fiesta will have an opportunity between August 9 to 16, when a large one will be held at Warner's Hot Springs.

—o—

Needles Cal Nugget 3-23-23

364

Way Blazed for Indian Week In the Fall of 1924

If boosting has merit, no one has yet been found wh denies that charge, then the Needles Rotary Club but recently formed, is entitled to be classed as an A-1 Class Booster, or body of booster.

A week ago the Rotary Club protested mildly yet firmly at the neglect that the Congressional party, investigating the irrigation and power project at either Boulder Canyon or Black Canyon Dam site, calling the Congressional party's attention to the fact that Needles was seriously concerned and deeply interested in the development of both the power and water at either of these sites, for, at her very doors lay thousands of acres of rich lands which could be brought into profitable and productive life were water brought to it at a moderate cost. That move of itself, a short telegram to the committee, was a progressive step, one that is believed te Indian and white races have been in touch with each other.

Another feature of the proposed Indian Week would be an exhibition of Indian work and wares, orders for which would be accepted and sent to the purchasers upon the close of the week.

So many phases were apparent to the membership that President John will result in good in the future.

Not satisfied with that several of the members sprung a brand new project, one that it is hoped to have in full swing in November, 1924. "Indian Week." The outline of the undertaking is that the local Mojave Indians shall prepare a program under the auspices of the Needles Rotary Club, which, when presented to the public, shall show to the world of visitors the religious,, civic and tribal life of the Indians both previous to the advent of the white man and the changes that have been wrought since H. Thompson, appointed a committee headed by E. Keaton Bryan, James W. Wadsworth, Jack Claypool, Emile S. Feuerlicht and Tom Brioady to discuss the matter and bring ip up for further consideration at a later meeting Robert E. Curry, a member of Phoenix Rotary Club, stated that the project under discussion was permissable as it would not profit any member of the club and would be educational and that Needles Rotary Club had a proposition that could be made national in character and that would bring to Needles attention that the city could well afford to undertake. He urged the club to plan it for 1924.

At the next meeting, Tuesday, March 27, it is hoped that District President Christy will be present to install the Club and turn over to it its charter.

Will G. Morton, M. D. left Wednesday night for Tucson, Arizona, as the accredited representative of the Needles Rotary Club, at which time and place the district convention will be held.

Many of those who have become members of the Needles Rotary Club are pleased of the fact that here, in this organization lies the seed which is their hope, will germinate in a feeling of interest in the welfare and progress of the community, a feeling of co-operation that eventually will obliterate that feeling of distrust and suspicion which has already lived too long in Needles, andw hen these members feel, should be ended if Needles is to grow in importance and wealth. This feeling of service of one to the other is already bearing fruit among those who are attending.

At last Tuesday's meeting twenty-five members were present, with Robert E. Curry, of the Phoenix Rotary Club, registering as a guest, and there at the luncheon at the El Garces wa displayed more of the goodfellowshi spirit than is present at any meetin of any other organization and ever one was pleased at the rapid elimina tion of the undesirable suspicion th has prevaded the business life of Ne dles.

REDLANDS, CAL., FACTS—33
AUGUST 11, 1926

INDIANS PLEAD FOR PROPERTY

Shifting of Colorado River Took 6000 Acres From Grant, Tribe Says

Six thousand acres granted them by the governement but taken away many years ago by shifting of the Colorado river is sought by 1,000 Mojave Indians in a plea to federal authorities in Los Angeles.

The Indians claim that originally they were granted 9000 acres of land, known as the Mojave Reservation. This land is said to have lain entirely within the state of Arizona.

The waters of the Colorado river shifted many years ago, however, and cut off 6000 acres of the reservation land. This land is now on the California side of the Colorado river, which is the boundary between Arizona and California at this point, and now lies in San Bernardino county, 18 miles north of Needles.

The Indians never have been properly protected on this land, they claim and they assert that now they have only the 3000 acres on the Arizona side of the river.

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Their case was presented to the Federal official yesterday, and a continuation of the hearing was being held today.

The Indians say that their tribe is completely bewildered by the treatment they have received from the United States Government.

"Our chief used to kill his horses for religious services and the government told him not to do that but to save them for stock raising and agriculture," Counsellor Davidson told the United States Attorney yesterday. "He did save the horses and now he has so many that he hasn't enough grazing land for them, and the government agents want him to kill some of them.

"These people don't understand this. They are getting old and the government is not caring for them. Their children are taken away to school when young and are not given transportation home. We could not get a rate on the railroads so we bundled them into automobiles and came to Los Angeles.

The Indians also took a slap at the younger generation of their tribe as well as the younger white people, when their lawyer told the Federal official, "We get no help from our young people. They are just like the whites, they get drunk and fool away their time." "We are not in politics because we can't afford it." Davidson continued. "Money talks and we haven't got it. But we want only justice and we intend to stay in Los Angeles until we get it."

OAKLAND Cal. TIMES
FEBRUARY 1927
FEB 11 1927

INDIAN TRIBE IN PRIMITIVE STATE FOUND

U. C. Savant Studies Ancient Group Along Colorado River Untouched by Civilization

An Indian tribe, which still lives under conditions the same as when first discovered by Spanish explorers more than 400 years ago, and which still uses agricultural processes similar to those abandoned by Egyptians thousands of years ago, was the subject of special study of a University of California expert during the past few months.

Dr. E. W. Gifford, curator of the university museum of anthropology, yesterday reported that in his study of these Indians, who live along the banks of the Colorado river, he discovered that progress of civilization has had no effect upon them, but that they are still as primitive and uncultured as were their forefathers many generations ago.

KNOWN AS COCOPA.

The tribe in question is known as the Cocopa, numbering about 10,000 individuals, and Curator Gifford intends to write a book recording the ethnology of the group. First mention of these Indians was made by Spanish explorers in 1540, and they were mentioned by name as early as 1605.

Members of the Cocopa tribe are distinctive in that the men wear their hair long, reaching nearly to their waists, and glued into rolls with mesquite gum. They have a very primitive culture and, Gifford says, illustrate that environment alone cannot lead to the invention of even simple mechanical apparatus. The Cocopa have lived on the shores of the Colorado for centuries and have never developed a boat. They still swim back and forth with logs for floats, ferrying babies in baskets.

STICKS USED AS PLOWS.

Their argiculture is carried on under a basin system similar to that in use by the Egyptians thousands of years ago. That is, the waters of the Colorado are used to flood the low places along the banks and the planting is done by poking holes with a stick and dropping seeds into them.

Shamans, or medicine men, still practice their trade among the sick, curing by laying on of hands, blownig saliva and shaking gourd rattles. The normal death of these doctors is by murder, however, because they frequently fail and occasionally relatives of a victim take it to heart.

UNIQUE RELIGION.

One belief of the tribe, extremley rare among American Indians, is that the souls of twins come from a different world than the souls of common people. The birth of twins is a time of great celebration, and a twin is given special privileges all his life. One twin in particular, whom Dr. Gifford met five years ago, carried a shinny-stick as a badge of honor. During his last trip the anthropologist again met this same twin and he still carried the shinny-stick, although he was under arrest for having become gloriously intoxicated on canned heat.

The tribe is extremely warlike, although living adjacent to the peaceful Pueblo tribes. They have developed a unique war club, carved from mesquite trunks, as large as six inches in diameter, which they swing underhanded. The object is not to hit an enemy over the head, but to break his jaw or crack his temple.

EL CENTRO, CAL.,
IMPERIAL VALLEY FARMER 54
OCTOBER 4, 1928

Yuma Indian Victim of Too Much Fire Water—Found Dead

Fire water brought to a tragic end the career of one Yuma Indian this week. The body of Wilfred Aguerro, alias Billie Dodd, 39, of Somerton, Arizona, a Yuma Indian, was found sprawled out on an irrigation ditch bank near El Centro Sunday morning. Numerous empty bottles a short distance from the body gave indication that death was the result of drinking denatured alcohol.

The body was brought to the Lemons funeral parlors by Coroner B. E. Lemons and was later sent to Chief Felix Escalante of the Yuma Indian Reservation.

According to police records, Aguerro and Ernest Townsend, another Indian, were arrested last week by El Centro officers. The two pleaded guilty at that time to drinking denatured alcohol, but promised to return to the reservation if allowed to go.

Townsend showed up alone Saturday night and officers took him in charge. He was said to have been highly intoxicated at that time. His partner, however, seemed to have been separated from him, and it was not until the following morning that the report of a dead man on the ditch bank revealed that Aguerro had imbibed too much.

SAN FRANCISCO CALIF.
EXAMINER
OCT. 20, 1929

California Indians Honor Dead Chief

By DON ROOKER
Staff Correspondent of Int'l News Service.

NEEDLES, Oct. 19.—Indians of four tribes in the Colorado River basin today celebrated a ceremonial feast in memory of their dead chiefs.

The dances were in spirit honor of Ach-Ach-Avara, chief of the Mojaves, who died last July.

Just across the Colorado River on the Arizona side, the Mojaves, Chimehuevis, Havasupais and Yumas have erected a huge arbor of logs. This is the scene of their chanting, dancing and speech making in praise of the virtues of the departed leaders.

OAKLAND, CAL.
TRIBUNE
FEB. 21, 1930

Mohave Indians Are Declared Not Apache

BERKELEY, Feb. 21.—Indians of the Mojave Apache tribe of the American Southwest are living up to their name, according to Prof. E. W. Gifford, curator of the University of California museum of anthropology.

Though the group is incorrectly named "Apache," the Indians bear out the old saying "give a dog a bad name and he'll live up to it," and are a fierce and warlike people, according to Prof. Gifford.

The so-called Mohave Apaches, he said, are in nowise related to the real Apache but are properly called Yavapai. They are close neighbors and friends of the Apache, frequently joining them in their warring activities.

LOS ANGELES, CAL.,
TIMES
NOVEMBER 22, 1930

AGED CHIEF RETURNS TO HIS AERIE

364

Cocupa, Centenarian Indian, Back Among Crags of Sierra

Old Aborigine's Mountain Cabin in San Pedro Martir Range

ENSENADA, Nov. 21.—After two unsuccessful attempts to breathe the civilized, lowland air of Ensenada, old Chief Cocupa, centenarian Indian, is back among his eagles and condors high up in San Pedro Martir Sierra, where he has renewed his Gargantuan life. Fewer than 300 miles by airline from Los Angeles, the unsurveyed peaks of this range upthrust their muzzles more than 10,000 feet into the azure—a royal domain.

Like another Paul Bunyan, Cocupa leaves his thrifty hut each morning to take his choice of eye-delighting peaks, afire with the morning sun and soon to wear a winter-long mantle of snow. Off there is "El Providencia," or "The Divinity," tallest of all, 10,126 feet, visible 100 miles at sea, landmark for an empire. Southwest is "La Corona," itself in excess of 10,000 feet, while north of "The Crown" is a peak not quite so high as the other two—a poor, insignificant third, not even named. Verily, it requires a tall giant of a mountain to earn identity in this land of noble pichachos, the inaccessibility of which makes Death Valley by comparison a high point of travel and civilization. Not a dozen white men a year penetrate even the lower benches of this Sierra.

WILD GAME PLENTIFUL

Lower California treeless, did you say? Old Cocupa grunts, and cools his eyes on spruce, cypress, tamarack, fir, incense cedar, yellow and sugar pine, pitch pine and pinon pine. About the streams he sees aspen and willow, ferns and flowers. He hunts scarcely any game less innately fierce or smaller in physical area than himself—eagles, condors, deer, wild cats, lions, coyotes, half-wild horses and cattle, mountain sheep. Cocupa even remembers a bear which in the early eighties took up his temporary abode on the mountain crest, doubtless enjoying himself hugely, for the native hunters fled in dismay before his tracks.

The most fascinating mystery of the Sierra is, of course, the identity of a fair-skinned woman who, in the old days, Pocahontas-like, saved Padre Link from death at the hands of a vast multitude of mountain Indians. This woman, although she accompanied the savages, was described as decently clothed, of regal bearing and keen understanding.

Whenever Cocupa, in his native haunt, hungers for sight of a human being, he need only let come to rest the gigantic California condor, largest bird aflight, ten feet from wing to wing, which with arms folded looks exactly like a very tall man. This condor disdains residence under 10,000 feet.

SCENERY VARIED

A manly world, Cocupa, and yet, possessed of subtleties and nuances. Away with your stark, ever-cold Himalayas and Alps—away with your oppression of spirit! For whenever the Indian finds his world chill beyond comfort, he need only step over, as it were, to the eastern extremity of the range, and gaze down into the furnace-like desert of the Lower California River; there is heat enow, contrast aplenty.

It is rumored that the view from the eastern wall of the Sierra over the desert thousands of feet below is one of the great spectacles of the world, but of this there is scant proof, due to the mere handful of civilized men who have ever beheld it. Questioned on this point, Cocupa is contempt itself, maintaining an icy silence. No sensitive white, who on the brink of the Grand Canyon writhes in agony as a talkative companion attempts to describe, actually gushes over, the indescribable, is more sensitive on the point of scenery than ill-schooled, savage Cocupa.

"What do you see when you look down on the desert?" you keep prodding at the chief, who at last replies. "White man's towns small. White man's lives small. Hard to breathe. When Cocupa looks down he sees—the world of the Great Spirit. When he looks down he breathes with heap big chest."

NEW YORK, N. Y.
TIMES
SEPT. 15, 1929

MOJAVE CHIEFTAIN CREMATED IN THE ANCIENT TRIBAL WAYS

Achachavara, Known to Whites as Sherman Ross, Goes to Happy Hunting Ground in State

ACHACHAVARA, widely known among the whites as Chief Sherman Ross, hereditary chief of the desert tribes of Mojave, Chemehuevi and Walapai and connected with some fifty-two other California clans, was cremated recently on the outskirts of Needles, Ariz., according to the ancient and time-honored death ritual of the Mojave Indians. The body was laid face downward on a pile of dry cottonwood logs over a pit filled with greasewood and pine needles. Other logs were piled crosswise above him in the shape of a pyramid. Then fire was applied, while the women beat their breasts and joined in the primitive dance of death.

Chief Achachavara was the son of Ocha, a warrior who served under the old Indian fighter, General Crook, as a scout. At Ocha's death, Achachavara, then 29, was chosen to inherit his father's title.

Achachavara died suddenly at a time when he was busy defending the Indian riparian rights on the Colorado River. He reigned as nominal leader of the tribes for a period of a quarter of a century. At his funeral Indians came from far and wide to attend, despite the intense Summer heat of the Southern Arizona wastelands.

The picturesque funeral was one of the extremely rare instances in which an outsider has been permitted to view the ceremonies. Lying on a crude cot, with his father's two ancient muskets at his side and with his bow and arrows, feathered lance and war-bonnet, and modern briefcase all hanging together over his head from the ceiling, the chief lay at the foot of North K Street in the outdoor council chamber of the Mojaves.

The mourners, mainly composed of young men and women, for the older members of the tribes are rapidly dying off, grouped about the body. Handkerchiefs of brilliant colors, saved especially for such occasions, were worn cape-fashion about the shoulders, while the women cut their hair short in token of their grief. For hours they stood motionless over the dead. Then the long rows of men and women began to shake gourds filled with pebbles and almost unconsciously drifted into the swaying death-dance. They danced and chanted all that day until they were completely exhausted, but when tired dancers dropped out they were replaced by fresh ones

Although the cremation was not to begin until 5 P. M., a hole two feet square by about three feet deep had been excavated long before dawn to furnish the draft for the funeral pyre and to catch the ashes, which subsequently were interred in the customary fashion in a pottery urn. After the body was placed in a recumbent position on the bier, face down, the other wood was piled pyramidally on top, and the topmost of all were Achachavara's earthly possessions.

Los Angeles Times
Feb. 26, 1930

INDIANS' FRIEND WILL LIFT VOICE

364

Johnston to Plead Navajos' Cause at Capital

Arizona Counties Seeking to Oust Tribe from Lands

Immemorial Rights Attacked by Covetous Whites

Prepared to testify before the Senate committee investigating the land problems of the Navajo tribe, W. R. Johnston of 2902 Colorado Boulevard, who spent twenty years in missionary work among the Indians, is en route to Washington. The inquiry is directed at a request put forth in May, 1929, by officials of Coronino, Navajo and Apache counties, Arizona, that all Indians living on public domain be driven back to reservations.

If granted the petition will cause the ousting of approximately 1600 families from land they have held for generations, it is pointed out by friends of the Indian, and render them improverished refugees on reservation ranges already perilously overpopulated.

POLITICAL MOVE

"The move was made," Johnston says, "because a large portion of the petitioning counties is held by the Indians and therefore is non-taxable. However, the counties, in turn, are relieved of the tremendous burden of providing schools, police, and so forth, for this territory. Also they derive considerable benefit from Federal expenditures in behalf of the Indian.

"The Navajo is a contradiction to most popular conceptions of the red man's present status. Far from being a 'vanishing race,' the tribe has increased from about 7200 to 42,000 in sixty-two years. Starting with two sheep per capita in 1868, these self-supporting people put on the market during the fiscal year ending June 30, 1929, blankets, silver, jewelry, wool, sheep skins, hides and live stock totaling $5,100,000 in value. This was accomplished in an arid country capable of supporting only a much smaller number of white families.

PUBLIC AROUSED

"Public opinion has been aroused to the injustice of the white man's treatment of Indians in former years, but few people realize that the Navajo tribe is now passing through a crisis fully as dramatic as that which preceded eviction of the settlement at Warner's Springs.

"In view of the present economic value of the Navajo, the adoption of a course that would pauperize this tribe would react unfavorably on the counties and States in which they live. The problem is complicated but an equitable solution would give full justice to the Indian, confirm his title to land he has occupied for generations and allow him to continue his progress toward assumption of the responsibilities and benefits of full citizenship."

OAKLAND, CAL. TRIBUNE
MAY 8, 1931

Man Has Four Lives, Indians Of Imperial Valley Believed

364

BERKELEY, May 8. — Man, nearly as immortal as the proverbial cat with nine lives, has four lives, in the belief of the Kamia Indians of Imperial valley, the only redmen living below sea level.

This was revealed today in a booklet containing the life story and beliefs of the nearly extinct Indians, written by E. W. Gifford, curator of the University of California museum of anthropology. He obtained his information of the scattered tribal group chiefly from six elderly survivors who remember the days antedating the aggressive colonization by white men.

The Kamias believed that the souls of the dead went to some land in the south and there lived, died and were cremated four times. After each death the shape of the soul body changed. After the fourth death the individual became a black beetle or other insect. Some people had as many as four souls and one or more could be lost without bringing death, Gifford was told.

Other beliefs told to the university man were these: Immediately before death the soul of a person might be seen leaving the body as an apparition. With death the spirit joined this soul, after entering the cremation pit and obtaining some ashes. These ashes the spirit rubbed on its eyes to bring good sight.

Babies that died were believed to be escorted to the land of the departed by dead relatives and there raised to maturity. If people burned rapidly in the cremation pit they were bad. Really bad people were very difficult to burn and their hearts sometimes survived to become owls.

YUMA, ARIZONA, SUN. 90
FEBRUARY 20, 1934

YUMAS TO VOTE SOON ON CONSTITUTION

364

New Setup Approved By Committee Sunday

The new governmental setup for the Yuma Indian tribe, as contained in a constitution drawn up by a sub-committee in the past two weeks, was approved by the general committee Sunday, members announced yesterday.

The new setup will be put to a vote of the entire tribe next Sunday, it was said, with the Fort Yuma Indian school auditorium designated as the polling place.

The proposed constitution provides for election of a council of 16 members, who shall in turn select a presiding officer to be called chairman, chief or president, it was said. The chairman is then to appoint various officials, such as treasurer, secretary for agriucture, commerce, etc., all subject to direction by the council.

The new setup is in accordance with a plan of the federal Indian service to grant Indian tribes by gradual steps more and more self-government until eventually they will receive practically complete autonomy, with the Indian service agent the only representative of the federal government on the reservations.

Adoption of the new constitution was predicted by members of the committee yesterday, as more than half of the 800 members of the tribe are returned students who are said to favor the plan as do a large number of the remaining older Indians.

Next Saturday the proposal will be explained by committtee members to the older tribesmen at a meeting to be held at the school.

EL CENTRO, CALIF., PRESS 53
OCTOBER 20, 1932

CHILD IS VICTIM IN TRAGEDY

364

Indian Kills Daughter And Attempts Suicide At Yuma Reservation.

WORRIED OVER LOSS

Tribal Difficulties Enter Into Background Of Horrible Deed.

An Indian's love for his 4-year-old daughter, fanned to flames of brooding fear by cross currents of tribal strife, last night caused the Indian, Ambrose Brown, 45, to hack the child's throat with an axe until there was no chance that she might live, and then torn the axe on himself, inflicting possibly fatal injuries.

Annabelle Brown, the motherless girl, died at the reservation hospital at Ft. Yuma two hours after she was attacked by her father. The man was still alive this morning, but attendants said he seemed to be weakening, and probably would die before the day ends.

Fear that the Indian agent at the reservation would take his child away, prompted by the jealously of his dead wife's tribesmen, drove Brown to his murderous act, investigators said.

Their faces expressionless masks, quiet groups of reservation Indians were gathered about the Ft. Yuma hospital in the early hours of the morning. They waited for the latest word from the bedside of their fellow tribesman.

H. B. Jolley, superintendent of the reservation, hinted at disquiet among the Indians when he told Tom Sharp, district attorney's investigator, that the murder and attempted suicide had brought to a head recent agitation between factions, represented on one side by members of th Montezuma Indian Federation and on the other by non-federation Indians.

A tragic story of father love, federation troubles and tribal differences was unfolded to Sharp and Undersheriff Rodney Clarke, both of whom investigated the affair.

The investigators learned how Brown returned to his home about 7:30 last night, told his brother that this was his "last night here," solemnly shook hands with his brother, then went outside and killed his daughter before turning the keen edged axe on himself.

Brown's trouble grew out of his marriage to a Cocopah squaw when he himself was a Yuma Indian. The marriage was quite happy until his wife became seriously ill several months ago. She was taken to the Ft. Yuma hospital, but left there after improving somewhat. Her husband took her to the Cocopah reservation in Arizona, where she died about a month ago.

Marriage Resented

Members of the Cocopah tribe resented the fact that the daughter of one of their squaws was in the hands of a Yuma Indian. Other reservation Indians told Brown that the Cocopahs and the Indian agent were coming this morning to take the child away from him and send her to the Cocopah reservation in Arizona. Jolley, the agent, denied this morning that he had heard of any move to take the child from the father.

Agitation came to a head Monday and Tuesday when Brown attended a meeting of the Montezuma Federation at the house of Mike Escalante and Joe Mancheado, north of Winterhaven. There he was informed of the supposed plans to separate himself and his daughter.

Last night Brown drove back to his home with his daughter in a horse-drawn wagon. When he entered the house his brother, Francis Aria, and his brother-in-law, Wilbur Curtis, were in bed. He told his brother of what Escalante and Mancheado had told him, shook hands, and took his daughter into the yard.

The Indians sleeping in the house head a thud and a slight moan. They rushed into the yard. The girl was lying on the ground, blood streaming from her throat. Brown was sitting on the ground with the axe in his hands. His throat already was cut, but he made another attempt as Curtis snatched the axe from him.

Should Brown live, investigators said, he will be prosecuted for murder. If he dies the case will be closed with the inquest.

Winterhaven, Calif.
News
Nov. 17, 1934

Quechan Tribe To Vote On Self Government

364

New Policy Of Indian Dep't To Be Passed On By Indians

The most important event to occur on the Yuma Indian reservation in many years will take place today when the members of the Quechan tribe cast their ballot on the question of "self government" recently submitted to them for approval or rejection by the Bureau of Indian Affairs in Washington.

This question which logically follows the policy of the present Commissioner of Indian Affairs, John Collier, will give to the Indians if carried, a form of self government which will, to all intents and purposes, leave the future of their communial life in their own hands. It will give to them a form of municiple government paralleling in detail a county government as it exists among the whites.

They will be provided in time with their own courts for the trial of all minor cases upon the reservation such as would not ordinarily come within the scope of the federal courts. They will also have an Indian council composed of members of their tribe, elected by popular ballot and subject to recall upon cause. All tribal business matters as well as regulations effecting education, sanitation and social development will be placed within their own hands.

The Indian department will at all times exercise a supervision over the reservation and the actions of the council in so far as is necessary to prevent undue abuse of their new privileges. The agent in charge will not have the dictatorial powers heretofore enjoyed by Indian agents and if present plans work out the agent will be a member of the tribe. A full blooded Yuma Indian, Patrick Miguel, now holds this office following a recent appointment by Secretary of the Interior Ickes.

Thirty-five or forty Indian tribes of the west have already voted upon the issue of self-government and almost without exception have adopted the new form of Indian administration due to its many beneficial features.

BERKELEY, CALIF
GAZETTE
FEB. 21, 1930

INDIAN TRIBES ARE STUDIED BY CURATOR AT U. C.

364

That the real name of the so-called Mojave Apache Indian tribe is Yavapai, is pointed out by E. W. Gifford, curator of the University of California Museum of Anthropology after an extended study of the tribe. Gifford states that while these people are called Mojava Apache and in the past have shared the Apache reputation for ferocity, they are not even close relatives of the Apache. They are, he declares, of a different language group more closely allied with the Maricopa, Walapai and Havasupai, all of whom speak Yuman dialects. The Apache, on the other hand, belong to the Athabascan language group.

According to Gifford, the Yavapai, though of a different linguistic group, are neighbors of the Apache, and close friends with them, uniting frequently in the past to fight tribes of their own linguistic group. Interestingly enough, the name Apache is taken from the Yavapai language, and is merely the plural of the word "Apa" which means "person."

So far Gifford has studied chiefly the southeastern Yavapai, on the Fort McDowell reservation. His informant in matters of tribal history and folk lore has been an Indian named Mike Burns, a graduate of Carlisle College and holder of a teacher's certificate in a middle-western state, who has returned to native life. Burns was captured as a boy and adopted by a Captain Burns of the United States army.

An Intelligent People

In spite of the fact that the Yavapai have been one of the most recalcitrant tribes in North America, and freely admit a type of cannibalism in former days, Gifford says that they are an intelligent, energetic group of people. One of their number, captured as a boy, was the late Dr. Carlos Montezuma of Chicago, and another is now a clerk in the Department of the Interior at Washington, D. C.

The cannibalism practiced by the Yavapai was not done because of a pleasure in eating humans, but because it was the worst thing they could think of doing to their enemies, and served as a warning and a subject for boasting in later meetings. Their traditional enemies, the Walapai, are reported to have done the same thing.

The Yavapai were charged with the destruction of wagon trains along the famous Apache trail which leads through their territory, and were the object of an extermination campaign by the soldiers. Hundreds of the Yavapai are said, by Burns, to have been massacred.

In the matter of culture the Yavapai are trather primitive. They are a hunting and not an agricultural people. They eat acorns, but have not, like the California Indians, learned to leach out the tannin. Their method of gathering is to go about under the trees tasting acorns until a tree is found which produces a paltable nut.

Nov. 20, 1934
Pat Miguel

APPOINTED AGENT by INTERIOR ICKES

Local Indian Placed In Charge Of Yuma Reservation

Conforming to a recently announced policy of the Indian department which seeks to place all matters pertaining to the management of the Indian reservations of the west in the hands of the Indians themselves it is reported that Patrick Miguel, a full blooded member of the Quechan or Yuma tribe has been appointed by Secretary of the Interior Ickes as superintendent of the local reservation.

It is understood that the appointment is in the nature of an experiment and is made in an effort to determine just how far the department can go in promoting the policy of Self Government among the reservation tribes. Miguel is one of the best known Indians on the reservation. He is well educated, having graduated from Carlysle University in 1905. During the many years since Miguel returned from college he has been in constant contact with such whites as have been in touch with the local tribe and has taken an active part in most reservation affairs.

It is expected that close supervision will be exercised by the Washington office for a period until both the new superintendent and the Indians of the tribe become accustomed to the new order. In connection with the appointment of the new superintendent it is also announced that a tribal election will be held on the reservation on the 17th of this month for the purpose of determining the Indians' attitude toward the self government plan of the department. If the Indians decide to avail themselves of the opportunity thus afforded to handle their own affairs, another election will soon follow at which a new council will be elected to replace the council which has been functioning for the past several months.

It is anticipated by many of the better educated Indians that little if any change will be made in the personnel of the council as a result of the coming election but the new council will have a firmer legal status than the one now functioning. Those who are in position to judge realize that the present council has already done much to improve conditions on the reservation and within a short time this improvement will be manifest in many ways.

Certain abuses which have been allowed to exist on the reservation have been corrected and much constructive work accomplished Most of the trouble which has caused complaint upon the part of individual Indians has been caused by a negative policy according to leading Indians. Neglect to properly protect the rights of the tribe in dealing with the Washington office and other similar neglect has caused much adverse comment in times past. It is claimed that this was mostly the fault of indifference of carelessness upon the part of prior superintendents.

It is planned under the new regime of Indian control to correct this condition and judging from the manner in which the present Indian council has gone after those things which, in their opinion, were of advantage to the tribe the Quechan Indians will soon be on a much higher plane of social and economic security.

In connection with the appointment of the new superintendent it is also stated that the detailed management of the reservation will still rest primarily with the tribal council. The superintendents job will be more in the nature of maintaining contact with the Washington office and in representing the department in its dealings with the tribal council.

Great interest is being shown by tribal members in the new developments as the appointment of Miguel came as a distinct surprise to most of the tribe. It is reported that his selection resulted from a recent visit to the reservation by Dr. Wm Gates of John Hopkins University who was sent here as a personal representative of the Commissioner of Indian Affairs John Collier. Gates spent about three months upon the reservation working with the present council. He was in close contact with Miguel at all times while here and has remained in close touch with him since his departure.

SAN DIEGO, CALIF. UNION
MAY 1. 1938

RINGING ROCK OF LEGENDARY MYSTIC POWER TO INDIANS LIES ON LAKE HODGES ISLAND

Summoned Wind, Aided Tribesmen, Story Goes

By EDWARD M. SKAGEN

In the midst of a pile of grayish stone on a small island in Lake Hodges is the sacred ringing rock that once helped the San Pasqual Indians destroy a band of raiding Yuma warriors. Except for a few old settlers and an occasional historian it lies almost forgotten in this lonely spot.

Upon the face of the rock are many hammer marks made by the curious, who are fascinated by the anvil-like tones of the "spirit medicine" that used to summon the east wind and start foot races and other festivals of the Indians of San Pasqual.

According to the legend concerning the rock, a young Indian called Husamucho left his tribe and wandered into the sunrise. After crossing the great desert he visited the Yuma Indians and fell in love with a girl of that tribe.

VALLEY IS FERTILE

He married the Yuma girl and brought her back to the fertile valley where his people lived. Soon her brother, Calamee, visited them and he was impressed with the richness of the land, for the valley was wide, and deep, and beautiful. Corn, melons and onions grew in great quantities and the people were very happy.

Then Calamee left the tribe. Later he came back again. Then he left and Pontho, the chief, became suspicious and watched him. One night, when the people were in their homes, Katong, a rich man of the tribe, ran to Pontho seeking help because he had been wounded by a band of Yuma warriors who had kidnaped two of his daughters.

Hastily Pontho summoned the tribesmen and started in pursuit of the raiders. With growing anger they chased the invaders across the valley and up the slopes of Wee-la-mee, the mountain near Del Rios now called Black mountain. The Yuma warriors sought refuge on the high rocks and standing on the mountain top with their long black hair reaching to their shoulders they shot arrows down upon Pontho's men.

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And ever since that day no Indian dared go near the sacred rock until the white man came and taught him to scorn the spirit world.

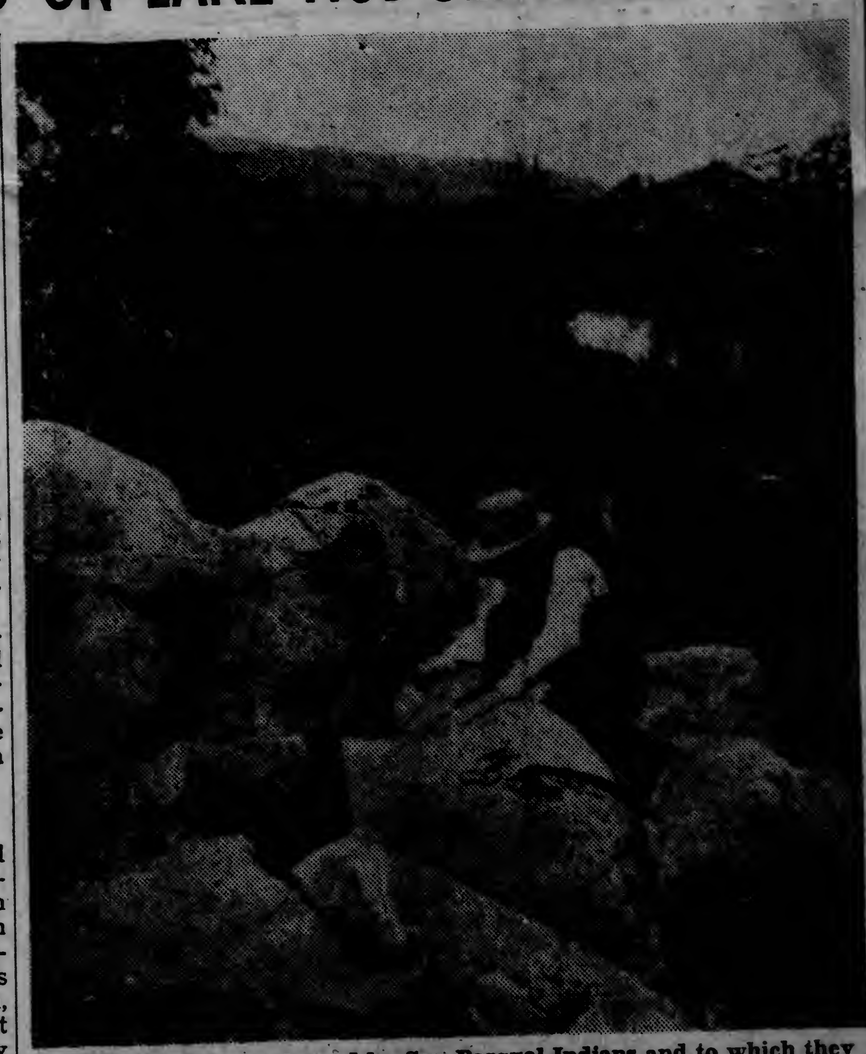
Because of the historical value of the rock Escondido citizens have contemplated moving it to the monument marking the San Pasqual battle grounds where Gen. Stephen W. Kearny and Kit Carson, with their men, fought the Mexican soldiery in 1846.

ROCK DISAPPEARS

At one time there were two rocks that gave the clear, ringing sound, but one of them has been taken away. Where—no one knows.

The ringing sound has baffled many local people who have accounted for it in many different ways. Some say the ringing is due to the way the rock is wedged in the pile of granite-like slabs and boulders, others are ready to concede it has mysterious powers, but according to well-informed persons the rock is phonolithic.

It is grayish rock answering the description of phonolite: A volcanic rock composed of orthoclase, nephelite, hauyne, pyroxane, etc., which gives a ringing sound when struck. Phonolite is supposed to ring when it is fresh and compact and it is volcanic. This ringing rock is not volcanic — it is a conglomerate. Neither is it fresh for, according to the legend, this particular "ringing medicine" was old when the first white man came.



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Gives New Data On Southwest Indians

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This evidence, Mr. Woodward stated, has only recently been gathered through excavations by the Van Bergen-Los Angeles Museum expedition on in ancient burial sites near Fort Yuma, Arizona. It provides the information on which to base a historical account of the ancient Hohokam Indians who constructed hundreds of miles of irrigation ditches and imposing adobe buildings in the Salt and Gila vallerys long before white men arrive in America.

The cultural connection of modern Southwest Indians with this extinct people, Mr. Woodward stated, is further substantiated by the fact that long ago, in the midle period of their development, the Hohokam practiced cremation of the dead much as it is still practiced by the Yuma, Mohave and other tribes.

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Berkeley Daily Gazette
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SAN DIEGO, CALIF., UNION
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Citizens Invited To Indian Fair On Yuma Reserve

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Winterhaven, Calif. News

Nov. 10, 1934

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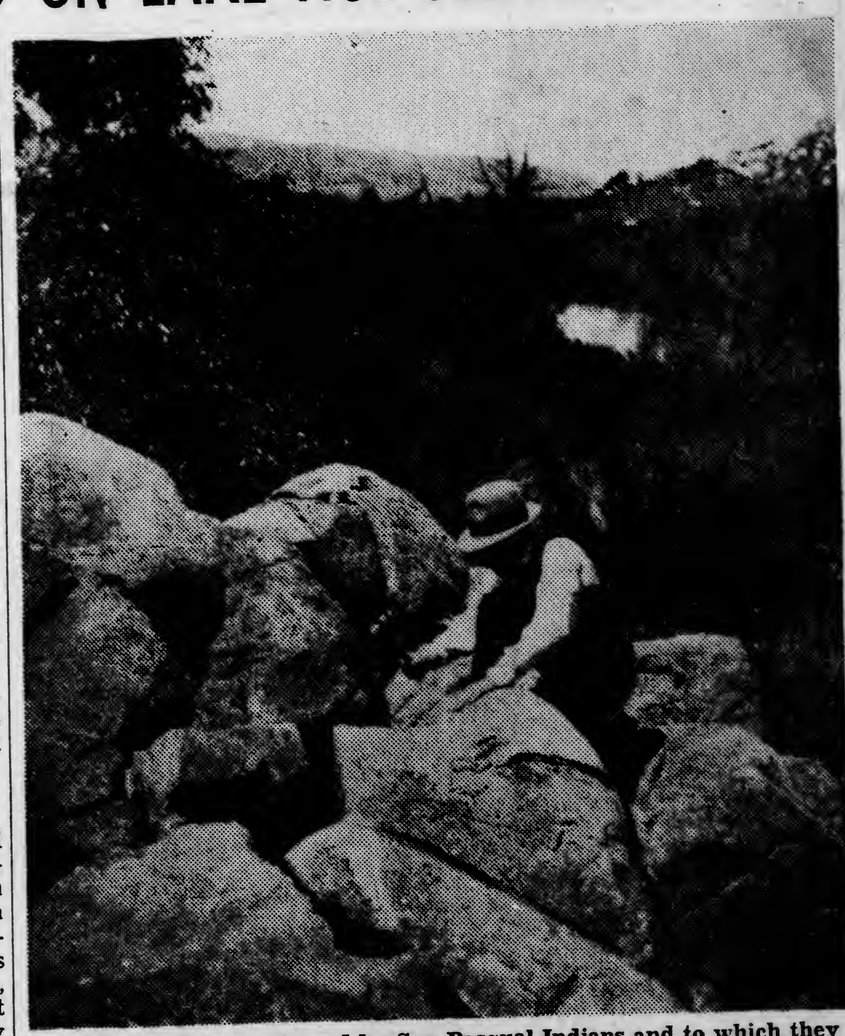

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Ennesen

1929 - 1936

HISTORIC BLOOD STAINS.

The True Story of the Murder at the Mission of San Miguel.

Mr. Colton contributed an article to the January number of the California Pioneer regarding the Blood Stains of San Miguel. The murder at this Mission was the first sensation of the Pacific coast, and is referred to often in history and fiction. From that article the following is condensed:

Turning over the leaves of my scrap-book, I came to leaves cut from the Peterson's Magazine of June '93, containing the weird story written by the cunning hand of one of California's gifted writers (Gertrude Atherton) entitled "The Blood Stains of San Miguel." I was one of the party ("Jayhawkers of '49"), lost in the desert between the Wahsatch Mountains on the east, and Sierra Nevada on the west, which includes the "Death Valley."

Late in the afternoon, one day in the latter part of February, we came in sight of the Mission of San Miguel, located in a beautiful valley, shaded with immense live oaks. As we approached the Mission, no signs of life were visible; we dismounted in front of the church which was surrounded by thick adobe walls, at the door-way three large bells were suspended by rawhide fastenings to cross-beam; the bells bore the mark of Cadiz, Spain, with the date of one hundred years previous.

We pushed open several doors of the long row of adobe huts; the walls were white-washed, the only furniture consisting of a monk's low iron bedstead and table. Coming to a larger room, an astonishing sight was presented. Several iron debsteads were ranged along the white walls of the room. Upon the walls were large blood stains, some in circular form, as though a wounded occupant had risen to a sitting position. A table and cooking utensils were smashed and lay upon the floor, evidently the result of a desperate murderous assault.

In the summer before, a Texan, named Reed, with his wife and several children, came with oxen and wagon by the Gila route through Mexico to California; camped at the Mission and was so enamored of the surroundings, that he concluded to establish his family in the comfortable adobe building and himself ride through to the mines. Upon his arrival to the mines, he was very successful and in the fall, returned to his family with a large amount of gold. One evening soon after his return, three men rode up to the Mission and asked to remain over night, which was readily granted and they were hospitably entertained. One of them was a sailor, the other two were adventurers. Later, they all imbided considerable liquor brought out by the travelers and as Reed's tongue loosened under its influence, he incautiously told of his good luck at the mines. All retired at a late hour. Before morning the travelers arose and murdered all of the family, first forcing Reed to divulge where his gold was hidden. Unfortunately for the murderers, the next morning a ranchero came to the Mission and saw the terrible scene. Two or three swift riders hurried to the nearest ranchos and Missions. Men Quickly dressed themselves and went in hot pursuit of the assassins. They were found encamped on the ocean beach, not many miles from the Mission. The sailor plunged into the surf and swam but a short distance before a deadly bullet overtook him. The two others were quickly suspended by lariats to a convenient limb of a live oak.

This is a true story of the "Blood Stains of San Miguel," but the net work of fiction woven around it by the deft hand of Miss Atherton, makes it much more interesting and impressive than this plain unvarnished sketch.

Beaver Valley [Neb.] Tribune Feb. 11, 1898.

S.F. Call
, OCTOBER 5, 1910.

~~HAYWARD~~

SALINAS TRIBES HAD BIRD DEITY

Monterey County Indians Considered Eagle Creator and Maker of the Universe

BERKELEY, Oct. 4.—The eagle is considered the creator of the universe and the principal deity of the Salinas Indians of Monterey county, according to the investigations of E. Mason, a fellow of the department of anthropology of the university, who spent much time among them. Mason will publish an account of his investigations of the race.

He found that the coyote was another god distinguished for his special interest in the feminine half of humanity. The Indians used to possess a rude notion of the idea of evolution. They believed that the rule of mankind was preceded by a period when the animals held sway, and that the animals in turn were antedated by stones. The Salinas Indians selected the names of their relatives by a system entirely different from that followed by civilized nations. It is thought that these differences are the reflection of a distinct type of social institutions.

The investigator further gathered a series of utensils and baskets made by the tribe. The data gathered is of special importance and value in view of the fact that the Indians of this Monterey region, who used to be attached to the San Antonio and San Miguel missions, are rapidly dying out. Only three or four remain who are sufficiently versed in the old language and customs to be of service to investigators.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 9, 1929

Save the Indians!

364

An Editorial

San Luis Obispo county wants to see the three Indians on the Marre ranch get a square deal. And certainly this will not be the case if the courts and the owners of the land unite under the banner of legal technicalities to drive these unfortunate California natives from the only home they have ever known.

Residents of Toro creek, who have been life-long friends of the redmen, are staunch in their assertions that they are a peaceful, hard-working, loveable lot, minding their own business and asking only to be left undisturbed for the few remaining years of their lives.

The Marre family owns so much land that it hardly seems necessary for them to drive these Indians away. They were born on this very plot of ground and have always lived there. They say that the generous Pat Murphy once gave them a deed to the land. However, they cannot produce this, and if the Marre family continues its claim to the land they must leave.

This is indeed a sad plight and one which shocks the innermost sensibilities of decent American citizens. We have heard many stories of how the redman has been deprived of his hills and his liberties. Yet never before has it been brought so close to home. Here are three aged Indians who have lived all their lives in San Luis Obispo county and now that the shadow of life is crossing their path they find they are being driven out of their little adobe home and into the cold.

We appeal to the Marre family as right-minded American citizens to see this sad case in its true light, to halt the court proceedings and to earn the respect and admiration of their fellow residents of San Luis Obispo county by telling these poor Indians that they can spend their few remaining years in peace within the protecting shadows of their little adobe on Toro creek.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 9, 1929

SENTIMENT OF PUBLIC BACKS UNFORTUNATES

364

Civic Leaders Plead That Indians Be Not Ousted.

With public sentiment decisively supporting the plea of three old Indians that they be allowed to remain on the Marre ranch at Toro creek, public spirited citizens of San Luis Obispo are uniting in urging that they be not ousted.

The three Indians are Ramon Roses, Marie Baylon and Jose Baylon. They were raised on the land and have lived there all their lives. They always maintained that Pat Murphy once gave them a deed to the land, but that it was never recorded.

Win In Court

Some time ago, court records show, Luigi Marre Land & Cattle Co., Louis J. and Teresa B. Marre filed suit to quiet title to the 37 acres of land on which the Indians live. In their answer to the suit, the Indians claim that for more than 20 years they have been in actual open and continuous possession of the land.

However, on Aug. 21, Judge T. A. Norton ruled that ownership of the land is vested in the Marres and that the Indians should be dispossessed.

Decline to Leave

Unable to understand the operation of modern laws which drive them from land they always believed they owned, the Indians returned to their adobe home and have since declined to leave. Theoretically they are in contempt of court and can be forced out of their home.

Leaders in women's organizations, heads of the farm bureau and persons interested in civic affairs have all appealed to the authorities to find a way to prevent the ouster of the Indians. The supervisors have declined to take any action, other than the regular routine of providing aid through the social welfare worker's office.

With public sentiment at a high pitch and desirous of seeing the Indians remain on their life-time homeland, it is believed possible that the Marre interests may alter their stand and permit the Indians to remain.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 9, 1929

364

Letters to the Editor

Letters from readers will be printed in this column, excepting that nothing bearing upon religious, political or factional matters will be printed, and all personal reference of an unpleasant nature will be eliminated. The editor reserves the right to condense letters too long. All letters must be signed, but names will not be printed if that request is made. Addres syour communication to the editor, Telegram-Tribune building, San Luis Obispo.

Dear Editor:

I should like to explain in as far as I can in a short article the position of the Indian Welfare workers in connection with the trouble in Torro Creek canyon.

We have but one place in the scheme of things and that is to see that the Indians are helped out of any trouble into which their natural temperaments and lack of understanding of the white man's laws may plunge them. Every step we have taken has been to that end.

Our thought has been since the first that if we could manage to offer them some permanent place of abode we would be more likely to get them to vacate of their own accord and thus perhaps save all parties concerned unnecessary suffering. We are still working on that line.

The time given us was so short, as we knew nothing of the trouble until a few days since, that we have not been able to do all the things we wanted. We are all busy people catching a little time here and there to try to help our Indian brothers.

When we appeared before the Board of Supervisors last Monday it was our intent and purpose to ask if any provision in the way of an abiding place could be made by the county for the Indians prior to their removal from the canyon. Our thought was that if such a place could be ready it might in some extent alleviate their misery at being dragged from their old homes.

The Board was most courteous to us, Mr. Twisselman telling us that the Indians would not be under their supervision until after the mandate of the court was carried out, but that the social welfare worker would be on hand to do as much as could be done at that time. I also asked Mr. Twisselman to ask the supervisor from Mr. Marre's district, who at that time was not present, to intervene if possible with Mr. Marre, to perhaps abate the severity of the charge.

It was not in our minds or our purpose at any time to even suggest that the board in any way try to go above the decision of the court. What was in our minds was that punishment if it were found necessary might be tempered with a whole lot of human pity. Exactly what I said I could not just now repeat as one seldom says things twice exactly alike, parrot fashion. Someway I didn't seem to get the whole thought over. Still I do sort of object to being put between quotation marks unless those marks contain not only my exact words but my exact thought. I have no desire to criticize anyone.

The trouble at the head of Torro Creek is a very pitiful one for the Indians and one would have a heart of stone not to be in sympathy with their difficulties. I feel quite sure that everyone who knows of their trouble would like to help them.

Father Modesto of the Mission San Miguel has been of the greatest of help to us as the Indians trust him far more than they do us. Our only desires are humanitarian. If in helping the Indians we could have helped Mr. Marre too, we should not have objected in the least. As it is we can only stand by to help the Indians when their hour of great trouble is upon them.

I have a habit of watching people's expressions, their faces being in most cases a very real index of their thoughts. Here are a few of the things the faces of the Indians told me as I watched while Father Modesto talked. They could not express them just this way but the thought and misery was theirs.

O Great Spirit hear my call. The hour of great trouble is upon me. I am of the last of my people and my race. For ages the white man's laws have prevailed against my dusky people. To these lonely mountains did my forefathers fly in times of great travail. Here in their sacred graves they lie, buried deep in earth from which they sprung.

O mountain home. I love, as no man else e'er can, they tree-clad peaks, they flowers, thy gurgling brook; thy singing birds, thy sacred graves, thy clear blue skies above.

As were my fathers, long since gone, by ruthless hands I am cast out. Nor given shelter for my lonely head; nor means by which to feed my hungry mouth.

Henceforth the white man's charity must be my meat and bread. I, who have toiled and loved my freedom and my hills and asked of no man alms. Far rather would I now choose death than thus to be cast out.

Farewell loved mountain home and natal hills. In vain for mercy did I cry. I go! When life's last hours draw nigh, I shall come back; within thine arms to die.

MRS. C. F. IVERSEN,
County Chairman of Indian Welfare, Women's Federated Clubs.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 26, 1929

ORDER ASKED BY MARRE'S ON INDIANS

364

Court Is Requested to Remove Them from Land.

Eviction of Raymond Roses, Joe Baylon and Mario Baylon, Indians, from the lands of Luigi Marre Land and Cattle Company, near Cambria, has been asked of the superior court here, in an affidavit filed by the company, and signed by Louis J. Marre.

The affidavit sets out that a judgment was rendered in the superior court against the Indians, declaring that they had no right or title to the land, where they and their ancestors have lived, but that the Indians had refused to leave.

The plea of the affidavit for relief, is worded as follows:

"That each and all of them (the defendants) be adjudged guilty of contempt of court and that an alias process be directed to the proper officer, to be issued out of this court, requiring him to restore to plaintiffs the possession of all of said premises and that such other or further orders be made as may seem meet and proper to the court."

Much Interest Shown.

The case of the Indians has attracted widespread interest all over the county, since the original decree quieting title to the lands in question was signed by Judge T. A. Norton, of the superior court, following a hearing.

It was contended by the Indians that a former owner had given them a deed to the lands they occupied, but that in their ignorance of legal proceedings it never had been filed, and later was destroyed in a fire in their home.

Members of the Indian affairs committee of the County Federation of Women's Clubs took up an investigation of the conditions, and a number of communications were sent to YOUR NEWSPAPER regarding the case, and expressing the hope that the legal owners of the land would not dispossess the Indian family from the only home it ever had known.

It was generally felt that in view of the lack of evidence for the Indians that there was no court recourse possible which would give to the family any legal right to remain in the home it had known so long. It was urged, however, that the Marres, in view of the peculiar circumstances of the case, should permit the family to remain where it had lived and where a generation had lived before it.

Claim Trouble.

It is the contention of the Marre family, however, that the Indians have been making things disagreeable on the ranch, and that they have made threats against the legal owners of the land.

Shortly after the original order quieting title was issued by the court, it was rumored that trouble would ensue for any officers who sought to evict the Indians from their home, but until Tuesday afternoon, no request for such an order against the Indians had been asked.

Thursday the matter had not yet been acted upon by the court.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 11, 1929

Describes Condition Of Indians

364

Dear Editor:

In your publication of December 3 there appeared an account of the Indians who are living on the Marre ranch. Being very well acquainted with all of them I was at once interested. As it was intimated that the Indians would soon be in the hands of the Social Welfare Department, we believe that some word should be spoken in their behalf, picturing them as we have seen them as close neighbors for some twenty-five years.

We learn that they were there some sixty odd years ago. Jose, of whom you have spoken, was born there, and he is well along in his sixties.

Pat Murphy's Friends

According to the information that we have acquired, Jose's earlier relatives were placed there when Pat Murphy owned the ranch. When they first arrived, only a portion of the tillable land that now lies in the valley was tillable. They cleared away part of the land and endeavored to raise such crops as would provide them with the necessary food and provender for their existance and for their three or four head of live stock. Thus they lived for many years unmolested.

According to such information as I can obtain from those who have lived here in this county for many years, the Indians have lived a quiet peaceful life. The men at times worked about among the near by ranches where they would seek employment for a few months in the year. We have hired them for many months at a time when we have been called away. We have always found them to be capable and trustworthy.

Hard Workers

They have become so well known for their work that it is very hard to secure their services as they are in good standing with the ranchers and one can seldom find them when they are not occupied. We have been unable to get them for several months. We have learned that they are the best help that we can get and they are always the ones that we seek first when we are in need of more ranch hands.

Many of the older residents of our county have come to look upon them with considerable respect and interest. Such they have acquired by reason of their hospitable relations with them.

Nurse as Child

Clara, Jose's mother, was my nurse for some time when I was an infant. She passed away last year. My earliest recollection of our visits to them is that of true hospitality. Clara would give my sister bits of beautiful lace and many trinkets that she had collected. Several of my friends and I from your city had the pleasure of visiting them a few days before Clara died. We were received with the usual marked hospitality even tho my friends were strangers to them.

They asked about our relatives and our occupations, much as any old acquaintance would do. Clara proceeded to show us her little vegetable garden, her fruit trees and miniature vineyard. We were attracted by the productiveness of their vegetable garden and fruit trees. Most, by a few blackberry vines that were loaded with berries, of which she asked us to gather as many as we wished to. Jose had a few stands of bees which they thought a great deal of. This visit afforded a beautiful picture of a small primitive home.

True Hospitality

I recall spending a day and night with them some three years ago when they were caring for our ranches. Arriving unexpectedly they were not prepared for me and had no bread in the house. They welcomed me most heartily and tho I protested Clara immediately got me up a hot lunch, even taking the trouble to bake a few biscuits for me. That afternoon I had missed Jose for some time when I learned that he had driven to town to get a loaf of bread for me. Imagine driving 24 miles to get a loaf of bread for a guest!

According to the afore mentioned publication one would believe that the Indians had been living off Mr. Marre. Mr. Marre bought the place some eight years ago, more or less. The Indians were for a time unaware of the transaction. It was not until a ranch house was put up and the cattle turned into their fields taking some of their crops. Of course they were offended as one might expect.

The man placed in charge of the ranch assumed a bitter attitude toward them. It is said that they have been indulging in a minor reign of terror in their vicinity. We are unaware of anything that might be called as such.

Denies Gun Charge

It ws also stated that they were threatening the owner's family and help with shotguns. Such is hard for me to believe as they live on the ranch that takes in a portion of the upper part of Toro Creek which extends into the Santa Rita section and eastward toward Atas-

partment, we believe that some word should be spoken in their behalf, picturing them as we have seen them as close neighbors for some twenty-five years.

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It ws also stated that they were threatening the owner's family and help with shotguns. Such is hard for me to believe as they live on the ranch that takes in a portion of the upper part of Toro Creek which extends into the Santa Rita section and eastward toward Atascadero. This ranch covers many acres and is used chiefly as a range for beef cattle. This is some thirty odd miles from Marre's home near Avila.

We hope that Mr. Marre will do his best to prevent any further possible trouble and we sincerely regret that such has come to pass. Only those who have come to learn an Indian's nature can really appreciate them. They are sensitive and gentle at heart and can be as true a friend to their white brother as can be found if one really endeavors to attain such relationships with them.

Many of us are still interested in the Indians and we pledge our assistance to the Social Welfare department in endeavoring to locate a future home for them if they are removed from where they now are.

DONALD S. BALDWIN.

SAN LUIS OBISPO, CALIF.
TELEGRAM
DEC. 11, 1929

CLUB LEADER IN VISIT TO INDIANS

EDITOR'S NOTE: No question in San Luis Obispo county in recent years has aroused so much interest among public spirited citizens as the plight of the aged Indians on Toro creek, who have ben ordered to leave their ancient home under order of court, enforced by the Marre family, owners of the land. The County Federation of Women's Clubs is actively interested in the welfare of these San Luis Obispo county natives and Mrs. C. F. Iversen of Paso Robles, county chairman for Indian welfare, has visited them. Her interesting account of the true situation which exists on Toro creek is herewith published in its entirety SO THE PEOPLE MAY KNOW.

BY MRS. C. F. IVERSEN.
County Federation of Women's Clubs.

I think I stated fairly clearly in a letter published in last Monday's Daily Telegram my position in regard to the Indians of Toro Creek canyon.

Right here I want to say that we fully realize that there are two sides to every story. When the case was called to our attention we went to Louis Marre and asked for his side of the case. Undoubtedly the constant reporting of friction between his overseers had been a great annoyance and was a real trouble to him.

Since for so very many years, owners of the ranch had been able to get along peaceably with the Indians it would seem that Mr. Marre had been exceedingly unfortunate in his choice of overseers as for a long time past there seems to have been a constant stream of grievances.

Ousts Indians.

Just as evidently Mr. Marre decided to end the trouble by dispossessing the Indians. As far as trouble went, in the place of ending it seems just to have commenced. In other words in trying to pull out one foot Mr. Marre seems not only to have gotten the other in but to have nearly swamped himself.

When we were first appealed to, the case had already been before the court and was decided in favor of Mr. Marre. Our first move was to interview Mr. Marre. We then got the defending attorney's story. We were convinced that Mr. Webster, the defending attorney, had done all he could with the evidence at hand—also that the superior judge had handed down his decision in accordance to that evidence.

Seek "Prior Rights."

Our next move was to see if we could find any conclusive evidence by which we could prove "Prior Rights." While we have found a number of old timers who say that they had always supposed that the Indians had been given the land none had absolute proof. The Indians themselves, that is the oldest man there, told a friend, whom he trusted, that Mr. Murphy, while he owned the land, gave his mother, the old woman who passed away in April, a long paper about the land and their homes.

Once, while he was still a young man they all left home and when they came back his mother's home had been destroyed by fire and the paper burned. Be that as it may, those Indians believe with all the tenacity of their kind that the land is their own. That is why they so firmly refuse to leave it.

Very Friendly.

On our first visit to the canyon the Indians were most friendly, showing Father Modesto and Mr. Iversen their maps and telling them where they believed the lines ran. The mother, Mrs. Roses, showed Mrs. Flemmming and myself her household idols, which were her metate with its grinding stone and her mortar with its pestile. She said her own father had made them for her when she was young and that the mortar had taken three months in the making. She may justly be proud of them all, as they are most excellent examples of the Indians' ancient art of stone pottery and must have taken many, many hours of grinding, patient toil in their making.

On our second visit we were compelled to admit that we had not been able to, as yet, find any legal loop holes for them. Right there Ramon lost all faith in our friendship. Going back over the years one blames him not at all as the history of his race at the hands of the white man, and Ramon has quite a little education and can read these things for himself, has not been such as to inspire any great amount of confidence. Rather to the contrary has, and justly, inspired a deep seated suspicion and silent, angry, bitterest contempt.

Will Not Leave.

At that last visit we encountered Ramon and his uncle, the one named Hill, just driving away on a quail hunt. Ramon refused to believe that they could be put off the land and when we told him that we hoped he was right, but were terribly afraid he was wrong and asked him where he would rather go if the court decree were carried out he refused again to say, declaring only that that could not be.

Finally Mr. Iversen said: "But Ramon supposing they do take you off and then destroy your homes so you will have no place to return to." Ramon's face contorted with anguish, for a moment all the confidence was gone, then getting control he said: "We will leave that to the Supreme Father," and turning to his uncle said, "Drive on." And that is the last we have seen of Ramon.

Greatly Disturbed.

Mrs. Roses was greatly perturbed and looked very pitiful and as any old woman in great difficulties might look, as though some good soul should in some way contrive to make her lot less hard.

Poor old Jose, who is quite rheumatic, sat by his kitchen door working with strips of rawhide, from which to make a riata. He wa

(Continued on page two)

HERE'S MORE ABOUT Indians STARTS ON PAGE ONE

most appalingly pitiful. His simple mind grasped one fact: that his home would suffer if he were not there to care for it. His first thought was for that, for he said that he could not leave that. He had to care for his garden and orchard, his animals and his house.

Father Modesto was most sympathetic and kind, and he tried to temper the bad news with the hope of another home and care. It was small comfort. No other home would ever compensate for the one they have. Those Indians love their hills and would sooner die and sleep in their own little cemetery than leave their home. That is the two older ones would.

The first time we were out there, Ramon was quite friendly, saying that as soon as he had time to clear the trail to their little cemetery he wanted us to bring Father Modesto out again as he wanted to have him (Father Modesto) bless the graves of their dead. We are still hoping that we may have that pleasure.

At present we are simply "standing by," ready to help if we in any way can.

part of seven nurses on duty prevented a panic among the patients.

The fire originated in the basement, where janitors had been working. Dense clouds of smoke immediately poured through the hospital.

Today

(Continued from page one)

opportunity if it will take the responsibility and not disturb the Monroe Doctrine.

Do you drink? Probably not, but if you ever should, Doctor Gettler, official toxicologist, which means poison expert, of New York city, says you must be thoroughly oxidized, which means that you must get into your system much oxygen.

With little oxygen, a little alcohol intoxicates you. With a great deal of oxygen you can stand a great deal of alcohol—only you should never do that.

A man riding to hounds from sunrise to sunset can drink two magnums, about four quarts, of strong ale and feel it.

A man shut up in an office with little oxygen in his lungs, and blood, becomes heavy and mentally worthless after one pint of Guinnesses' stout.

The ideal, of course, is to drink plenty of water and breathe plenty of fresh air, leaving alcohol alone, especially in a bootleg country.

The country, apparently, is still doing business. "Big Steel," Wall Street's name for the United States Steel Corporation, shows unfilled orders for steel tonnage decreased by 38,783 tons last month.

The company has a total of unfilled orders amounting to 4,125,345 tons, which does not look much like a "panic."

Deputy Sheriff Harry E. Haskins, who brought them back to this city.

Immediate Trial of Wrecker Asked

LOS ANGELES, Dec. 11. (U.P.)—Immediate trial will be asked for Tom Vernon, former cowboy and ex-convict, charged with wrecking a Southern Pacific train near Sangus, Calif., and robbing passengers.

District Attorney Buron Fitts said today his office will ask the death penalty.

Vernon, who was arrested in Oklahoma, confessed to the California wreck and robbery, but denied he committed a similar crime near Cheyenne, Wyo.

Pismo Beach

MRS. JEANETTE McGUIRE
Correspondent.

PISMO BEACH, Dec. 11.—S. G. Truitt was among the Pismo Beach visitors in San Luis Obispo Monday.

The bazaar for the benefit of the new Catholic church will be in the building formerly occupied by Christine's Emporium, corner of Hinds and Cypress St. Starts Dec. 11, 12, 13, 14. Food sale every day, fancy work, all kinds of things for Christmas.

George Martin and son Mervin motored to San Luis Obispo Tuesday.

Mr. and Mrs. T. H. Lohse of Hanford, son and daughter-in-law, who were married in San Luis Obispo Monday are enjoying a few days in Pismo Beach, staying at the Mallory cottages.

Mrs. Earl Howard was a business visitor in Arroyo Grande Monday.

Mr. and Mrs. J. W. Kreycik, accompanied by Joe Vlasnik Sr., motored to Santa Barbara Tuesday to visit Frank Vlasnik.

Mr. and Mrs. H. L. Klaucke and son Jimmie motored to Avila Beach Tuesday night where they visited friends.

H. L. Mahoney left Sunday for Taft where he will pass a few days on business.

Mrs. A. M. Miller left Tuesday morning. She was called there by news of her mother's illness in that city.

Mrs. J. W. Nolan motored to San Luis Obispo Tuesday on business.

Mr. and Mrs. H. L. Hicks of Manhatten Beach were recent guests at the home of Mr. and Mrs. W. L. Hicks. Mr. H. L. Hicks is fire chief at Manhatten Beach.

Mrs. E. S. Dutton motored to Arroyo Grande Monday where she attended the funeral of Mrs. Dowell.

Ladies Auxiliary of the American Legion will meet on Wednesday evening, Dec. 11. All members please be present.

Mrs. Wm. Shaffer and Mrs. Chas. Bassett were Christmas shopping in San Luis Obispo Monday.

SAN LUIS OBISPO, CALIF.
TELEGRAM
JAN. 25, 1930

364

Letters to the Editor

Letters from readers will be printed in this column, excepting that nothing bearing upon religious, political or factional matters will be printed, and all personal references of an unpleasant nature will be eliminated. The editor reserves the right to condense letters too long. All letters must be signed, but names will not be printed if that request is made. Address your communication to the editor, Telegram-Tribune building, San Luis Obispo.

Paso Robles, California.
Jan. 24, 1930.

EDITOR TELEGRAM - TRIBUNE: Late developments have proven that there were several mistakes in the data we first gathered concerning the Indians of Toro Creek. We spent much time and some money chasing down the information, trying our best to get exact facts. However, it is an exceedingly difficult task to get facts in a case starting fifty or more years ago.

While none of these corrections in any way change the fundamental fact, which is that the Indians are threatened with eviction from the home which has been theirs for fifty years or more. As to errors—we went to a legal source for much of our data—and to the oldest inhabitants we could find for the rest.

It was thus we obtained the information that the Indians were living on a part of what was formerly known as the Santa Margarita Grant—this information seems to be incorrect and the Indians' homes to be on a grant bordering the Santa Margarita. Thanks to Judge Norton, who put us right on this point, although if I had studied my maps a little better, I need not have made that error.

Ages in Error

The next error was in the ages of the older Indians. We were told, by themselves, that they were past seventy years. They believed this to be true, as their mother had told them so. However, we thought it a good idea to find out their exact ages, so Father Modesto made a search of the church records of the missions San Miguel and San Luis Obispo with the result that the record of Mrs. Rose's birth was found, which places her age in the early sixties, while her brother, Jose, she says, is around two years younger.

Jose's birth record has not as yet been found in as far as I know. The fixing of the ages brought out the fact that the two older Indians were not born in the hills but on the Rios ranch near San Miguel, where the father was at that time herding sheep. Later, while these children were very small the father joined his people who lived in the hills which places the habitation of the hills by this particular little family at fifty or more years.

In the War

One other point, which is more of a continuation than a correction. I believe we said that while in the service of his country, Ramon got as far as New York. He did, but he told us on our last visit into the hills, that he got even farther, being on one of the transports that was turned back in mid-ocean with the signing of the armistice.

We have no desire to publish any incorrect data and are always glad to arrive at incontestible facts.

For what little we have been able to accomplish in that line, we are greatly indebted to A. F. Parsons, resident of San Luis Obispo and one of our former county surveyors, who was so kind as to give us maps of the disputed district, the same accompanied with field notes; to Mather Modesto, of San Miguel mission, whose presence helped to make ours tolerated in the canyon; to Mrs. Purl I. Flemming, of Paso Robles, who has been our official chauffeur on several of our excursions and who has so eagerly aided and abetted us in our efforts to obtain data.

Knowing, by the many eager questions that we are asked that a great many people of the county are much interested in anything concerning our few remaining mission Indians, we have made these corrections.

We have been glad, indeed, to have the district superintendent and others connected with the federal government take an interest in the case and hope that their experienced help may b of benefit to all concerned.

MRS. C. F. IVERSEN,
County Chairman Indian Welfare, Woman's Clubs.

SAN LUIS OBISPO, CALIF.
TELEGRAM
JAN. 11, 1930

364

Letters to the Editor

Letters from readers will be printed in this column, excepting that nothing bearing upon religious, political or factional matters will be printed, and all personal references of an unpleasant nature will be eliminated. The editor reserves the right to condense letters too long. All letters must be signed, but names will not be printed if that request is made. Address your communication to the editor, Telegram-Tribune building, San Luis Obispo.

Paso Robles, Calif.
Jan. 9, 1930.

Editor Daily Telegram,
San Luis Obispo,
California.
Dear Sir:

In yesterday's issue of the Daily Telegram I noticed an article concerning the Toro Creek Indians. It seems to me that the article is somewhat misleading in that it would perhaps make it appear that the Women's Club and other friends of the Indians had given up trying to be of further assistance to them.

Such is not the case. While it is true that we have been able to be of no real assistance to the Indians in the matter of making a settlement whereby they may retain their tribal homes, we are still standing by ready and willing to help in a material way if they are finally removed. That seems to be all that any one can do now.

For some two weeks past I have been in touch with the federal authorities on the case. I have written them all I know of both sides of the case, trying sincerely to be as fair and impartial as possible.

As for the Indians being hostile—well, probably we'd feel hostile too, if it were us who were being threatened with eviction from our homes. While we greatly regret that we have not been able to win their confidence in as great a degree as we could desire, I would like to say that the older people have been kind and friendly, while the younger man is more inclined to doubt our sincerity.

Having put the matter up to the Superintendent of Indian Affairs of Southern California we did not believe it to be our place to ask for a stay of serving a summons for appearance before the superior judge. We felt sure that the district superintendent would ask that or tell us to do so if he felt it was best.

Whether the Indians care at present for our help is a matter of their choice. We have a duty (by virtue of our position in the county) to perform and we are still standing ready to act should the necessity arise.

Very Sincerely,
Mrs. C. F. Iversen.
County Chairman Indian Welfare.

PASO ROBLES, CAL. PRESS
August 14, 1930

TORRO INDIANS RENEW BATTLE FOR LAND RIGHT

364

Indian Commissioner and U. S. Attorney File New Briefs

Seek Re-opening of Case For Permit Redmen To Hold Homes

Will Torro Creek Indians, around whom has raged a legal battle seeking their eviction from lands they occupy on ranges of the Marre Land and Cattle company and against whom the Marre company has scored in court, by persistence win their asserted right to remain on the lands they now hold by sufferance?

This is the question being asked today following the filing of new briefs in the case by Indian Commissioner Ellis, Riverside, and District Attorney Parker of San Diego. The briefs, seeking reopening of the case, were filed with Superior Judge Norton last week. Attorneys for the Indians, though not assertedly seeking to have set aside a verdict rendered last year, by which the Indians were ordered to leave the Marre holdings, hope to have the case reopened in a last skirmish to establish their right to occupy the land upon which they are now living.

Factors in the case are obscured by time. The land in the controversy forms part of an old Spanish land grant, known as the Santa Margarita Grant.

CLAIM OLD RIGHT

The Indians, Jose Bylon, 65, Mary Roses, 62, Kleno Hill, 50 and Ramon Roses, 40, claim that their right to the property was given them by Patrick Murphy, former owner of the rancho. The Marre brothers, forcing the issue, initiated court action. The Indians failed to produce tangible evidence of ownership. On December 8, 1929, a judgment ordering their removal was handed down.

A respite was given them and the incident seemed closed. Marre brothers did not seem inclined to press the eviction order and the Indians continued to live on the lands unmolested, although a fence was built around their property by the cattle company.

CASE INTERESTS WASHINGTON

The case, which has aroused unprecedented interest both in the Paso Robles district and in Washington, has been marked by racial stubborness. The Indians, firm in the belief of right to property they occupy, have consistently refused to leave. The duskey members of one of America's oldest races insist that Murphy had given them perpetual permission to remain.

No one seems to doubt their story but, unfortunately for their claims, they assert the permission, in the form of a paper, was never entered legally. It was lost subsequently in a fire that destroyed their home.

Since the death of Murphy the ranch property has passed into many hands. Until acquisition by the Marre company no attempt had been made to remove the redmen.

No date has been set for a hearing on the reopening of the matter

OAKLAND, CAL.
TRIBUNE
August 10, 1930

Indians to Sue Uncle Sam

DOWN IN THE Salinas Valley, not far from King City, are 23 Indians, registered as plaintiffs in a suit of twelve million dollars against the United States Government. Said to be lineal descendants of the warring tribesmen who forsook the tomahawk for the hoe in the days when Junipero Serra taught them ways of peace, they are dating their claim back no farther than 1851-52 and the treaty which followed the Mexican War. From "the Sierra to the Sea" the Indians signed away rights on the promise they were to be given definite reservations within the state. The

AS TO WHAT the Indians think of it all, the *Rustler* of King City, says it is difficult to determine. No less stoic, no less proud than were their forefathers, they have little to say. Here a wrinkled veteran of the valley listens a little bit incredulously. And there a modishly garbed maid with sparkling eyes and pink cheeks nods abstractedly as she answers questions and sums up in her mind just how many silken hose she can buy if the suit is successful. Two of the applicants are Tito and Felipe Encinales, full blood California Indians, born in the San Antonio mission and 70 years in the Jolon country. The San Antonio Indians are greatly scattered. Some are working on ranches in the community, others are doing a little farming. Most all, it seems, have some manner of making a livelihood. They have not been paying much attention to such things as treaties. Which, perhaps, is the reason why they are content with the amount of the suit fixed by the government—$12,800,000—and are not worrying about interest nor the fact that the $12,800,000 does not represent the present value of their "lost lands." It is estimated that about 25,000 California Indians will be joint plaintiffs in the suit.

SAN LUIS OBISPO, CALIF.
TELEGRAM
FEB. 18, 1930

ASK NEW TRIAL FOR INDIANS

364

Motion for a new trial and motion to set aside judgment was made by U. S. Attorney Ignatius Parker, who is representing the Indians on the Luigi Marre property, when he appeared before Judge T. A. Norton Monday in Superior court.

Mr. Marre, represented by Attorney C. P. Kaetzel, recently won a suit to have Raymond Roses and his family removed from the Marre Ranch, after they had become troublesome to his helpers.

The Indians refused to evacuate their adobe home on the property, where they had assumed squatter's rights for many years past and threatened to avoid removal through gun play.

Attorney Parker asked for 20 days to prepare his brief and Attorney Kaetzel asked for 15 days in which to reply, and the case was continued for 40 days.

KING CITY, CAL. HERALD
JANUARY 13, 1933

Survivor of San Antonio Indian Tribe Fights Cancer in Hospital at Salinas

One of the three surviving California Indians who were turned out of their home at Mission San Antonio and left without the kindly supervision of the Mission Fathers years ago may soon join the thousands of his fellows who have gone to happier hunting grounds, it was learned here yesterday.

Tito Encinales, aged survivor of the tragedy of the missions, was taken to the county hospital in Salinas Wednesday by Constable John Leonard for treatment of what was believed to be cancer of the tongue.

He is one of three brothers who still survive in humble cabins nestled in canyons of the gigantic Hearst estate where modern Herefords now graze over ranges which were once the domain of lean Mission steers.

Those here who are acquainted with the rapidly declining group declare that they are the only surviving Indians who can speak the ancient language of the San Antonio tribe and with them will pass forever the tongue which sounded in the hills of Jolon and and in their hovels before the arrival of Father Junipero Serra in July of 1776.

Left alone in the little home of the canyons is Maria, aging wife of the declining Tito, but officers were planning to see that provision is made for her while her husband is at the hospital.

The Encinales group were taken to Monterey last year where they participated in the southern Monterey county exhibit at the county fair. Their skill in making hair ropes, head stalls, riatas and other equipment for horsemen was one of the features of the entire building and drew large crowds of interested spectators to the exhibit sponsored by the King City Chamber of Commerce.

SALINAS, CALIF.
INDEX JOURNAL
JANUARY 19, 1933

Member of Vanishing Indian Tribe Braves Storms, Illness And Weary Miles To Protect His Lonely Wife

True to the traditions of his tribe, loyal with a loyalty that many a white man never knew, Tito Encinales has gone home.

Old, old age, sickness and storms could not deter him. In his fitful sleep, he heard the cry of his aging wife—or thought he did—and that was enough. He was off on a trek of more than 50 miles to be by her side.

Tito, one of three surviving California Indians who were turned out of their home at Mission San Antonio and left without the kindly supervision of the Mission Fathers years ago, was taken to the county hospital last week for treatment of what was believed to be cancer of the tongue.

Meanwhile, his declining wife, Maria, was left alone in a little cabin in a remote canyon of Southern Monterey county.

Several days ago, daily growing more restive, Tito stepped outdoors at the hospital and "sniffed the wind." As with his redskin forefathers, that action told him much.

With uncanny accuracy he predicted that a storm—the present storm—was coming.

"And when the rains come, Maria will need me," he confided to one of the pale faces. Then he whispered of his dream about her.

That was the last seen of him. He left on foot for his distant canyon home.

But when the storms are gone and he has looked after his wife, he will come back. The nurses are sure of it, for the aged Indian appeared happy with his treatment and showed genuine appreciation for the kindly attention given him by Dr. Garth Parker, county physician.

Tito and his two brothers are said to be the only surviving Indians who can speak the ancient language of the San Antonio tribe, and with them will pass the tongue which sounded in the hills of Jolon before the arrival of Father Junipero Serra in July of 1776.

The Encinales brothers were taken to Monterey in 1931 for participation in the Monterey county fair. Their skill in making hair ropes, head stalls, riatas and other equipment for horsemen was one of the features which drew wide attention to the southern Monterey county exhibit.

SAN JOSE, CAL.—MER. HERALD
FEBRUARY 11, 1933

Editorial Analysis
By A. M. M.

LINK OF THE PAST BROKEN

How little we know of the history, the romance, about us! Down in Pine Canyon, near the old mission of San Antonio de Padua, the other day, an old Indian more than eight years old died.

There are Indians dying every day, you answer? Yes, but this Indian and his two brothers are the last link between this and an ancient era long pre-dating the Padres' coming. A mysterious people, this tribe that came from no-one-knows-where!

* * *

ORIGIN OF TRIBE A MYSTERY

Their language and customs were unlike those of any other aboriginal tribe on the North American continent. And, had not the savants of the University of California nearly half a century ago preserved the music and the songs, the dances and the language, the history and the customs of these Indians as Felipe and his brothers revealed them, there would have been another "lost tribe."

* * *

SAVANTS PRESERVE LANGUAGE, LORE

We may have seen these Indians when we visited the old mission, little realizing the storehouse of ancient lore beneath their tattered rags. And now—it is too late. Felipe is dead, his two brothers, feeble and stricken with an incurable malady, are awaiting the call to the "happy hunting grounds." All that remains of that once-great tribe is the meager bit culled from the halting stories of these three brothers whose forebears moulded the adobe bricks and hewed the girders of Mission San Antonio de Padua in 1771.

KING CITY, CAL. HERALD
FEBRUARY 7, 1933

Felipe Encinales Dies Saturday at Pine Canyon Home

One of Three Full-blooded Survivors of Mission Tribe Is Called

Felipi Encinals, about 80, died at his small ranch 6 miles up Pine Canyon early Saturday morning.

He was born near Mount Santa Lucia west of here about 1853 and has lived his entire life in this part of the county. For the past eight years he has made his home in Pine Canyon.

Death resulted at 7 o'clock Saturday morning from pneumonia and a heart complication.

Filipe is the second of the three surviving native Indians of the old San Antonio Mission tribe whose health has failed within the past month. His brother, Tito, was taken to the county hospital in Salinas on January 11 for treatment to a cancer. The two surviving brothers are the only known full-blooded San Antonio Mission Indians left and it is said that they alone can speak the language used by the tribe before the advent of Father Junipero Serra and his Mission fathers 160 years ago.

Surviving him are his two brothers, Tito and Dolores of the Jolon section, and a daughter, Katie, with whom he was making his home.

Mass was said in St. John's Catholic church here yesterday morning and a brief funeral service held at the I. O. O. F. cemetery here where interment was made.

OAKLAND, CALIF., TRIBUNE
MARCH 17, 1936
Innesen

TOTEM My scout who covers the Santa Lucia Mountain district, Monterey County, comes now with a story which I am inclined to take with a grain of salt —in fact, a chunk of rock salt such as the cattlemen leave lying about in the fields for their stock in that part of the country.

It seems that Troop 59 of the Boy Scouts, hailing from Chular, went on an exploration trip back into the Santa Lucias in search of Indian caves. Instead of finding the ancient rock dwellings of the early Esslen inhabitants the scouts returned to Chular and reported they had discovered a totem pole. The discovery, much weather beaten, was high up in the mountains. The youngsters plan another visit to the place.

The Santa Lucia range is one of the least known sections of California and the Esslen Indians, now long extinct, are the least known of the Indian tribes of the State. But it is very definitely felt by local archeologists that they did not have totem poles. In fact, this type of camp ornamentation belongs strictly to the British Columbia and southeastern Alaskan Indians and it is thought that the carving of these tree trunks into clan totems was introduced by the early white traders.

However, the Santa Lucias are full of old caves formerly inhabited by the Indians. The Knave has inspected a large number of them, as well as old village sites scattered the length and breadth of the range. He discovered many interesting things, including pictographs, but never any totem poles. The probability is that the youthful scout archaeologists have been carried away in their enthusiasm and identified some campers' handiwork as that of the Indians. In fact, there is one rancher who has a cave on his place that he has decorated with red paint designs for the especial edification of his friends interested in Indian relics.

—THE KNAVE

SALINAS, CALIF.
INDEX JOURNAL
FEBRUARY 9, 1938

Aged Indian Dies; Tribe Nearing End

Innesen

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Felipe Encinals' Two Brothers Only Yokut Tribesmen Alive Now; Had Colorful Career

Felipe is dead—but the Friar merely blinks his eyes and nods his head at old San Antonio Mission.

Felipe Encinals was one of the three remaining members of the Indian tribe which moulded the adobe bricks and hewed the girders to assist Fathers Sitjar and Junipero Serra in erecting the old mission at one time the finest in California.

Felipe, whose more than 80 years spanned an unequalled era in California history, was buried early this week. He died of pneumonia and a heart complication Saturday at his small ranch in Pine Canyon.

With the aged Indian's death, but two pages remain before finis is written in the history of the Yokut Indian tribe. Felipe's brothers, Tito and Dolores, constitute those figurative pages.

Like the Friar, an immense long horned owl, Felipe was one of the few living things on this earth to whom Mission Santonio de Padua meant more than a crumbling mass of adobe, ribbed with shattered fragments of tile.

The Friar today remains as the lone guardian of the mystery that surrounds the mission today. Pacing, pacing—he guards his treasure from noisy curiosity-seekers who thrust open the creaky portal and step inside the tomb-like monument to the early padre's ingenuity and perseverance.

Perched atop an age-smoked girder high above the mission altar, the Friar jealously scrutinizes visitors who disturb his meditation. When more venturesome and less respectful callers press too close to the altar, the Friar flaps his wings warningly and hoots them away.

The Friar wants to enjoy quiet, it is evident. He hunted field mice and other prey near Mission Creek when Felipe and his brothers were boys. Possibly he watched Felipe's kin erect the new mission. His secrets are his own.

However, if the Friar could talk, he might supplement some of the tales Felipe has told. He might unshroud some of the mystery which has cloaked the Yokut tribe since Portola's first expedition camped near what later became San Antonio de Padua.

It would be an interesting tale.

The Yokut Indians long have been a source of mystery to historians, geneologists and even themselves.

Their language and customs were unlike those of any other aboriginal tribe on the North American continent.

In 1898 or 1899 Felipe and his brothers were investigated and [illegible] by the University of California. Their music, songs and dances were recorded for history.

The brothers told of the legendary days when the Yokuts were forced to desert the pleasant valley de Los Robles and trek over the rugged Santa Lucias and live on shellfish gathered along ocean beaches during the "great drought."

TOLD OLD TALES

They told how their fathers gathered fruits and nuts during days of plenty and how they stored them for winter months. They remembered the unique mating custom of their tribe—how lovers waited until spring or summer brought plentiful supplies of food before mating.

These brothers alone were able to speak the language used by the tribe before the advent of the Spaniard. In 1771 Padres Sitjar and Serra founded the first mission at San Antonio.

After installing the finest irrigation system in California, later to form the model for all other missions and for much present day practice, the padres built up a mission which numbered close to 1500 neophytes, composed of the Yokuts and two other tribes.

But changed living conditions, confinement to small adobe huts surrounding the main mission buildings, and other developments soon extracted a terrific toll on the tribes. Disease, pestilence and adversity of other natures thinned their ranks until only the Encinals were left.

And now only Tito and Dolores remain. Tito is expected to die any day. He is stricken with cancer. Dolores is feeble compared to the days when he and his brothers once were considered the finest makers of baskets and horsehair lariats in Central California.

When they go, either to their own "happy hunting ground" or to the heaven of the padres, the Friar alone will guard secrets they once shared together.

SAN LUIS OBISPO, CAL.,
TELEGRAM
DECEMBER 1, 1936

Toro Cr.
"Miguelenos"
Maria Bylon + Encinales

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120-Year Old Indian Woman Dies

Was Smithsonian Institute Advisor

Maria De Los Angeles Encinales, 120-year-old San Miguel Indian, passed away in San Luis Obispo Tuesday morning at the home of her daughter, Mrs. Margaret Wolff, 2663 Victoria ave.

Records at the San Miguel Mission show Mrs. Encinales' birth date as being in 1816, Padres say, and these same records go back to show the birth of Mrs. Encinales' mother, also in the San Miguel district.

One of the few remaining members of the famous San Miguel tribe of Indians, Mrs. Encinales for the past few years has been providing information to the Bureau of Ethnology, Smithsonian Institute, on the origin, relations and characteristics of her race.

Older than the county and state in which she was born, Mrs. Encinales had been living for the past 25 years at the Indian Club at Joion.

AIDS INSTITUTE

Representatives of the Smithsonian Institute, who came here to consult her on Indian lore, have also been securing from her, the Indian terminology for flowers and birds.

Death came to the 120-year-old woman after an illness that had lasted only a week.

Besides her daughter, Mrs. Wolff, Mrs. Encinales is also survived by a sister, Maria Bylon, who resides on Toro creek; two granddaughters, three grandsons and seven great grandchildren.

The body lies in state at the C. W. Palmer Mortuary in San Luis Obispo and funeral services will be announced later.

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1917 - 1937

Allen's Press Clipping Bureau
SAN FRANCISCO.
LOS ANGELES.
PORTLAND, ORE.
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GILROY, CAL. ADVOCATE 132
OCTOBER 26, 1917

History of Old Mission At San Juan Bautista

140

(By Father P. Triana, in Hollister Advance.)

CHAPTER ~~VI.~~ V

The pitchers spoken of in the above chapter made by Indians were woven with straw and some roots of all kinds and sizes. The liquids could be held without any leaking. During summer weather they made a drink by hanging up a conoide pitcher inverted, that is with the broad body up, containing several "manzanitas"—small wild apples, well crushed. Next to this, the conide pitcher was filled up with water and was kept filtering and dripping into a large pan made of herbs. The "manzanitas" contained acid and the distilled water tasted similar to it; a small drink quenched the thirst, said Mr. Echeverria. None of these pitchers are in existence; there are only three made out of clay, after roman style used by the white people. The latter were not very fond of tortillas and the Neophites were getting accustomed to the dressing of meals and bread which was kneaded in a big kitchen tub. It is to be seen in the adjoining room next to the Priests' refectory, which seems to be in early days the pantry of the Mission. This tub measures 81 inches long, 31 wide and 18 deep. The quarters occupied by the missionary and his servants were separated in 1835 from the quarters of the administrators by a dividing wall. These administrators were appointed by the Mexican government in 1833 when the Missions in California were secularized. The first thing seen by tourists in this Mission on entering through the last door of the corridor is one of the walls dividing the above quarters made of straight boards on which there is hanging the telephone of Rev. P. Triana. Everybody, deems it right to ridicule this modern invention of the Old Mission and the poor priest has to made the apology of this and some other echoes of the present civilization to be found in the old building. So the first explanation made to all visitors who seem to be in the mood of derision is that the old living rooms are still in use and that the present and the past join together in the Mission of San Juan Bautista. All rooms in the corridor before the last earthquake in 1906 were 34 with 12 doors and 16 windows. There were six halls turned into living rooms after the secularization of the Missions. The first hall remained for the priest with the old fashioned garden; the rest were rented to the upper class of San Juan Bautista. Hall No. 2 has five rooms rented in 1863 by Dr. F. A. McDougall who paid $12 a month. In 1865 one of these rooms was rented to U. S. troops for storing medicine at the rate of $6 per month and another in the same year, and to U. S. troops for storing hospital supplies at the same rate of $6 per month, gold coin. This room is used at the present as a museum where the sacred vestments of the old padres are kept in a glass case. Hall No. 3 had in early days seven rooms and at present four out of those seven. One of these rooms is the old kitchen and the other one is where the paintings and statues of the old church are kept for exhibition. Some of these rooms were rented in 1863 and $6 per month was charged for them. In 1865 Mr. V. Gerbet rented more rooms in this hall and paid $12 per month. Hall No. 4 had four rooms with two doors overlooking the corridor rented in 1865 by Mr. J. Figueroa for $8 per month. Hall No. 5 where is now the banquet hall of the Mission had two very large rooms with one door and two windows overlooking the corridor and two doors overlooking the common yard. This room was rented in 1865 to Lieutenant Laffety, who had to pay $12 per month. So this room was the guard house for the soldiers stationed at that time at San Juan Bautista. The renter of Hall No. 6, one Julius Beitbarth (shoemaker), paid $25 per month and in 1865 Dr. McDougall lived there and used to pay $20 per month. This was a great assistance for the support of the priests in this

Allen's Press Clipping Bureau
SAN FRANCISCO.
LOS ANGELES.
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CLIPPING FROM

GILROY, CAL. ADVOCATE 132
NOVEMBER 3, 1917

HISTORY OF OLD MISSION AT SAN JUAN BAUTISTA

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(By Father P. Triana, in Hollister Advance.)

CHAPTER VII.

J. M. Herrera comisario to take charge of the territorial finances in California, sent a message to Father Arroyo about the revenues he tried to collect from Mission San Juan Bautista. Thus he wrote to Herrera: "I see your application for supplies of all kinds for the troops. Some of the articles are not on hand. There are difficulties all around, and I am burdened with cares which render life wearisome. There is hardly anything of religion in me, and I scarcely know what to do in these troublous times. I made the vows of Friar Minor; instead, I must manage temporalities, sow grain, raise sheep, horses and cows, preach, baptize, bury the dead, visit the sick, direct carts, haul stones, lime, etc." These things are as disagreeable as thorns, bitter, hard, unbearable, and they rob me of time, tranquility, and health of both soul and body. I desire with lively anxiety to devote myself to my sacred calling and to serve the Lord." This letter is kept among other documents from this Mission in the archive No. 1853 of the Archbishop in San Francisco. At the time of the letter Father Felipe Arroyo was all alone in the Mission, his fellow-priest Father S. Tapis having died the previous year. No other priest could take the latter's place from 1825 to 1833, when Father Arroyo was changed to Mission San Miguel. When all alone he used to baptize every day from 15 to 38 people after having instructed them in the Catholic faith. He had funerals every day and sometimes several. He had to provide for 1200 neophites besides the catechumens, feeding and clothing them all, and had to pay ten per cent of the proceeds, six per cent of what he sold to shippers and respond to the incessant calls for supplies. He was mother to the sick and would go several times to each patient. When some Indian was dying he made him repeat the last prayers. In the funeral record, No. 2599, he writes thus: "I gave to this old lady the sacrament of penance and extreme uncertion subconditioned, because she did not repeat the last prayers." He was so loving and interesting in his forty-two tribes of the Indian in this Mission that in 1819 he defended the Nation of Quithrathre "viribus et armis" at Carmelo as he plainly stated in his manuscript. Maybe there was a question about the jurisdiction of this Tribe or Nation. These many toils without any assistant or substitute consumed his health. Even then he never neglected his patients, because he visited them borne on a stretcher. Father Sarria from Mission Soledad attended sometimes those Indians who were sick on the outside ranchos and belonged to Father F. Arroyo, whose death occurred at Santa Ines in 1840, when Father A. Anzar was in charge of this Mission of San Juan Bautista. Let's say a few words about Rev. Father Stephen Tapis before I say anything of Father A. Anzar. Father S. Tapis was appointed president of all the Missions in California in 1798, and was re-elected for three terms until in 1812 he petitioned to be relieved again and again of the office of "presidente" and was succeeded by Father Duran. After his resignation he came to this Mission of San Juan Bautista and lived together with Father A. Arroyo until he died in 1825. When he was president of all the Missions the garrison of the troops in all of them was reduced from six to two soldiers. He wrote about the matter to Governor Arillaga urging an increase of the military force at the Missions. This letter was the outcome of what happened to a priest who went to "visit some neophites who had

astray, and conducted them to another rancheria of gentiles by whom they were received with bows and poisoned arrows which the savages discharged at them with such force that two neophites and the mayordomo were killed, the father was wounded in the cheek by an arrow and one of the soldiers was stricken in the thigh by another arrow. Those who survived through good fortune managed to return to the Mission pursued by the pagans who would have finished all had not one of their own number been killed in the skirmish."—Sta. Barb. Arch. The neophites know how to scheme at night so secretly that the Missions of a thousand and more converts ought not to be entrusted to only two or three soldiers who compose the guards."

(To be continued.)

chapter made by Indians were woven with straw and some roots of all kinds and sizes. The liquids could be held without any leaking. During summer weather they made a drink by hanging up a conoide pitcher inverted, that is with the broad body up, containing several "manzanitas"—small wild apples, well crushed. Next to this, the conide pitcher was filled up with water and was kept filtering and dripping into a large pan made of herbs. The "manzanitas" contained acid and the distilled water tasted similar to it; a small drink quenched the thirst, said Mr. Echeverria. None of these pitchers are in existence; there are only three made out of clay, after roman style used by the white people. The latter were not very fond of tortillas and the Neophites were getting accustomed to the dressing of meals and bread which was kneaded in a big kitchen tub. It is to be seen in the adjoining room next to the Priests' refectory, which seems to be in early days the pantry of the Mission. This tub measures 31 inches long, 31 wide and 18 deep. The quarters occupied by the missionary and his servants were separated in 1835 from the quarters of the administrators by a dividing wall. These administrators were appointed by the Mexican government in 1833 when the Missions in California were secularized. The first thing seen by tourists in this Mission on entering through the last door of the corridor is one of the walls dividing the above quarters made of straight boards on which there is hanging the telephone of Rev. P. Triana. Everybody, deems it right to ridicule this modern invention of the Old Mission and the poor priest has to made the apology of this and some other echoes of the present civilization to be found in the old building. So the first explanation made to all visitors who seem to be in the mood of derision is that the old living rooms are still in use and that the present and the past join together in the Mission of San Juan Bautista. All rooms in the corridor before the last earthquake in 1906 were 34 with 12 doors and 16 windows. There were six halls turned into living rooms after the secularization of the Missions. The first hall remained for the priest with the old fashioned garden; the rest were rented to the upper class of San Juan Bautista. Hall No. 2 has five rooms rented in 1863 by Dr. F. A. McDougall who paid $12 a month. In 1865 one of these rooms was rented to U. S. troops for storing medicine at the rate of $6 per month and another in the same year, and to U. S. troops for storing hospital supplies at the same rate of $6 per month, gold coin. This room is used at the present as a museum where the sacred vestments of the old padres are kept in a glass case. Hall No. 3 had in early days seven rooms and at present four out of those seven. One of these rooms is the old kitchen and the other one is where the paintings and statues of the old church are kept for exhibition. Some of these rooms were rented in 1863 and $6 per month was charged for them. In 1865 Mr. V. Gerbet rented more rooms in this hall and paid $12 per month. Hall No. 4 had four rooms with two doors overlooking the corridor rented in 1865 by Mr. J. Figueroa for $8 per month. Hall No. 5 where is now the banquet hall of the Mission had two very large rooms with one door and two windows overlooking the corridor and two doors overlooking the common yard. This room was rented in 1865 to Lieutenant Laffety, who had to pay $12 per month. So this room was the guard house for the soldiers stationed at that time at San Juan Bautista. The renter of Hall No. 6, one Julius Beitbarth (shoemaker), paid $25 per month and in 1865 Dr. McDougall lived there and used to pay $20 per month. This was a great assistance for the support of the priests in this Mission. Those who were in charge of this parish and lasted longer were Rev. Father F. Arroyo le la Cuesta from 1803 to 1833, and Rev. Father A. Anzar from 1833 to 1854. There is nothing written of these priests whose necrology therefore is impossible to learn. The other priest who lasted longer than any in this Mission was Rev. Valentine Closa, who came in 1874 and died here in 1915. Since he was in this Mission the halls of the corridor were no more rented. The town was decreasing and the income of the parish was becoming less and less to such an extent that it was entirely impossible to live on the parochial fees. The priest even in the present day has to work hard as a priest an das guide of the Mission to pay the taxes on the property of the Mission, over $200, the insurance, repairs, etc.

(To be continued.)

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HISTORY OF OLD MISSION AT SAN JUAN BAUTISTA

140

(By Father P. Triana, in Hollister Advance.)

CHAPTER VII.

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OCTOBER 27, 1917

History of Old Mission
At San Juan Bautista

140

(By Father P. Triana, in Hollister Advance.)

CHAPTER VI.

The priests officially appointed to this Mission since its foundation in 1797 were Fathers J. Martiarena, P. Adrian Martinez, J. Lopez, D. Iturrate, A. Dulanto, F. Arroyo de la Cuesta, Roman F. Ulibarri, E. Tapis, B. Fortuni, J. Moreno, J. A. Anzar, who was the last Franciscan friar; Rev. J. Molinier, F. Mora, A. Ubahk, C. Rubio, V. Closa, and P. Triana. Those priests who left their signatures in the records of the parish after having performed the priestly services temporarily in the Mission without having been officially appointed in charge of the Mission were Fathers F. Pujol, A. Merino, J. A. Uria, F. Gonzales, D. Carranza, A. Quintana, V. F. Sarria, V. P. Oliva, L. Gil, J. Real, R. Moreno, A. Real, (the last Franciscan friars in this Mission among the latter); J. Comellas, T. Mendoz, A. Casanova, D. Serrano, M. Racea, M. Duran, J. Pujol and J. Walsh.

Father Felipe Arryo de la Cuesta devoted himself to the Indians of San Juan from 1808 to 1833 and would have died among them if the old mission in the upper California were not divided into two different sections, north and south. Those in the north were given to the Mexican friars who came later on from Zacatecas; the missions in the south were in charge of Spanish padres. So Rev. Father Felipe Arroyo was destined to San Miguel, leaving this of San Juan Bautista to Rev. Father A. Anzar in 1833. When Father Arroyo came to San Juan Bautista in 1808, he had to follow the custom of his predecessors in getting the wild Indians. He would send some of the neophites to the mountains with an old organ in order to attract them. This instrument is one of the most interesting relics of all in the Mission; still greeting the tourist with its sound. It measures 27 inches broad, six feet high and 18 inches thick. This is an imitation of a pipe organ, on the outside and true pipes in the inside. It was made in London in 1735, with 30 pieces of music, the names of which are written on a piece of paper which has been torn badly and the glue no longer holds. Some of the names may still be ciphered and include: "White Cockade," Mrs. M. Lasod's "Copenhagen Queen," waltz, "Hungarian La Poule," "Money Musk," "Go to the Devil," "Spanish Waltz," "Lady Campbell's Reel" and "Fandango." The titles of the others are very hard to make out. Afterwards these records were replaced for some religious pieces that were used in the church as Mr. Echeverria says. The music of this hand organ could be performed with all expressions through 46 tin pipes and 19 wooden ones, all under the sway of six stops. By turning a handle the sound comes out yet without any melody nowadays but it is enough to amaze all visit[illegible] who can see [illegible] mechanism a[illegible] This instrument was the first langugae of the Indians who were attracted to the old padres. Without using their own language in the preaching of the Gospel, they had never been Christianized nor civilized either. Some of the priests succeeded in speaking several languages, but Father Arroyo de la Cuesta bore the bell among all the padres in California. He could preach in 13 languages according to the books in this parish, where there are the names of the 42 Indian tribes that belonged only to this Mission. Most of them were akin to each other, therefore there were 29 dialects and 13 different languages. Let us realize the mighty work done by Rev. Father Felipe Arroyo de la Cuesta in learning these language. From the deaf mute idiom, and hi patience he went up to a compose of an Indian grammar. Escorted by some of the troops he used to spend months with Indian tribes that were not akin to those converted to th Catholic faith. He had to go after them in the mountains, and live among them in order to learn their customs and languages and brought them to the mission. Later on he succeeded in drawing to the missio those nations of Indians akin to the one he conquered escorted by the troops. In his memoranda are written some words about the great difficulty in learning the languages. Here are some of them: "Some sayings of the Tulare language in which I do not improve because it is too difficult. * * The best way is to see and hear them talking; mostly old ladies or young ones. * * * The perfection of the language can be attained in colleges if any. * * * Indians do not understand me yet when I repeat their sayings. * * * This language is more difficult than (the) Greek. * * * I will drop the k in the verb infinitive because I can't do it in the right way, as it is necessary to mouth it with a mighty strength. * * * How to eat? By opening the mouth and next by working the teeth. * * * After having written this idea in Tulare language he exclaimed to himself: "Is this easy to be learned. To me it is but an arabic tongue. * * * I have a desire to take a rest, to go to bed, I am hungry. * * * Oh my! In each word there is a doubt. What a confusion? This verb has no past tense. That is above my comprehension. Now, what to do? I'll ask God for patience, not to be disheartened. I hope I will succeed in learning these languages, though it costs me bloody tears."

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(To be continued.)

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DEC 29 1917

HISTORY OF THE OLD MISSION

140

Compiled and Written by Rev. Father P. Triana, and Published in the Hollister Advance

CHAPTER XV.

Father Felipe Arroyo states in hi memorandum the goods furnishe to the Spanish and Mexican troop of Monterey and San Francisc whose bills are an outcome of th Indian's education. The accounts o the above chapter and the bills will speak of at present are the bes indication of the activity of th Indians in the workshops of thi mission; in the fields and in tend ing of the flocks. "On January 20th and February 8th, 1815, the tem porary governor, Jose Arguello call ed the attention of the commisario prefector to the destitution of the troops at Monterey and San Francisco, and appealed to him to have the missions furnish flour and blankets for the soldiers and their families. Father V. de Sarria who was this commisario prefector, in a circular dated San Carlos, Februar 18th, applied to the fathers of th Monterey jurisdiction, asking them to provide what their mission might spare."—Father Z. Engelhardt.

Father F. Arroyo quite willingl assented and replied to this circular saying "Mission San Juan Bautista will give three hundred arrobas of flour (7500 pounds), and wi continue to furnish the garment and weapons required." Later o Father Tapis notified Father Sa ria that Mission San Juan Bautist would manufacture fifty blanket without delay. In addition to th there is a special bookkeeping the goods sold by retail and whole sale to the Habilitado or store keeper and paymaster of Montere through the soldiers of the Presidi Father Arroyo in his memorandum has this heading: "Habilitacion de Monterey"—Year 1820, soldiers and invalids. Since their bills are almost the same as those of the above majordomes, I will leave them out is not to worry my readers. Among the names of the troops there were privates, corporals, sergeants and lieutenants, who figured in the list of customers of this mission, in spite of living in Monterey. Antonio del Valle, Estrada, Manuel Gomez, and Estudillo were the lieutenants; Pico and Vallejo were the sergeants and the names of corporals were Herrera, Ramirez, Nicolas Albisu, Angel Maria Castro, Cota, Francisco Suarez, Alexandro Rodriguez, Canuto Borodna, Jose Villa, Sebastian Rodriguez, Simeon Castro, Fernandez.

The names of private soldiers are about one hundred and whose bills were mostly for supplies for their families, while the bills of the above mentioned officers were for the support of the soldiers who would escort the drove of beasts of burden. The highest promissory notes and largest orders came from the habilitado or the government storekeeper in Monterey whose usual wants were one thousand pesos yearly.

Here are some of the itimized accounts not contained in the above bills. Six carpenters hired for five days by one of the lieutenants at 7 pesos and 4 reales.

Corporal Herrera for his infantry soldiers, a bill of meat, pinole (cereal meal), several cheese, flour, 5 pesos.

Sergeant Pico, a whole piece of rawhide, 22 valeas (undressed sheep skin) 4 varas of jargon for backcloths for his horses, beans, cheese, etc., 10 pesos and 2 reales.

Lieutenant Estudillo, 7 pesos of flour.

Corporal of Infantry Ramirez and the eight soldiers who, under his leadership escorted the beasts of burden from mission to mission in the six missions attached to the jurisdiction of Monterey, took supplies of $8 worth.

Four Indian laborers of this mission for the paymaster, $4 a month for each laborer.

The paymaster hired one carpenter and three sawers from this mission. They left here March 6th and reached Monterey March 8th. The carpenter took along with him an adze, a plane and two chisels. The sawers took along with them a saw "abrazadera" (a long saw with the iron in the center and two handles in both ends for sawing long timbers). The contract would last until the latter part of May. Damaso Soto received a loan of $2 which will be given back to this mission on the next 24th of June (San Juan Bautista's Day).

On the 10th of October, some soldiers of "cuera" and ten infantry troops passed by enroute to San Francisco and took from this mission a big head of cattle, 4 pesos, 2 reales of flour, already made into bread, 4 pesos of quesos and te saddle-backed horses as far as Santa Clara mission; half a real (5c) per league; each piece of baggage 8 leagues, 12 pesos and 4 reales. This order is to be charged to the paymaster. The above soldier of "cuera" are those who used two sorts of arms, offensive and defensive and were garrisoning all the missions. The defensive are the "cuera" or leather jacket and shield the first, whose form is like that of a coat without sleeves, is made of six or seven thicknesses of tanned deer skin. It is impenetrable to the arrows of the Indians, because they are not discharged at close range. The shield is made of two thicknesses of ox-hide. It is carried on the left arm and with it spears and arrows are warded off, while the rider defends himself and his horse. In addition they use a kind of leather apron, which is fastened to the pommel of the saddle and hangs down on both sides. It thus covers the thighs and legs of the rider and prevents them from suffering harm while running through the woods. Their offensive weapons are the lance, the broadsword, and a sort of flintlock or musket which they carry securely fastened in its case. They are men of much endurance and patience in fatigue, obedient, resolute, and active. (All this was taken from Constanco quoted by Father Z. Engelhardt, in his Vol. II, page 23).

The paymaster of Monterey made on Nov. 22, 1820, the following order: 60 fanegas of corn; 25 "botas" of tallow with 203 arrobas, 3 lbs. in a rough state in order to pay the custom house duties for the goods from Tepic, Mexico, carried by Brigantine Alcion. * * * * (Note this mission paid $200 for the custom house duties and received back the 25 "botas" of tallow). "Bota" is a small leather wine bag, still in common use in Spain. As it is taken in the above use of holding tallow. It is a liquid measure, equal to about 125 gallons.

Charged to the paymaster on Feb. 14: Two ox-team driving implements from the arsenal as far as Santa Clara; also three baggages as far as other mission.

Lieutenant Dan Manuel Gomez paid $60 for 20 head of cattle and the balance will be paid later. The paymaster paid $36 and 4 reales for the labor of 8 Indians on the ranch of San Pedro.

Sergeant Price paid $44 for the services of a servant in eleven months.

(To be continued).

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CHAPTER XV.

Father Felipe Arroyo states in hi memorandum the goods furnishe to the Spanish and Mexican troop of Monterey and San Francisc whose bills are an outcome of th Indian's education. The accounts o the above chapter and the bills will speak of at present are the bes indication of the activity of th Indians in the workshops of thi mission; in the fields and in tend ing of the flocks. "On January 20th and February 8th, 1815, the tem porary governor, Jose Arguello call ed the attention of the commisari prefector to the destitution of the troops at Monterey and San Francisco, and appealed to him to have the missions furnish flour and blankets for the soldiers and their families. Father V. de Sarria who was this commisario prefector, in a circular dated San Carlos, Februar 18th, applied to the fathers of th Monterey jurisdiction, asking then to provide what their mission might spare."—Father Z. Engelhardt.

Father F. Arroyo quite willingl assented and replied to this circular saying "Mission San Juan Bautista will give three hundred arrobas of flour (7500 pounds), and wi continue to furnish the garment and weapons required." Later o Father Tapis notified Father Sa ria that Mission San Juan Bautist would manufacture fifty blanke without delay. In addition to th there is a special bookkeeping the goods sold by retail and whole sale to the Habilitado or store keeper and paymaster of Montere through the soldiers of the Presidi Father Arroyo in his memorandum has this heading: "Habilitacion de Monterey"—Year 1820, soldiers and invalids. Since their bills are almost the same as those of the above majordomes, I will leave them out is not to worry my readers. Among the names of the troops there were privates, corporals, sergeants and lieutenants, who figured in the list of customers of this mission, in spite of living in Monterey. Antonio del Valle, Estrada, Manuel Gomez, and Estudillo were the lieutenants; Pico and Vallejo were the sergeants and the names of corporals were Herrera, Ramirez, Nicolas Albisu, Angel Maria Castro, Cota, Francisco Suarez, Alexandro Rodriguez, Canuto Borodna, Jose Villa, Sebastian Rodriguez, Simeon Castro, Fernandez.

The names of private soldiers are about one hundred and whose bills were mostly for supplies for their families, while the bills of the above mentioned officers were for the support of the soldiers who would escort the drove of beasts of burden. The highest promissory notes and largest orders came from the habilitado or the government storekeeper in Monterey whose usual wants were one thousand pesos yearly.

Here are some of the itimized accounts not contained in the above bills. Six carpenters hired for five days by one of the lieutenants at 7 pesos and 4 reales.

Corporal Herrera for his infantry soldiers, a bill of meat, pinole (cereal meal), several cheese, flour, 5 pesos.

Sergeant Pico, a whole piece of rawhide, 22 valeas (undressed sheep skin) 4 varas of jargon for backcloths for his horses, beans, cheese, etc, 10 pesos and 2 reales.

Lieutenant Estudillo, 7 pesos of flour.

Corporal of Infantry Ramirez and the eight soldiers who, under his leadership escorted the beasts of burden from mission to mission in the six missions attached to the jurisdiction of Monterey, took supplies of $8 worth.

Four Indian laborers of this mission for the paymaster, $4 a month for each laborer.

The paymaster hired one carpenter and three sawers from this mission. They left here March 6th and reached Monterey March 8th. The carpenter took along with him an axe, a plane and two chisels. The sawers took along with them a saw "abrazadera" (a long saw with the iron in the center and two handles in both ends for sawing long timbers). The contract would last until the latter part of May. Damaso Soto received a loan of $2 which will be given back to this mission on the next 24th of June (San Juan Bautista's Day).

On the 10th of October, some soldiers of "cuera" and ten infantry troops passed by enroute to San Francisco and took from this mission a big head of cattle, 4 pesos, 2 reales of flour, already made into bread, 4 pesos of quesos and ten saddle-backed horses as far as Santa Clara mission; half a real (5c) per league; each piece of baggage 8 leagues, 12 pesos and 4 reales. This order is to be charged to the paymaster. The above soldier of "cuera" are those who used two sorts of arms, offensive and defensive and were garrisoning all the missions. The defensive are the "cuera" or leather jacket and shield. The first, whose form is like that of a coat without sleeves, is made of six or seven thicknesses of tanned deer skin. It is impenetrable to the arrows of the Indians, because they are not discharged at close range. The shield is made of two thicknesses of ox-hide. It is carried on the left arm and with it spears and arrows are warded off, while the rider defends himself and his horse. In addition they use a kind of leather apron, which is fastened to the pommel of the saddle and hangs down on both sides. It thus covers the thighs and legs of the rider and prevents them from suffering harm while running through the woods. Their offensive weapons are the lance, the broadsword, and a sort of flintlock or musket which they carry securely fastened in its case. They are men of much endurance and patience in fatigue, obedient, resolute, and active. (All this was taken from Constanco quoted by Father Z. Engelhardt, in his Vol. II, page 23).

The paymaster of Monterey made on Nov. 22, 1820, the following order: 60 fanegas of corn; 25 "botas" of tallow with 203 arrobas, 3 lbs. in a rough state in order to pay the custom house duties for the goods from Tepic, Mexico, carried by Brigantine Alcion. * * * * (Note this mission paid $200 for the custom house duties and received back the 25 "botas" of tallow). "Bota" is a small leather wine bag, still in common use in Spain. As it is taken in the above use of holding tallow. It is a liquid measure, equal to about 125 gallons.

Charged to the paymaster on Feb. 14: Two ox-team driving implements from the arsenal as far as Santa Clara: also three baggages as far as other mission.

Lieutenant Dan Manuel Gomez paid $60 for 20 head of cattle and the balance will be paid later. The paymaster paid $36 and 4 reales for the labor of 8 Indians on the ranch of San Pedro.

Sergeant Price paid $44 for the services of a servant in eleven months.

(To be continued).

Hollister [Calif.] Advocate, January 9, 1918.

History of Old Mission At San Juan Bautista

(By FATHER P. TRIANA)

Continuation of Chapter XVI

Slaughtering of cattle—Cattle were slaughtered in herds. There was no market for th meat, as this was considered worthless. The beasts were lassoed, thrown, and killed; its hide was stripped and peggd upon the ground to dry. There were no vessels to contain the tallow, and this was run into great pits dug for that purpose to be spaded out again, and shipped with the hides to market. Whites and natives alike reveled in gore, and vied with each other in destruction. So many cattle were there to kill it seemed as though this profitable and pleasant work must last forever. The white settlers were especially pleased with the turn of affairs, and many of them did not scruple unceremoniously to appropriate large herds of young cattle wherewith to stock their ranches.

To credit all this Senor Echeverria, one of the oldest pioneers, told me that it was usual in those days to go hunting wild cattle that were never branded, though they were littered by branded cows.

Account of the heads of meat cattle slaughtered in 1820.

"Botas" of tallow and "botas" of lard. 125 gallons in each "bota."

June 3, 62 head; 18 botas—2,250 gallons tallow; 10 botas—1,250 gallons of lard.

June 9, 51 head of cattle, 16 botas—2,000 gallons of tallow; 8 botas—1,000 gallons of lard.

June 17, 55 head of cattle; 14 botas—1,750 gallons of tallow; 7 botas—875 gallons of lard.

June 23, 33 head of cattle; 6 botas—750 gallons of tallow; 3 1-2 botas—437 1-2 gallons of lard.

July 1, 51 head of cattle; 14 botas—1,750 gallons of tallow; 8 gotas—1,000 gallons of lard.

July 8, 35 head of cattle; 8 botas—1,000 gallons of tallow; 4 1-2 botas—562 1-2 gallons of lard.

July 15, 58 head of cattle; 14 botas—1,750 gallons of tallow; 8 botas—1,000 gallons of lard.

July 22, 50 head of cattle; 10 botas—1,250 gallons of tallow; 5 botas—625 gallons of lard.

July 29, 54 head of cattle; 13 botas—1,625 gallons of tallow; 6 botas—750 gallons of lard.

August 5, 59 head of cattle; 11 botas—1,375 gallons of tallow; 6 botas—750 gallons of lard.

August 12, 44 head of cattle; 10 botas—1,250 gallons; of tallow; 4 botas—500 gallons of lard.

July 19, 40 head of cattle; 8 botas—1,000 gallons of tallow; 3 botas—375 gallons of lard.

July 26, 55 head of cattle; 8 botas—1,000 gallons of tallow; 4 botas—500 gallons of lard.

Total head of cattle—647.

Total tallow—150 botas—18,750 gallons.

Total lard—77 botas—9,188 gallons.

By this bookkeeping of the mission we can see how short I was in stating that seven beeves were roasted every day to feed the Indians in San Juan Bautista The bookkeeper comments that 100 botas were forwarded to Don Juan Malarin, captain and master of his merchant ship "Senoriano," and also 33 bundles of hides, six in each bundle. The total of cattle slaughtered in the whole year of 1818 were 2603, more than seven every day. Besides these there were one hundred and twenty that die[illegible] ing branded.

Twenty-six botas of tallow were freighted to the paymaster of Monterey for the freightage of the goods that came from Guadalajara and Tepic, Mexico, in addition to the 196 that were sent to the attorney-general of Tepic through Sergeant Vallejo for th same purpose. 12 botas of tallow were paid to Don Anonio Sertaje for having brought these articles in his merchant boat "Alcion." On the Fourth of July, 37 botas of tallow were sent to Monterey, ordered by the merchant William Harnel and some other Englishmen. In this comment there are the names of several merchants who would order from this mission hides and tallow besides those already mentioned. In September of the same year there were made in the mission of San Juan Bautista, 3149 wicks for candles destined for home purposes, and 3132 candles to be used in the church. More candles were made than wicks, because, according to the book keeping there were made in September, 2669 candles for the church services and 2204 for household usage. On the 22d of Jan., 1824, Father F. Arroyo of this mission paid to the paymaster on Monterey through Norberto Martinez, one of th soldiers, $287 as tariff duties for the cattle slaughtered in San Juan Bautista in the year 1824, one reale for each head. Let us see the rate of taxes imposed upon this and all missions and the reason why this burden befell. I will quote Father Z. Engelhardt, who treats this matter fully in his Vol. III, page 138 and 139: Pablo Vicente de Sola last governor of both Californias under Spanish rule, who the fathers had to pay duty on imports and exports.

The poor fathers had to contribute one-half of the produce which they sold, and to accept drafts with which the presidios or the paymasters could purchase nothing and which already amounted to nearly half a million dollars, with no prospects of ever receiving a penny; and of the other half they should pay taxes and duties. Governor Sola wanted these taxes to be permanent in the future, wherefore he wrote to the viceroy in Mexico City "that inasmuch as in this territory under my charge there is to the present day no tax imposed upon the missions and the asistencia of 29,496 Indians of both sexes, with whom the religious cultivate the soil, raise live stock, and weave cloth by means of which the missionaries and their neophites support themselves, and supply the troops with provisions and other things. * * * I have waited until I receive instructions from your excellency as to whether or not these contributions should be levied, that they shall pay duties. * * * Though it is true that they have so far furnished supplies to the value of about $400,000." When Sola's communication reached Mexico, the viceroy had been supplanted by a regency which had declared Mexico independent of Spain. Taxes had been paid since and now days this mission of San Juan Bautista has to pay them to this town of San Juan and to San Benito county, over $110 every year, and would to God that these taxes will not increase in the future. One of the best magnets to draw thousands of visitors to this state of California, is the missions. Though this mission of San Juan Bautista is not the oldest, it is out of question that it is the most interesting because the church building is the largest and its museum is the richest of all in relics, and there are many more rooms to see here than in any other in California. Thousands of tourists come every year to see the inside of this museum, and a good many more pass by in front of the cloister. Most of the Eastern people at seeing the beautiful building of this church, exclaim with every mark of pity in their faces: "Isn't that a shame to let this great building go to pieces! What would this town? What would this county? What would this state do if they let this mission go to ruin!" Up to today I did not dare to answer the truth. This truth is too bitter to be tasted by a stranger, because the real answer should be this: "Instead of being helped by this town, instead of being helped by this county, I have to pay taxes to them both. I have to pay for even the water wherewith I try to beautify the old garden and make it more interesting to the thousands of tourists that come to this county." This advertisement to the town and to this county, I mean the Mission of San Juan Bautista is very expensive to me while the profit is to the town itself and to the county of San Benito, more than to me, who have to keep everything clean and earn hardly the 25c fees for the entrance by lecturing and answering questions of the visitors. It takes me from 40 to 50 minutes each trip, to explain everything and gain that 25c from each tourist.

(To be continued.)

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An independent acct
of the voyage of the
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PART TWO

The Bulletin

Complete Associated Press Report by Leased Wire
Complete United Press Report by Leased Wire
Only San Francisco Evening Paper With More Than 100,000 Daily Paid Circulation

VOL. 125. 63rd YEAR. SAN FRANCISCO, SATURDAY, JANUARY 12, 1918. PRICE TWO CENTS. NUMBER 8

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MISSIONARY'S VOYAGE IN 1779 TO STRANGE LANDS OF PACIFIC

Narrative of Great Historical Value Translated From a Document Found in the Archives of Santa Clara Mission

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An account of the voyage made by Father John Riobo, as chaplain of His Majesty's frigates La Princesa and La Favorita to discover new lands and seas north of the settlements of the ports of Monterey and of our Father, San Francisco, whose missions are in charge of the Apostolic Missionaries of the College of San Francisco of Mexico.

IN THE frigate called the Princesa, Naval Lieutenant Don Ignatius Arteaga of the royal armada went as commandant of the expedition, Lieutenant Don Fernando Quiros y Miranda of the royal armada being second in command.

The captain of the other frigate, the Favorita, was a lieutenant of the same rank, Don Juan Francis de la Bodega y Cuadra. This last ship carried 107 men on the roll and supplies for fifteen months, and the Princesa a crew of 98 men with food for thirteen months. Both of them had a supply of water for seven months.

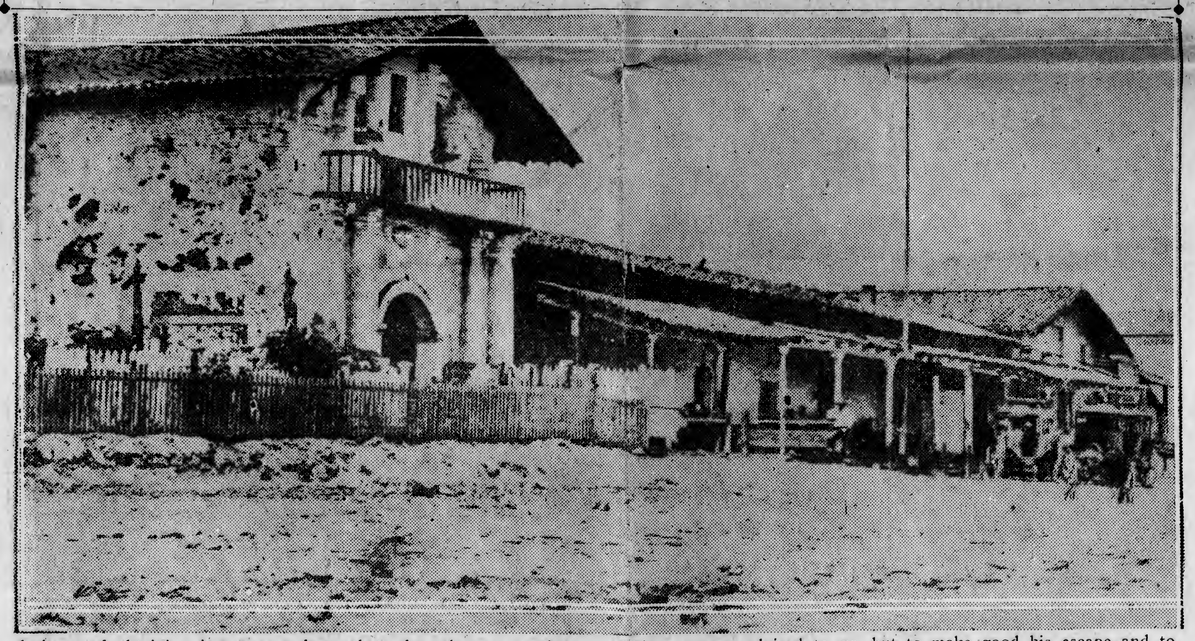
On the eleventh of February, 1779, we left the port of San Blas at about midnight, sailing to windward and casting anchor near the coast with light land breezes. On the twenty-fifth we decided to depart southward from Maria's islands, unable, as we were, to make headway toward the north. On the twenty-sixth we doubled the islands, and we still had winds from the fourth quarter blowing from the northwest. We lost always in latitude until the fifth of March. The winds then began to vary from north to northwest. We had reached at that time 19 degrees, 47 minutes, north latitude, and 8 degrees, 21 minutes west of the meridian of San Blas. (Note that the meridian is taken from San Blas. This will account for the longitude in the narrative.—Translator's note.)

With winds blowing in the same direction we crossed the tropic on the seventeenth of March.

As soon as we left the torrid zone the winds became very strong

MISSION DOLORES OF PIONEER DAYS

Photograph of the home of the padres as it appeared when the Americans came to California, and as it remained until it was restored and changed by the encroachment of the city.



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Among these Indians three shades of color are found; some in complexion and features much resemble Europeans; others have more the appearance of Indians, especially in hair, features and color; others, again, are just Indians like the rest found in America.

I sang a mass of thanksgiving ashore on Ascension Day, and some Indians attended. On this occasion I preached a short sermon. In memory of the Feast the [illegible]

This man was advised to go, but to make good his escape and to enter our boat at the first opportunity.

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In order to scare them three or four musket shots were fired, and at the same instant the Favorita began to shoot. Being afraid, the natives began to row very rapidly, but their canoes collided and

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On the 17th of July we were able to see Cape St. Elias, situated in the 60th degree of latitude and the 43d degree of longitude, a position very different from the one it has on the Russian map. We saw also the island immediately opposite, and to which the commandant gave the name of Carmel because it was discovered on the day dedicated to Our Lady of Mt. Carmel. (Probably Middleton Island.—Translator's note.)

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On the 21st of the same month we arrived at a large harbor in the same direction as the passage we were seeking. We called it St. James the Apostle because at that time we were celebrating the novena of the saint, and also because, as the patron of Spain, he should be also the patron of the last land belonging to Spain. We took possession of this harbor in the name of the king. It is situated in 60 degrees 13 minutes north latitude and 45 degrees 30 minutes longitude. (This was probably Prince William's Sound.—Translator's note.)

The island which lies in that harbor we called St. Mary Magdalen. Our first mate, with the rank of ensign of the frigate, and the second officer, sailed in a boat to find if there was any passage in the northerly direction toward the west of the island in the direction of the coast. They came back announcing that the coast ran from the south as a prolongation from the Cape of St. Elias with very high lands covered with snow.

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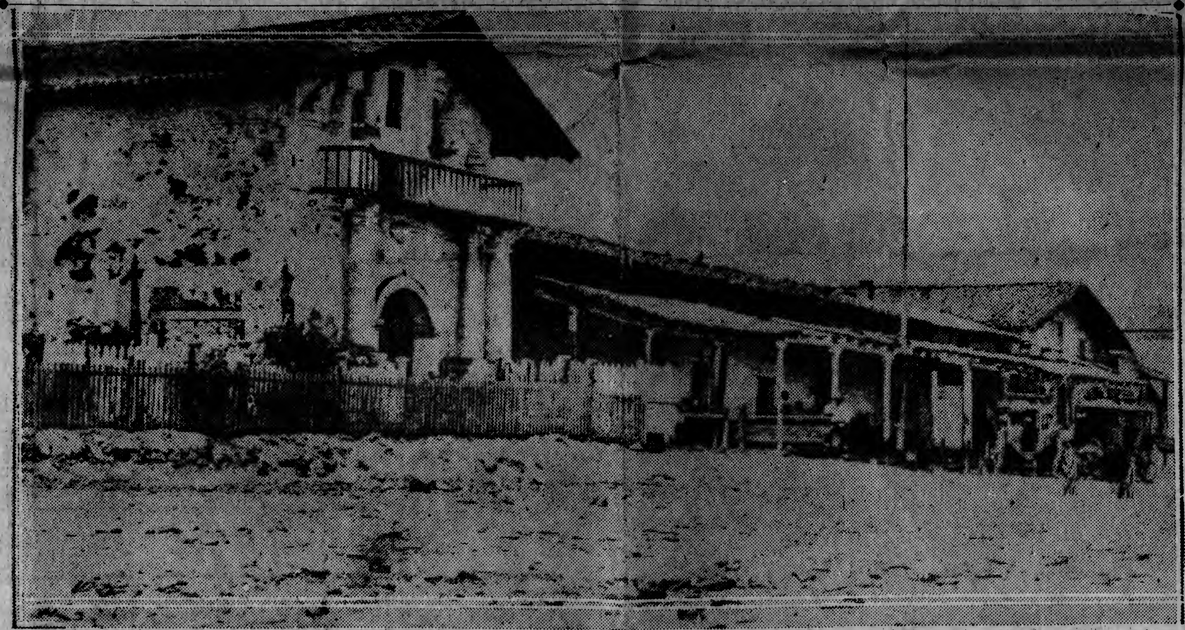

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As soon as we left the torrid zone the winds became very strong, so that we were obliged to lie to several times, reefed sometimes with mainsail or foresail; sometimes with staysail. On the fourth day of April the winds began to change toward the second quarter. During that night a northeast wind rushed in upon us with great fury, and the frigate was tossed about violently. Nothing remained in place, not even the medicine chest. Notwithstanding its great weight, it was thrown about and the greater part of its syrups, necessary oils and medicines were lost.

We continued without further incident until the nineteenth, and reached about the forty-first degree of latitude and the thirty-seventh of longitude when we were assailed by a firece southeastern storm. The hurricane raged all night, and we ran with the foresail only, as we feared to carry more sail. On the twentieth we lost sight of the Favorita, till then our inseparable companion.

On the morning of the same day I went with the commandant to the quarter deck, and in the name of all the crew on the frigate he made a vow to Our Lady of the Rosary, Patroness of the Frigate. He promised the foresail as an offering at her shrine, and also that he would carry, barefooted, the mast in procession to the church at San Blas if the Blessed Virgin would deliver us from this and other dangers which we might encounter and should we return safely to harbor. As if to reward us for this promise, Our Lady favored us with her powerful protection. Indeed, it would be difficult to find another example of a voyage of discovery fraught with so many dangers and so happily ended.

Henceforth the winds continued as favorable as we could wish, although the rain and cold were annoying. We directed our course toward the harbor of Bucareli. (Bucareli is situated on the southern extremity of Prince of Wales Island, Alaska.—Translator's note.) There we arrived on the third of May, and met the Favorita, which had entered at 2 o'clock in the morning, preceding us by only ten hours after fourteen days of separation. The wind did not allow us to cast anchor near by, but we succeeded in doing so on the east coast in front of a small bay, which we found later to be a fine port, and to which we gave the name of Santa Cruz because we discovered it on Holy Cross day. (This port is on the right hand, near the entrance to the inlet of Bucareli.—Translator's note.)

Here again we experienced the care of Divine Providence, who guided us. Compelled by the current, and even more by strong gusts of wind, we dropped anchor temporarily in the first suitable spot, intending later to choose a better location. There was not the least suspicion of danger. The next morning, however, at ebb tide we beheld an enormous rock directly in front of the ship. It was scarcely farther from us than the length of the frigate. Undoubtedly we should have been wrecked had we advanced a little farther.

On the sixth of May the two frigates went into safe anchorage within the harbor of Santa Cruz. There were no other incidents worthy of note during the trip so far, other than that the weather was persistently cold and there was much rain. We had also to regret the death of one soldier and a naval gunner.

FROM the first day we tried to get in touch with the Indians, searching for them among their rancherias. After having hidden their women in the woods, they came to us with signs and tokens of peace, some throwing white feathers into the air from a promontory on the sea, and others standing in a line on the shore with their arms extended in the form of a cross. We gave gifts to each of them, and they, in turn, gave us fish. The fish was of an ordinary kind, a very common species, yet as we were in great need of fresh food we appreciated it highly.

From that day they continued to come to our vessels at all hours, but especially at sunrise and sunset, bringing with them various articles for trading—fish, sleeping mats made of the bark of trees, skins of seal, otter, deer, bear and other animals. They showed us their weapons and even traded us some of them. Their arrows are very finely made; some of them are pointed with flint, some with bone, but most of them have heads of copper and iron. They are very sharp.

These Indians have a kind of armor something like that of the ancients with buckler and gorget. They have even protection for their thighs and legs, very skillfully made from pieces of hard wood joined and fastened together with a very strong cord. On their heads they carry the figure of a ferocious beast, rather skillfully carved from wood. They are extremely fond of iron, of which they possess many lances and knives. Their lances are very well made, and are very straight and regular in form, some having a spear head twenty-four inches in length, with a very long, well-made staff. The knives are short, with double cutting edges like a carpenter's plane. They have a great deal of copper and iron, but they are chiefly

desirous of obtaining iron, so much so that when they see a piece of barrel hoop they care no longer for glass beads, mirrors, rings or anything else presented to them.

Among these Indians three shades of color are found; some in complexion and features much resemble Europeans; others have more the appearance of Indians, especially in hair, features and color; others, again, are just Indians like the rest found in America.

I sang a mass of thanksgiving ashore on Ascension Day, and some Indians attended. On this occasion I preached a short sermon. In memory of the Feast the great guns of the frigates were fired, but the Indians showed no fear. Yet when they first heard the report of the guns on our arrival they betook themselves to precipitate flight.

AFTER paying this homage to the Blessed Virgin, two boats, armed and provided with food for eighteen days, were sent out to survey the bay, which penetrates far inland between mountains covered with fir trees and snow on the northern side. Don Francis Mourelle, the sailing master, who had the rank of ensign on the frigate, and First Mate Don Joseph Camacho, belonging to the armada, together with the second officers of the Favorita, Don Juan Bautista de Aguirre and Don Juan Pantoja y Arriaga, took part in the expeditions.

After spending twenty-six days on their reconnoiter—an interval which we made good use of by taking in water, ballast and wood—they returned on the twelfth of June. Their arrival was a great relief to us, as we feared that some mishap had befallen them. Indeed, everything was to be feared, as a very great number of Indians, in more than one hundred canoes, had come to establish themselves in a cove of this harbor. They showed themselves so bold that they stole everything they could, and went so far as to cast down the Cross erected on the occasion of the thanksgiving ceremonies in order to obtain the nails.

The men brought back with them a map they made of the bay and of the coast. The work was done thoroughly and is of great importance. (A copy of this map can be found at the University of Santa Clara. It is inscribed: "Plan of the Inlet of Bucareli. Lat. 55 degree, 19 minutes, N. Long. 27 degrees and 9 minutes W. from Cape San Lucas. Discovered in 1775 with the Ionora by Don Juan Francisco de la Quadra and Don Francisco Antonio Mourelle, and minutely examined in the expedition of 1779 by the same and other officers. From a Spanish Ms. communicated by John Henry Cox, Esq. To whom this plate is inscribed by his most obliged Dalrymple."—Translator's note.)

We find that the place in which we now are is rather an arm of the sea than a bay. It contains ten harbors, each one very safe and sheltered. There is plenty of water, ballast and wood on the shore. A great many bays, numberless islands and further on several arms of the sea penetrate deeply into the land. These run to the north, east, northeast and northwest further than we were able to observe.

The Indians robbed them of many necessary articles whenever they had an opportunity. They frequently attacked them, defied them to fight and kept them ever on the watch, day and night. The men did not wish to harm them, but as the Indians became more bold every moment, scorned their arms and boasted frequently of their own power they were compelled to act. They trained their guns on two of the canoes that were empty and demolished them without injuring the Indians. Finally they caught one of them who was more audacious than the rest, and after whipping him with rods for a few moments let him go. After this they were not troubled.

ON THE thirteenth of June the crew went to wash their clothes on the shore opposite that which was occupied by the Indians, and with whom, after the unfortunate experience of the boats, we began again to treat freely.

On leaving two sailors of the Favorita were missing. Our men turned back to look for them, but as they did not appear an Indian of some authority among them was held as a prisoner. Once on board he was made to understand that if he was kept a prisoner it was merely because two of our men were missing, and that he should tell his people to bring them back. He shouted and a canoe arrived. After having spoken with the Indians in it he told us that the seamen were in the Indian settlement, and that at sunrise they would bring them back.

This they did not do. They brought only one in a canoe, and stopped far from the frigates. The man was well hidden, and as soon as they uncovered him we told him to come aboard. He answered that they would not allow him to. We could see that the Indians took away an oar which he had seized in order to row to us. They took him back to their hamlet, shouting fiercely. The Indian on board was much vexed that they did not keep their promise. We were much troubled at this incident, and we thought it sufficient reason for breaking off with the Indians and recovering by force the two seamen. However, we pitied the poor Indians, and resolved to try other means. We determined, therefore, to capture more of them in order that a greater number might make an exchange possible.

For this purpose we managed to have an old Indian come to our frigate, but he was a little suspicious, and went back, saying that he would wait in his own canoe until it was boarded by our pilot's mate. This man was advised to go, but to make good his escape and to enter our boat at the first opportunity.

The Indians, however, were very shrewd, and, noticing that their old man was not coming back, and that the pilot's mate was very eager to leave them and get into our boat, they seized him by force and tried to head their canoes for the shore.

In order to scare them three or four musket shots were fired, and at the same instant the Favorita began to shoot. Being afraid, the natives began to row very rapidly, but their canoes collided and some of them capsized.

Immediately our boats went to the help of the drowning Indians. None was lost. In all we picked up about a score of them. We brought them aboard and gave them plenty to eat. They surely ate splendidly. After giving them presents of cloth to cover themselves, we made them understand that all this had been done merely because we wanted back our two men. We assured them that we wished to be their friends, but that we must have our two men back. They took leave of us with the best signs of friendship, our boats conveying them to the Indian settlement to make the exchange.

It was effected in the following manner: They gave one of our seamen for the old Indian, who spent the night on board the Favorita, and the other missing man for all the crowd of captives. They were a little reluctant to do this because the latter sailor was held in a different settlement. We were very glad to receive our men again, but they confessed that they had deserted of their own accord. By nightfall they were already penitent, for notwithstanding the good reception made them by the Indians they were left almost nude. They were not allowed to close their eyes.

The captain ordered them punished for their desertion as well as for the amount of trouble to the expedition. They were tied to a gun and given one hundred lashes.

We found afterwards, and it grieved us very much, that an Indian had been killed by a gunshot, and by the thought that perhaps some others had been drowned, although none was to be seen. But it was necessary that they should know the superiority of our arms in order that we should not be obliged to kill a greater number of them if they tried to attack us. Also they should nuderstand that our great and continuous patience with their many thefts did not come from fear.

ON THE evening of that day the Indians left and on the 15th we sailed to pursue our course, but contrary winds obliged us to enter the harbor of San Antonio, which lies on the opposite side of Santa Cruz. Although we tried to do so twice, we were not able to depart until the 10th of July. We took leave, not without much regret, of the Indians who had come to settle there in order to be near us.

During the 58 days we spent in Bucareli, only 10 or 12 were clear. The rest of the time the weather was bad—winds, fogs and rains as in the severest winter. The greater part of the country is rocky and the arable land, which is scarce, is covered with very tall fir trees even down to the shore. We found there also a variety of flowering plants and among them a certain herb or seed very like the common rye, both as to the leaves and the product.

So great is the eagerness of the Indians for iron that even the women carry a little knife hanging to their necks, with which they carve from wood trays of different shapes, very beautifully made. These women have fine features and some are exceedingly white, but all made themselves hideous by a little tablet, two fingers wide, which they carry on the under lip. There is a horizontal incision for that purpose, and they insert the wooden tablet through the opening until it rests against the teeth. It is considered a distinctive mark of married women. The unmarried women have only an incision in the lip, from which they hang a small stick or a copper needle. They have many ornaments made of this metal. The women are all very warlike and full of scars, due, according to their own report, to stabs with knives.

We had the pleasure of bringing back with us three little boys and two little girls who were abandoned by the Indians and exchanged for iron, glass beads and clothes. The youngest of these was brought aboard to my companion, Father Mathias, one evening while I was on land visiting the sick in the barracks. She was very sick and weak. With great care, however, she was soon out of danger. She was baptized the next day because she was in great danger of dying. Her godfather was the commandant. Another very little girl was baptized also on the day of the mass of thanksgiving because the canoe in which she came with her mother capsized. She was taken half drowned from the water, and although she was baptized and she soon recovered, she was so young that she was given back to her mother.

ON THE 1st of July we succeeded in clearing the entrance of Bucareli, which is situated in 55 degrees and 18 minutes north latitude and 32 degrees of longitude. On account of the winds we went southward, reaching the 53d degree. With a favorable wind we started north again and the same day was sighted land at 58 degrees and 30 minutes, but the wind prevented us from exploring it. The weather continued at that time very dark and foggy until the 16th of July, when with a favorable wind and clear sky we continued our

WE DECIDED on account of this report to follow the coast in order to see whether the passage could be found farther north.

We treated with Indians who met us three miles out at sea in several canoes of a very peculiar construction. These canoes are made with curved forms covered with a strong skin, very well and tightly sewn. They have only one or two holes, like the mouth of an earthen jar, and in each an Indian takes his place. When the two occupants are in their seats, the canoes are so tightly closed that it is impossible even in a rough sea for anything inside to get wet.

At first sight in the distance we thought that there were many Indians approaching, but as they came closer we saw that there were only six. They are much fairer of complexion than those at Bucareli, and much more curious. They wear a kind of short jacket made of the skins of animals and stitched with a string like that of a guitar and very nicely made. They are ashamed to appear naked, and never do so.

Besides these six in these three canoes, the men of our boat saw about 200 persons coming in six common but large canoes. They were friendly, but they noticed nothing further. The women had their hair cut short and a string of big beads hanging down to their chest from the corners of their mouth where they were attached. The men carried a bone artistically carved and ornamented on the upper lip. Like the other Indians they were very much inclined to steal, and they are very cunning in doing it.

Just imagine! One day while on board they stole an iron hook belonging to the frigate of such great weight that it would seem incredible. The next day, however, the very Indian who had taken it avowed the theft as soon as he was caught, but we were not able to have it back because we sailed the same day.

In this bay there are many fish of fine quality. The forests, however, belong to the same species, and there are extensive fields of green grass.

On the 28th day of July we sailed, and from the 29th we began to experience very threatening, cloudy weather, terrible rains and strong winds from the first quarter. The winds soon became hurricanes, and the days were made up of raging storms. There was the greatest fear of shipwreck, surrounded as we were by islands and great rocks in the vicinity of the coast which from time to time we could glimpse through the breaks in the clouds. In such dangers we spent almost a day and night without proceeding because we could not go ahead for fear of striking against the rocky coast.

On the thirty-first of July and the first of August we continued to windward, in and out among numberless islands, almost always with the same danger and identical weather. The storm did not allow us to escape either on one side or the other.

In this extremity the commandant resolved to cast anchor near an island which we discovered at the portside of the ship. We succeeded in doing this safely with the two frigates at 9 o'clock on the second day of August—a day memorable in our religious order. We took possession for the second time in the name of the king in a bay not far from there and gave it the name of Our Lady de Regla.

On the third day of August we drew a map of the place, and we found that the coast ran from west to south. We took our position and found that we were at fifty-nine degrees and eight minutes, north latitude, and 49 degrees longitude. We did not discover any Indians near by, but in the distance we could see them. These Indians seemed well favored in comparison with those on the lands seen by us thus far. Although there is little wood and few forests on the shores, they have plenty of water and a great deal of grass. Many flowers were in bloom and the landscape appeared beautiful, beyond measure, showing the fertility of the soil.

ON account of the advanced season the commandant decided on the return voyage. Moreover, we had not found the passage we were seeking. We were unable to proceed further north owing to the foggy weather conditions, as we were continually running into one storm after another. Besides we had already lost seven men by sickness, and several attacked by scurvy were dangerously ill.

As soon as we had a favorable wind, which came on the eighth of August, we sailed for the Mendocino Cape, which we sighted on the south or southeast until the twenty-second of August, which forced us again higher than the fifty-fourth degree of latitude and the thirty-third degree of longitude, we finally found a favorable wind which brought us to the Mendocino Cape. We were becalmed for eight days. Then, without further incident, on the fifteenth of September we entered the harbor of our Father, San Francisco.

In the Presidio they provided barracks for the sick seamen of both frigates, and likewise places for the pilots who had to finish their maps and sketches of the coast and the discovered lands. We presented the Mission Church a beautiful picture of the Virgin de los Remedios, which the captain of the Favorita, Don Juan Francisco de Cuadra y Bodega, had vowed to Our Lady.

This presentation was made with great solemnity. In a procession, accompanied by all the officers, captains and fathers of the mission, we carried it and deposited it in the Church of the Mission of Our Father St. Francis.

A high mass was sung with all solemnity. Salvos of artillery were fired and there was music in thanksgiving for our happy return. After paying this tribute to the Blessed Virgin Mary the pilots continued their work on the maps and sketches until the thirteenth of September and then we sailed for San Blas. (Translator's note: Inquiry has been made at the Mission Dolores concerning the printing described, but neither it nor any of the early pictures of the mission are to be found.)

Allen's Press Clipping Bureau
SAN FRANCISCO
LOS ANGELES
PORTLAND, ORE.
CLIPPING FROM

SACRAMENTO, CAL. BEE, 34
FEBRUARY 1, 1919

REPORTED AGED 134

Contra Costa Indian Woman Said to Be Oldest Person in State, if Not World.

MARTINEZ (Contra Costa Co.), February 1.—Indian Maria, reported here to have been the oldest woman in California, if not in the world, died to-day at the supposed age of 134. She had been the object of scientific and medical interest for many years. She was born at a small mission settlement near the southern end of Alameda County.

She recalled having been taken by her Indian father to witness the founding of the Mission San Jose, in Alameda County, which, according to the records of the old padres, occurred in 1797. She was 12 years old then.

Maria is said to have been the mother of twenty-seven children, all of whom are believed dead.

For twenty-two years the aged woman had been an inmate of the County Hospital. Of late years she had grown a third set of teeth.

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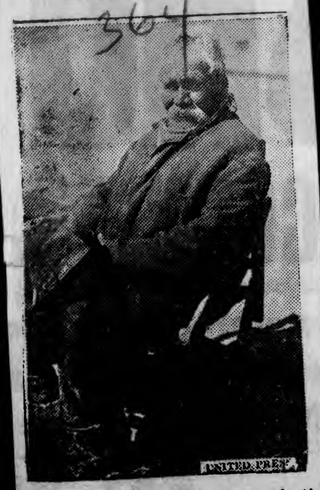
CORNING, CALIF.
OBSERVER
FEB. 11, 1932

LAST OF TRIBE

364



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HERALD
FEB. 5, 1932

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364

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Newspapers printed stories of Panoche's death due to a mistake in identity. Jose Bernabel, known as "Sordo" and a half brother of Panoche, passed away at the Monterey county hospital yesterday and his resemblance to the better known member of the family resulted in the false identification.

Sordo lived alone on Tortilla Flats, near Carmel, and was an uncommunicative man. He steadfastly refused to take part in the community events at which Panoche appeared and enjoyed his prominence as one of the few surviving members of the old Carmel Indian tribe.

There are but a sprinkling of tribesmen left now of whom Panoche is one. Sordo's death further thins the ranks of survivors.

According to Paul Parker, Salinas student of early California life, the Carmel or Costanoan Indians were a peaceable tribe covering the section along the coast from Point Sur to San Francisco. They never wandered further east than the Santa Clara and Salinas valleys as the Tulare tribe of the Yokut Indians were deadly enemies.

The Carmel tribesmen were adaptable folk who readily took to the guidance of the early Mission fathers.

The body of Jose Bernabel was at a Salinas mortuary today pending funeral arrangements.

SACRAMENTO, CAL.
UNION
February 3, 1919

Oldest Woman in World at Martinez

Died Saturday at Age of 134 Years; Was Known to Scientists and Was Wonder of Medical Profession

Special to the Union.

MARTINEZ, Contra Costa Co., Feb. 2.—Believed to be the oldest woman in the world, Indian Marie, known to scientists all over the United States, and the wonder of the medical profession, is dead here today at the age of 134 years. Indian Marie was born in Alameda county in 1785 and has spent her entire life in Alameda and Contra Costa counties.

She distinctly remembered having been taken to the ceremonies attending the dedication of the old Mission San Jose in Alameda county. The old mission building had crumbled to practical ruin, all in the span of one woman's life, but several years ago it was restored by the Native Sons' lodge. The dedication of the mission, according to the history kept by the old Spanish padres, took place in 1797, when Indian Marie was 12 years old.

Marie was 27 years old when the war of 1812 broke out and was the mother of several children then, all of whom she has outlived.

When the hardy pioneers were treading their way across the trackless American wilderness in search of California gold, Indian Marie had attained the dignified age of 64 years and was still a young woman, and she had passed the century mark when the man nearing middle age today first opened his eyes on this universe.

At the outbreak of the civil war she had passed her three-quarter century milestone. Marie had attained the age of 129 years when the kaiser started out to uncivilize the world.

There is one old-time native of Martinez who says that when he was born, 79 years ago, Marie had been his mother's nurse. She was the mother of twenty-seven children, all of whom are dead. For the past twenty-two years the aged Indian woman has been an inmate of the Contra Costa county almshouse.

CARMEL, CAL.—PINE CONE
SEPTEMBER 14, 1923

GATHER FLOWERS FOR INDIAN'S BURIAL

364

Indian children visited the gardens of more than one Carmel Woods home last Friday, asking politely for flowers to be laid on the coffin of Mrs. Manuella Onesima as she lay in state at her home in the Carmel valley.

Mrs. Onesima, a member of one of the last of the old Indian families of the Carmel valley, has lived her whole life here with her husband and children. She is descended from one of the fist Indian families converted to Christianity by Fray Junipero Serra, an incident told in the pageant given yearly at the Serra fiesta.

The burial service was held at San Carlos Mission, Monterey, on Saturday morning, the burial taking place in the Catholic cemetery.

SALINAS, CAL. INDEX
OCTOBER 28, 1922

1922

INDIAN WOMAN, AGE 103 YEARS, PASSES

52

Jane Smith, said to be Monterey-co.'s oldest native daughter, died this afternoon at the county hospital, aged 103. Born of Indian parents in the Joler mountains in 1819, long before California came under American rule, the little Indian girl was left an orphan at an early age when her mother and father were killed in one of the tribal wars. Making her way after the massacre to the home of a family of American settlers on the rough southern Monterey-co coast section, she was adopted and raised by them. That is the way she acquired the name of Smith. Her foster parents long since have quit the earthly sphere she returned as a young woman to her tribe, among whom she lived until seven years ago, when she was brought to the hospital, a victim of the infirmities of old age, to pass her declining days. For several months past she had been a helpless invalid.

The remains are at the Salinas Undertaking Co.'s parlors pending arrangements.

SAN DIEGO, CAL., SUN
FEBRUARY 5, 1930

INDIAN LORE CLOSED

364

Death severed the only tie to age old Mission Indian lore when Mrs. Ascencion Solorsano de Cervantes, nearly 100, was buried with full church pomp beside the San Juan Mission wall in northern California last week. She remembers what tribesmen of similar age had told her in her youth—things they in turn had learned as striplings from their elders. Prof. J. P. Harrington, of the Smithsonian Institute, has been living with the centenarian and is preparing to write a book on folklore.

SANTA CLARA, CAL. JOURNAL
NOVEMBER 14, 1923

INDIAN OF MISSION DAYS IS DEAD

364

Ynagcio Cantua, reputed to be one of the converted Mission Indians of early California days and said to be well past 100 years of age, died at the county hospital yesterday after a long illness. Cantua, a member of the Digger tribe of Indians, was one of the oldest natives of Santa Clara county.

He was widely known in this section, having been employed at the Wade ranch near Alviso for many years. Cantua will be buried in the Catholic cemetery here today. A. W. Nuttman has charge of the funeral arrangements.

SAN LUIS OBISPO, CAL.,
TELEGRAM
DECEMBER 3, 1936

Plan Last Rites for Aged Woman

364

The remains of Maria De Los Angeles Encinales, 120-year-old San Miguel Indian woman who passed away in San Luis Obispo Tuesday, were shipped to King City Thursday afternoon, where last rites will be held and interment made.

Mrs. Encinales, believed to have been the oldest living person in California, passed away following a week's illness at the home of her daughter, Mrs. Margaret Wolff, 2663 Victoria avenue.

The records at the San Miguel Mission show that Mrs. Encinales was born in 1816, and also show the birth of her mother in the San Miguel district.

HISTORICAL ADVISOR

For the past few years, the aged Indian woman has been an advisor to the Smithsonian Institute on the subject of ethnology, pertaining to birds, flowers, and Indian lore.

In addition to her daughter, Mrs. Encinales is survived by a sister, Maria Bylon of Toro creek, two granddaughters, three grandsons and seven great-grandchildren.

The remains were shipped from the C. W. Palmer Mortuary.

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OBSERVER
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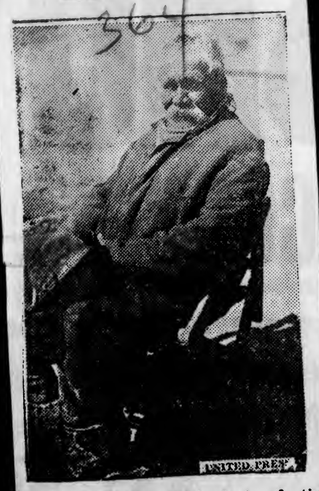

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Marie was 27 years old when the war of 1812 broke out and was the mother of several children then, all of whom she has outlived.

When the hardy pioneers were treading their way across the trackless American wilderness in search of California gold, Indian Marie had attained the dignified age of 64 years and was still a young woman, and she had passed the century mark when the man nearing middle age today first opened his eyes on this universe.

At the outbreak of the civil war she had passed her three-quarter century milestone. Marie had attained the age of 129 years when the kaiser started out to uncivilize the world.

There is one old-time native of Martinez who says that when he was born, 79 years ago, Marie had been his mother's nurse. She was the mother of twenty-seven children, all of whom are dead. For the past twenty-two years the aged Indian woman has been an inmate of the Contra Costa county almshouse.

CARMEL, CAL.—PINE CONE
SEPTEMBER 14, 1923

GATHER FLOWERS FOR INDIAN'S BURIAL

364

Indian children visited the gardens of more than one Carmel Woods home last Friday, asking politely for flowers to be laid on the coffin of Mrs. Manuella Onesima as she lay in state at her home in the Carmel valley.

Mrs. Onesima, a member of one of the last of the old Indian families of the Carmel valley, has lived her whole life here with her husband and children. She is descended from one of the fist Indian families converted to Christianity by Fray Junipero Serra, an incident told in the pageant given yearly at the Serra fiesta.

The burial service was held at San Carlos Mission, Monterey, on Saturday morning, the burial taking place in the Catholic cemetery

SALINAS, CAL. INDEX
OCTOBER 28, 1922

1922

INDIAN WOMAN, AGE 103 YEARS, PASSES

52

Jane Smith, said to be Monterey-co.'s oldest native daughter, died this afternoon at the county hospital, aged 103. Born of Indian parents in the Joler mountains in 1819, long before California came under American rule, the little Indian girl was left an orphan at an early age when her mother and father were killed in one of the tribal wars. Making her way after the massacre to the home of a family of American settlers on the rough southern Monterey-co coast section, she was adopted and raised by them. That is the way she acquired the name of Smith. Her foster parents long since have quit the earthly sphere she returned as a young woman to her tribe, among whom she lived until seven years ago, when she was brought to the hospital, a victim of the infirmities of old age, to pass her declining days. For several months past she had been a helpless invalid.

The remains are at the Salinas Undertaking Co.'s parlors pending arrangements.

SAN DIEGO, CAL., SUN
FEBRUARY 5, 1930

INDIAN LORE CLOSED

364

Death severed the only tie to age old Mission Indian lore when Mrs. Ascencion Solorsano de Cervantes, nearly 100, was buried with full church pomp beside the San Juan Mission wall in northern California last week. She remembers what tribesmen of similar age had told her in her youth—things they in turn had learned as striplings from their elders. Prof. J. P. Harrington, of the Smithsonian Institute, has been living with the centenarian and is preparing to write a book on folklore.

SANTA CLARA, CAL. JOURNAL
NOVEMBER 14, 1923

INDIAN OF MISSION DAYS IS DEAD

364

Ynagcio Cantua, reputed to be one of the converted Mission Indians of early California days and said to be well past 100 years of age, died at the county hospital yesterday after a long illness. Cantua, a member of the Digger tribe of Indians, was one of the oldest natives of Santa Clara county.

He was widely known in this section, having been employed at the Wade ranch near Alviso for many years. Cantua will be buried in the Catholic cemetery here today. A. W. Nuttman has charge of the funeral arrangements.

SAN LUIS OBISPO, CAL.,
TELEGRAM
DECEMBER 3, 1936

Plan Last Rites for Aged Woman

364

The remains of Maria De Los Angeles Encinales, 120-year-old San Miguel Indian woman who passed away in San Luis Obispo Tuesday, were shipped to King City Thursday afternoon, where last rites will be held and interment made.

Mrs. Encinales, believed to have been the oldest living person in California, passed away following a week's illness at the home of her daughter, Mrs. Margaret Wolff, 2663 Victoria avenue.

The records at the San Miguel Mission show that Mrs. Encinales was born in 1816, and also show the birth of her mother in the San Miguel district.

HISTORICAL ADVISOR

For the past few years, the aged Indian woman has been an advisor to the Smithsonian Institute on the subject of ethnology, pertaining to birds, flowers, and Indian lore.

In addition to her daughter, Mrs. Encinales is survived by a sister, Maria Bylon of Toro creek, two granddaughters, three grandsons and seven great-grandchildren.

The remains were shipped from the C. W. Palmer Mortuary.

OAKLAND, CAL.
POST ENQUIRER
NOVEMBER 21, 1925

RESTORATION OF INDIAN VILLAGE SOUGHT

364

Carmel Priest Launches Plan to Aid Pure Blood Aborigines

An Indian village surrounding the old mission at Carmel-by-the-Sea is the final link in the plan to restore that historical relic to a semblance of what it was in the days of the mission fathers.

Father R. M. Mestres, the parish priest at Monterey, is the author and sponsor of the unique project.

Due to the untiring efforts of Father Mestres, and under his direction, the restoration of Carmel mission, the formal name of which is Mission San Carlos de Borromeo, has gone steadily forward the last few years.

UNIQUE PROJECT

Although more or less of the labor of preservation has been applied to all the California missions, nowhere has the work been carried so far as to include the reconstruction of a permanent village of the descendants of the aboriginal tribes which were sheltered and taught by the mission fathers.

"As the people of California are interested in preserving the ruins of the missions," explained Father Mestres, "why should they not be equally interested in preserving the ruins of the races for whom the missions were built?"

It would be a most humanitarian deed, in keeping with the noble aim of Junipero Serra, added the Monterey priest. San Carlos was the second mission founded in upper California. It was Father Serra's own charge, his favorite mission. Here the presidente of the Franciscan missionaries lived, labored, died, was buried, and here his bones rest.

FINDS PURE-BLOODS

Dr. A. L. Kroeber of the University of California declares, in his "Handbook of the Indians of California," recently published by the federal government: "It is established that the tribes that were completely devoted to mission life are gone. Many are wholly extinct; the most fortunate may amount to one 1-100th of their original numbers."

Nevertheless, in the course of his researches Father Mestres has discovered and listed some 50 pure blood Indians, whom his evidence satisfies him are descendents of the aboriginal neophytes once attached to the mission at Carmel.

These 50 Indians Father Mestres proposes to bring together as the nucleus of a mission village which will last—to use the devoted churchman's own words—"as long as the Indians themselves last."

The present condition of the human material for his mission village, Father Mestres revealed, is more or less pitiable.

PITIABLE CONDITION

Some of them are to be found scattered along the foothills of the Santa Lucia range, housed in rude huts on land that is not their own, existing by sufferance of neighbors and landowners, and not always welcome, the men earning a precarious living at woodcutting or other odd jobs.

One or more of these Indian families may often be seen driving into town in a rickety buckboard, behind an old nag unfit for more strenuous uses.

The patriarch of the flock will be Jose Bernabe, a well-known character, who has a habit of sunning himself on the main street of Carmel. Old Jose is cared for by relatives who occupy a shack on the outskirts of the artists' colony.

One family of eight, that of old Onesimo Bernabe, a brother of Jose, at present occupies a small hut in a canyon on the Meadows ranch eight miles southeast of Carmel. The hut, and usually a number of dark-skinned children, may be glimpsed from the road by anyone driving up the Carmel river valley.

BANS MIXED BLOOD

In all, Father Mestres has listed three families, besides a number of isolated individuals, now residing in the vicinity of Carmel, who are eligible to become members of his mission village.

There are, of course, hundreds of other dark-skinned people living on the outskirts of Carmel, or in Monterey, or working as "vacqueros" on the Santa Lucia cattle ranges, who have the blood of mission Indians

SAN FRANCISCO, CAL.
CHRONICLE
NOVEMBER 29, 1925

AGED INDIAN CLEARS LEGEND

364

Henry Guzeman, Pleasanton, Explains Story of Huge Footsteps

The legend of the gigantic footsteps found from time to time near Pleasanton was given out recently, for the first time, by Henry Guzeman of Pleasanton, said to be the last survivor of the once numerous Ohlone Indians, who formerly lived in Alameda county.

For many years there have been tales of great footprints, resembling those of a human being throughout the length of the Livermore valley and between Mission San Jose and Brushy peak. A representative of the Smithsonian Institution once visited the valley to find the footprints and verify the report, but was unsuccessful. Legend has it that the feet that made those marks were more than seven feet long. Now comes the aged Indian, breaking a long silence, and gives the legend of his people, which runs as follows:

"In the long ago when the first Ohlone trod upon the earth, he made his home near the sweet waters of a great lake, which was separated from the bitter waters by a high range of hills.

GREAT CREVICE APPEARS

"Then came a great rumbling and a rocking of the earth, and through the mountains to the westward appeared a great crevice. Through this crevice swept the sweet waters, and, as they flowed westward, in came the bitter water and replaced them throughout the land.

"And the bitter waters overflowed the banks and swept over the fields of the Ohlones. The crops were spoiled, and nowhere was there sweet water to drink. Many perished for lack of food and water, and the people united in prayer to the Great Spirit to succor them. The Great Spirit heard them and appeared.

THE PROMISED LAND

"'I will walk to the eastward three steps,' he told them. 'There you will find a land of sweet water and abundant crops. Follow in my footsteps and all will be well with you.'

"The Great Spirit disappeared to the eastward with three great strides, and the Ohlones gathered their few belongings and followed. Each of the footprints left by the Great Spirit was embedded in solid rock, so that they could be plainly seen, and by following them the tribe was led to a land of plenty. It was found at the third footprint, which was at the crest of Brushy Creek. There they looked upon a land of plentiful water. Here they pitched their wigwams and made their homes."

Oakland Tribune Nov. 11, 1925

Fabled Footprint of the Ohlones

First photograph ever published of the huge impression found at the crest of Brushy Peak near Livermore coupled with which is an old Indian legend of a monster spirit leaving a footprint as he stepped from mountain top to mountain top. MISS GRACE BROWNLESS of Oakland is shown in the depression.

LIVERMORE PEAK HAS ODD MARKING

LIVERMORE, Nov. 11.—Scaling the high rocky crest of Brushy Peak with the aid of ropes a party of Oakland young people this week obtained the first known photographs of the prehistoric "footprint" embedded there in the granite stone.

Few knew of the existence of the fabled footprint until the Ohlone Indian legend of the three steps made by the Great Spirit was told by Tauoa, last survivor of a once prosperous Indian tribe, which lived in this section of Alameda county.

Since the publication of the story the granite caves and pinnacle peaks of the Brushy Peak rock city have been a mecca for many tourists, few of whom, however, choose to attempt scaling the crest of the sheer cliff upon which the impression is to be found.

The party who made the ascent included Miss Grace Brownless of Oakland, Mrs. Henry Meyers, Mr. and Mrs. Leland Bergstrom and Bert Andrews who made the photograph.

CARMEL

(Continued from section page)

in their veins. But these are usually at least half Mexican or Spanish, and it is the aim of the author of the plan to include only unmixed aborigines in his charitable undertaking.

To the Indians now existing in the vicinity, Father Mestres expects to add six families who are grouped together in a little village at Tejon, some 35 miles east of Bakersfield, in Kern county.

DECORATED BY KING

The priest explains that the Tejon group is a remnant of the mission refugees who crossed the Coast range mountains to escape persecution by Mexican soldiers from the presidio at Monterey at the time of the secularization nearly a century ago. This group is still in possession of documents from the American government showing that their ancestors belonged to Carmel mission.

Father Mestres himself came to Monterey parish in 1892, 33 years ago. He was born in the province of Catalonia, Spain, the birthplace also of Father Serra, which may explain in part his devotion to keeping alive the historical aspects of Serra's work.

For his labors in preserving the spirit of old Spain in California, Father Mestres has been decorated by the Spanish king. He has also received the title of "Monsignor" from the pope.

Although Serra had been dead for 108 years when Mestres came to Monterey, Mestres found five ancient Indians, two men and three women, who professed to vivid memories of the mission founder when they were small children.

The oldest of the five, a woman, was proved by the mission records to be 113. She was, accordingly, 5 years old when Serra died. She lived to be 117.

In the work of restoration at Carmel Father Mestres is guided partly by a sketch made in 1793 by the explorer, Captain Vancouver, and by a painting done in 1821 by another Englishman named Smythe.

Other buildings yet to be restored are the priests' quarters, the warehouse, and the six houses of the majordomos.

And finally the Indian village.

Father Mestres' plan is to settle each family on two or three acres of fertile land, the property to be held in perpetual trust by a board of disinterested trustees, so that it cannot be disposed of by the beneficiaries.

Here suitable homes will be provided, and the Indians will be expected to wrest a part of their living from the soil.

While they were eating [illegible] having a good time Daisy was standing alone in the kitchen. She was hungry, too, but there was no room for her at the table and she had to serve the others. Soon she heard a little voice piping out:

"Oh, Daisy! Won't you come away to the land where the elves and brownies play, on this bright Thanksgiving day?"

She looked around and there she saw a wee man dressed in red and brown. It was Brownie. She got her coat and started off with him. Pretty soon the Brownie said, as he looked down from the aeroplane:

"We are now right over the Slumberland Sea
And this is the Rock a Bye Bay,
And now we are landing at Port
Blue Bell,
The end of our journey today."

Soon they were met by the Elf King, who had been expecting them. He gave Daisy a blue robe. Just the color of the Bluebells that grow there, with a string of beads to match. In less than an hour dinner was ready, and of all the good things to eat! Red Cap, for that was the Brownie's name, told the Elf King Daisy wanted to go all over Fairyland, so the next day he asked her where she wanted to go first.

[illegible] "To the Sandman's

SAN FRANCISCO, CAL.
CHRONICLE
NOVEMBER 29, 1925

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CARMEL-BY-THE-SEA, CALIF.
THE CALIFORNIAN
MARCH 24, 1937

Ancient Indian Recalls Early History

Through James William Tripp, (right) who acted as interpreter, Manuel Onesimo, ancient Carmel Valley Indian, told The Californian several interesting tales of early Indian life in this area. His father's grandmother served Father Junipero Serra as a domestic.

NEW MISSION TALE

Although his tales are not likely to cause the records at Carmel Mission to be altered or to start a gold rush, Manuel Onesimo, ancient Carmel Valley Indian, told some fascinating stories when he was interviewed in his mountain shack a few days ago.

Onesimo claims that his father's grandmother was a servant to Father Junipero Serra and that the Indians believed that the famed padre did not die at the mission but was kidnapped.

According to Onesimo, Father Serra had a habit of walking around the mission three times as he prayed each night. One night he disappeared while on his second round. His great-grandmother organized a searching party but Father Serra was never seen again.

(It is possible that the Indians did not understand the explanation that "God had taken him" and really believed that he had been kidnapped.)

The old Indian is quite positive that there was a gold mine near the mouth of Carmel river. He claims that the sea has eaten its way inland and the mine is now in the little bay at the mouth of the river.

He claims that the mine was on a vein which extends southward and far back into the mountains. He said that he was with his father when an old Indian pointed out a mine that the Indians abandoned after the Spaniards came. It was in a wild section of the mountains and he does not believe that he could locate it now.

Wintoon

1923 - 1938

71/103

500-e-500n (P00-e-in band) chipping

Sacramento Bee - Feb. 3, 1932

Solano Area Is Visited By Early Spanish

Two Cities In County Once Claimed Capital Of State

FAIRFIELD (Solano Co.), Feb. 3.—In 1817 a small army, led by Jose Sanchez, was sent to the north by the commandante of the Presidio at San Francisco, Jose Arguella, for the purpose of conquering the Indians of the Suisun Tribe. These Indians were ruled by their sachem, Chief Malica, who, rather than be captured by the Spanish army, sang his own death song and set his tepee afire and perished therein. This act was followed by hundreds of his faithful followers, and only a few of the tribe were saved by Sanchez.

This remnant then made Sem Yeto their chief. He was a wise and faithful ruler. In 1823 Sem Yeto was converted to Christianity and baptised Solano. Here was the name that was later given to the county.

Vallejo Is Friend.

General Mariano Vallejo, with an army of 600, was sent in 1835 by the Mexican government to fight the Indians and also for the purpose of colonization, Mexico having taken over the rule of California from Spain in 1822. He became a close friend of Chief Solano, and the Suisun Tribe of Indians. From him Vallejo takes her name.

John R. Wolfskill was the first American settler in Solano County. He received a grant of land on Putah Creek and in 1842 came from Los Angeles driving ninety head of cattle and, after a long and tiresome journey, established a home near Winters. The Vaca and Pena families in 1842 also received grants of land from Mexico and settled in Vaca Valley near the present town of Vacaville. Among the early settlers of Suisun Valley in the next few years were the Armijo family, Nathan Barbour, Landy Alford and Daniel M. Berry and their families.

Mormon Settlers.

L. W. Hastings, a Mormon leader, arrived in Solano County in 1846 to locate a site for a Mormon settlement in the Far West. On a bluff overlooking the Sacramento River near the present location of Collinsville, he built an adobe house. The Mormons, however, refused to establish their colony in that location so the settlement was abandoned. In 1849 John and Knox Marshall came from Missouri, took possession of the adobe, and later paid Hastings "two mules and six head of cattle," the equivalent to $1,000. This adobe house still stands, in perfect condition, and is the home of Mr. and Mrs. S. E. Stratton, who purchased it from the Marshalls only a few years ago.

Eighteen forty-nine also marks the arrival of James Madison Pleasants, who settled in and gave his name to Pleasants Valley.

County Had Capital.

When California was admitted into the union in 1850, both the city of Vallejo and Benicia were for a brief time the capital of the state. Benicia was the county seat until 1858 when it was moved to Fairfield, where it has been located ever since. The park and grounds on which the courthouse stands were given to the county by Captain Robert H. Waterman, including sixteen acres and four blocks in addition.

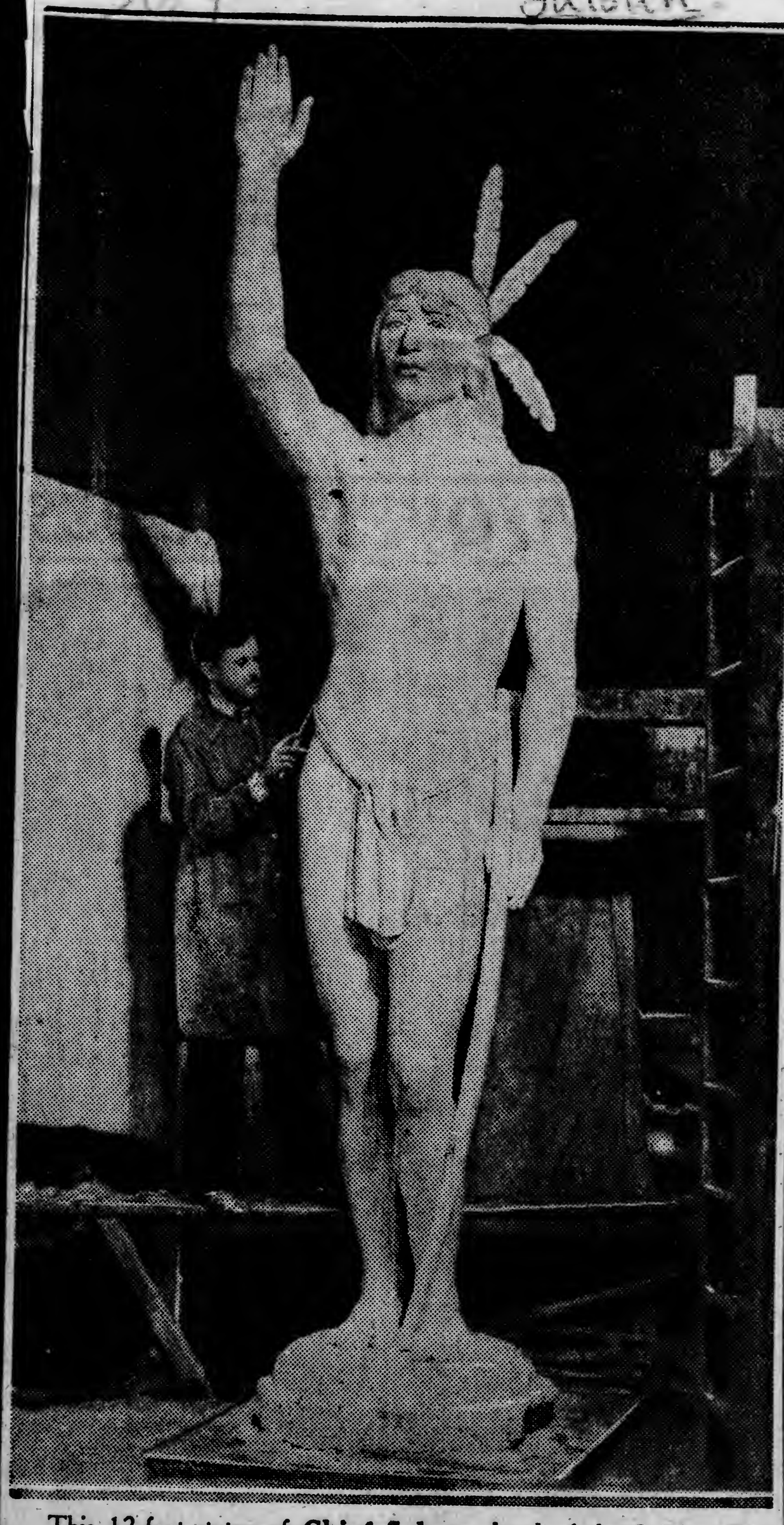
In the early 50's Admiral Farragut raised the American flag over Mare Island as the only navy yard on the Pacific coast, and he was the first commandant of that station, which stands second to none in shipbuilding; that station, which, during the World War built a destroyer in seventeen days, breaking all records.

Solano County is rich in history, Indian, Spanish, Russian and American.

TO ENDURE FOREVER

364

SUISUN



This 12-foot statue of **Chief Solano,** head of the Suisun tribe of Indians, for whom Solano County was named, is soon to be erected near Fairfax by the State Park Commission. It was made by William Gordon Huff, young Berkeley sculptor, and is being cast in bronze in an Oakland foundry.

Big Statue of Chief Solano Manufactured in Oakland

In an Oakland foundry the massive statue of Chief Solano, noted leader of the Suisun tribe of Indians, moulded by William Gordon Huff, young Berkeley sculptor, on orders of the State Park Commission, is slowly being translated from plaster of paris into enduring bronze.

When completed, the statue will be erected on a hill overlooking the Sacramento Highway near Fairfield, a spot where Chief Solano, during his lifetime, often went to scan the region he so proudly dominated.

Solano, noted throughout the West for his intelligence and his friendliness to the whites, was a physical giant, standing six feet seven inches tall.

FRIENDLY GESTURE

Huff has fashioned his lineaments into a monument 12 feet tall, depicting the chief with right hand upraised in a gesture of friendship with the white settlers, his hunting bow carried at rest in his left hand.

Erection of the monument is being handled by the State Park Commission under authority granted by the State Legislature. Huff was chosen to perform the task in a competition held by the Park Commission, in which sculptors from every part of the nation participated.

Casting of the statue, an intricate task, will be completed in about three months, according to Louis L. de Rome, 1076 Fifty-ninth Street, owner of the foundry where the work is being done.

CEREMONY PLANNED.

When the bronze figure is completed, the Park Commission will set a date for the ceremony of dedication.

Solano's Indian name was Sem Yeto, but when he was converted to Christianity by the Franciscan padres, he took the name of one of his missionary friends and became Francisco Solano. Solano County, where the monument will be erected, was named after the chief at the request of Genera Mariano Vallejo, who settled there.

Huff is a native of Fresno, and took his first art studies at the California School of Arts and Crafts. He completed his studies in San Francisco, New York and Paris, and on his return to this country went to Bennington, Vermont, where he met and married Doris Mackintosh. While in New England he designed a number of historical monuments. He and his wife now reside at 2706 Fulton Street, Berkeley.

BERKELEY, CALIF
GAZETTE
FEBRUARY 9, 1934

Lo, Big Indian

William Gordon Huff, Berkeley sculptor, is shown putting the finishing touches on a 12-foot statue of Chief Solano, leader of the Suisuns, California Indian tribe. The State park commission will cast the statue in bronze and donate it to Solano County.

WOODLAND, CALIF.
DEMOCRAT
NOVEMBER 3, 1933

INDIANS IN YOLO AREA TO RECEIVE FEDERAL AID

The California Indian, or what is left of him, is to be included in state and federal emergency relief under plans worked out by John Collier, commissioner of Indian affairs, and Harry L. Hopkins, federal relief administrator.

There are a large number of Indians located on the reservation in the Capay valley.

With county relief records showing a large number of needy unemployed Indians, the federal government has agreed they must be given emergency aid on the same basis as any other citizen. even though they may be wards of the United States. An outline of the plan for the Indian relief work has been sent to R. C. Branion, state administrator, to all counties ~~having an In~~ dian population.

Prefer to Fish and Hunt

A survey of the state relief administration reveals that the Indians, for the most part, still choose to follow their ancient tribal custom of obtaining provender by hunting and fishing. But the lure of California's fields, forests and streams have attracted other types of hunters and fishermen, and the Indian is gradually finding it necessary to seek elsewhere for his food.

Official estimates place California's Indian population at 22,000, of which more than 10,000 are under the jurisdiction of the Sacramento federal office of Indian affairs.

SACRAMENTO, CALIF.
BEE
OCTOBER 31, 1933

Solano To Get Statue Of Big Chief Solano

California at last is going to do right by Chief Solano.

Culminating years and years of effort on the part of Solano County citizens, the state park commission announces it has authorized William Gordon Huff of Berkeley to erect a bronze statue of the Indian chief on the state highway near Fairfield.

Huff's likeness of the big chieftain was selected from several models submitted for the commission's consideration.

Will Survey Domain.

As done in bronze, Chief Solano will stand twelve feet high. From a wooded knoll on the Neitzel ranch the statue will survey the domain once ruled by the chief in the flesh. A three-acre plot donated by local interests will surround the figure.

The statue to Chief Solano has inspired more skirmishes in the legislative halls than the chieftain participated in on the battle fields.

Then Came The—

In 1931, the legislature voted a $5,000 appropriation for the memorial. Then came the economy wave.

Armed, not with bows and arrows, but with finely-sharpened lead pencils, the economy bloc came to the 1933 session gunning for the Chief Solano statue appropriation.

McCormack Is Hero.

Many appropriations were scalped, but the dauntless chieftain will get his statue. Without headgear or a war whoop, State Senator Thomas McCormack of Rio Vista led the legislators into ambush and saved the appropriation without a solon biting the dust.

"By the way," inquired the solemn senators after standing by the big warrior, "who was Chief Solano?"

OAKLAND, CAL. TRIBUNE
JANUARY 5, 1933

charter.

TALK ON INDIANS

NAPA, Jan. 5.—Dee T. Davis, principal of the Napa Intermediate School and authority on Indian history in the State, addressed the Napa Rotary Club yesterday. He exhibited articles of Indian warfare and handicraft which he has collected in nearly a half century in connection with his study of the habits and custome of the California Redskins.

NAPA, CALIF. REGISTER
JANUARY 4, 1933

D. T. DAVIS IS SPEAKER BEFORE NAPA ROTARIANS

School Chief Talks On California Indian History

D. T. Davis, principal of the Napa Intermediate School and a student of the Indian lore of California, spoke on the early history of the California Indians at the noon luncheon of the Napa Rotary Club at the Chamber of Commerce Hall today.

In connection with his talk, Dr. Davis exhibited many specimens of Indian handicraft such as beads, arrowheads and stone implements from a large collection he has gathered over a long period of years. These articles were found principally within the boundaries of the county.

He told where the various tribes were located and spoke on their customs and habits. The talk was very interesting and entertaining.

Three Rotarians on the sick list were reported to be getting along nicely. They are: W. H. Young, Dr. C. H. Bauer and Undersheriff W. W. Gaffney.

John Cochrane was chairman of the program today and George Strong led a number of peppy songs. President Arthur Johnson was in charge of the meeting.

Today's luncheon of the club was served by George Marino, local restauranteur.

POO-e-wi-clipping

1

SANTA ROSA, CAL. PRESS-DEMOCRAT
July 6, 1924

AGED INDIAN, ASLEEP ON RAILS, DIES

364

A picturesque character in the Valley of the Moon was killed yesterday, when Gabriel Garcia lost his life on the railroad track in the Sonoma Valley. Garcia was sometimes known as Gabriel Sears. The latter name he acquired years ago when he worked for the Sears at Sear's Point.

He was born in El Verano in the Valley of the Moon. He was an Indian. When it comes to telling his age his aged wife stated yesterday that all she knew was that he was over seventy-six years of age. In the valley where he lived so long many people believed he was one hundred years of age. He worked for the Sears people away back in 1845, one Sonoma resident stated yesterday.

The old man on the night of the Fourth of July it is said went to sleep in the center of the Southern Pacific railroad track on a curve near Agua Caliente. It was impossible for Engineer Nobles to stop his train. The old man would not have been hurt had he remained still. The roar of the train as it passed over him naturally woke him up and as he raised his head he was struck. He was picked up and brought to Santa Rosa. On the trip he told Conductor William Hilderbrand that he would soon be all right. "I am going to get well," he said, "No train can kill me." He was taken to the General hospital here and attended by Dr. R. M. Bonar. He lived until about half-past one o'clock yesterday morning. Deputy Coroner D. D. Parks took charge of the body and removed it to the morgue and on Monday night Coroner Frank Phillips will hold an inquest.

The old man is survived by a wife, children and grand children.

SONOMA, CAL.
EXPOSITOR-FORUM 47
~~JANUARY 13, 1933~~
JUL 10 1924

GABRIEL GARICA, AGED INDIAN, KILLED

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A picturesque character in this valley was killed Saturday when Gabriel Garica, lost his life on the railroad track. Garica was sometimes known as Gabriel Sears. The latter name he acquired years ago when he worked for the Sears at Sears Point.

He was born in El Verano and was an Indian. No one knows how old he was. His wife stated that he was over seventy-six of age, but old time residents believe him to have been over one hundred years old. He worked for the Sears people away back in 1845.

The old man on the night of the Fourth of July it is said went to sleep in the center of the Southern Pacific track on a curve near Agua Caliente. It was impossible for the engineer to stop his train. The old man would not have been hurt had he remained still. The roar of the train as it passed over him naturally woke him up and as he raised his head was struck. He was picked up and taken to Santa Rosa. On the trip he told Conductor William Hilder brand that he would soon be alright. "I am going to get well," he, said "No train can kill me." He was tak en to the General Hospital, where he lived for a few hours.

He is survived by a wife, children and grand children.

San Francisco, Cal.—Examiner
July 6, 1924

TRAIN KILLS AGED INDIAN

364

SANTA ROSA, July 5—Gabriel Garcia, picturesque old Indian, said to be more than 100 years old, popularly known in Jack London's "Valley of the Moon" by four generations as "Old Charlie Sears," kept a strange rendezvous with death yesterday.

He was walking slowly, pegging along with his stick, as was his wont, his head bowed with more than a century of pondering over a queer progress about him.

All at once he halted and looked about him questioningly.

Then he lifted his head, stood erect and gazed straight up at the blazing azure of noon, lifted his right arm high in dignified salutation, staggered slightly, then sank to his knees and finally lying at full length, he sighed and closed his eyes.

He was tired. He had come to the end of the trail and he did not know or care that his last couch was girt by steel rails that sang to warn him of the racing approach of the warrior, Death, who came shouting his battle cry, his white plume waving. It was the southbound train on its way to Agua Caliente.

Too late the engineer saw the figure on the rails. William Hildebrand, conductor of the train, lifted the old Indian tenderly. He died an hour later in the Santa Rosa General Hospital.

He went to work for the Sears family at Sears Point in 1845. He leaves an aged wife, several children, grandchildren and many great and great-great-grandchildren.

SACRAMENTO, CALIF.
BEE
JANUARY 13, 1933

Chief Solano May Not Get Monument

Chief Solano, early Indian chief of Superior California, may not get a $5,000 monument over his grave after all.

Two years ago a bill appropriating this amount was introduced in the leglislature by Senator Thomas McCarmack of Rio Vista, passed, and signed by Governor James Rolph, Jr.

But diligent searching failed to produce dependable evidence as to where the chief was buried. Today Assemblyman Harry B. Riley, Los Angeles, moved to get the money back into the general fund by introducing a bill repealing the appropriation.

SACRAMENTO, CAL. UNION
JANUARY 14, 1933

Tax Relief May Replace Monument

Tax relief for live palefaces is better than a monument for a dead redskin is the belief of Assemblyman Harry B. Riley, Los Angeles.

Accordingly he proposed a bill yesterday to eliminate the $5,000 appropriation made in 1929 at the instance of Senator Tom McCormack, Rio Vista, to erect a statue for Chief Solano, Indian patron of Solano county.

The hitch in the monument was that nobody could find where the chief was buried, so the money never was spent. The money is to go back to the general fund.

BERKELEY, CALIF
GAZETTE
JANUARY 14, 1933

INDIAN MEMORIAL BILL REPEAL ASKED

By United Press

SACRAMENTO, Jan. 14.—The grave of Chief Solano, early Indian chieftain, will not be honored with a $5000 monument if a bill introduced by Assemblyman Harry B. Riley, Long Beach, is enacted by the Legislature.

Two years ago a measure by Senator Thomas McCormack, Rio Vista, carrying an appropriation of $[illegible]0 for the erection of a Chief Solano monument in Solano County was passed and signed by Governor Rolph.

Indefinite location of the chief's grave halted expenditure of the money and Riley has asked repeal of the appropriation.

MOTOR LAND
Feb. 1933

SOLANO, Noted California Indian

By NELLIE VAN DE GRIFT SANCHEZ
Author of "Spanish and Indian Place Names of California"

CALIFORNIA, like all her sister states, has but one monument to the ill-fated race who were the first owners of the soil—the place names of Indian origin. These are found in all parts of the state, just as they are scattered all over the United States, from sea to sea, from northern boundary to southern.

In general these names were given casually, without intention to do honor to the original inhabitants, but here and there we find one which has been placed on the map with the express purpose of giving recognition to the worth and distinction of some individual native. One of the most notable of these in California is the name of Solano County. This name was given to the county at the request of General Mariano Guadalupe Vallejo, in honor of an Indian chief of the Suisun tribe who had aided him in keeping the natives of North Central California in subjection. In giving his reasons for this request, Vallejo wrote:

"To the bravery, and in particular to the diplomacy of that great chieftain of the Suisun Indians, civilization is indebted for the conquest of the territory which today composes the counties of Solano, Napa, Sonoma, Mendocino, and Lake."

Chief Solano could muster a force of one thousand plumed and painted warriors, which he used in supporting the rule of his great white brother and ally, General Vallejo. The latter trusted him completely. Speaking on this subject, Dr. Platon Vallejo, son of the general, says:

"The Commandante always held Solano, not alone as an ally, but as a personal friend and equal. He consulted him on all things. The chief was a most welcome guest at the hacienda when the Commandante settled in Sonoma. He might be savage still in some things, with the primitive ideals of war. When enemies opposed him he killed them, if he could. But he also had the primitive virtues of truth, honor, and everlasting good faith, and the trust placed in him was never betrayed. My father often told me that he never came in contact with a finer natural mind. He was a keen, clear-headed thinker, readily grasped new ideas, learned to speak Spanish with ease and precision, and was so ready to debate that few cared to engage with him in a contest of wits."

Yet on one occasion the simple savage came near to causing trouble in a most undreamed-of way. When the Russian Princess Helena de Gagarine, bride of Count Alexander Rotcheff and relative of the Czar, came to California on her honeymoon trip in 1841, Chief Solano fell madly in love with her, quite in the white man's way. To Vallejo's astonishment and alarm, he proposed to carry her off, and even asked the general's assistance in this insane project. Vallejo says in his *Historia*:

Typical Northern California Indian of Chief Solano's time.

"It was necessary for me to assume all the authority that I knew how to assume on occasions that required it to make Solano understand that his life would hang in the balance if he should be so ill-advised as to attempt to break the rules of hospitality. My words produced a good effect, and that same night, repenting of his conduct, he went to Napa Valley, where I sent him to prevent him from compromising, under the impulse of his insane love, the harmony which it was so urgent for me to establish with my powerful neighbors. But, fearing that Solano might ambush them on the road, I went to escort my visitors to Bodega."

Judging by the descriptions left of this Indian by Dr. Platon Vallejo, and the Princess Helena's reference to him as a "splendid savage," he must have been a living refutation of the common belief that the California Indians were invariably squat and ill-formed. According to this description he was a splendid figure of a man, six feet, seven inches in height, and large in proportion. Dr. Vallejo says it seemed a long way from the ground when as a little chap he used to ride around on the giant chief's shoulders. It is said that his Indian name was Sem Yeto (the fierce one of the strong hand), but after he was converted to Christianity he received the name of the celebrated missionary, Francisco Solano. So it happens, rather inconsistently, that the county, though named for an Indian, bears a Spanish name.

Isidora, the Indian widow of Solano, was extremely proud of her connection with the famous chief, to whom she referred as Prince Solano, as she said he was called by many of the whites. In her memoirs, which she dictated at the request of H. H. Bancroft, she boasts of her noted husband's great achievements as a fighting man. She says:

"He made the whole world tremble, both whites and Indians, with the exception of his friend, General Mariano Guadalupe Vallejo. When he went out to fight he armed his men with daggers made of flint, and lances and arrows pointed with flints, all dipped in poisonous herbs. I don't know whether they mixed anything else with the herbs or not. Solano's warriors did not wear coat, shirt, shoes, trousers, or hat; they were not foolish enough to have anything on the body by which a white man or another Indian could take hold but went entirely naked, with only a bunch of feathers on the head. The Indians who carried the food wore gray feathers pulled out of wild fowl. The fighting men carried lances and arrows, with white duck feathers on their heads, except the captain, who wore black feathers. In the beginning Solano wore feathers on his head, but when all the Indians were required to dress like the whites he carried good arms, given to him by Vallejo, and the missionaries also gave him hat and boots."

Princess Isidora, as she loved to call herself, was cared for in her old age by General Vallejo, who gave her a house to live in on his own property.

The last resting place of Chief Solano was at a point between Rockville and Cordelia, in Solano County. When the surveyors for the stretch of the State Highway between those two places found the route passed directly through the middle of a giant buckeye tree under which the bones of the old Indian lay, the highway was routed around the tree.

Some other interesting place names in Solano County and Bay Region are:

Suisun, a town in Solano County, bears the name of an Indian village which once stood on the shore of Suisun Bay. This tribe was practically wiped out in 1837 by an epidemic of smallpox brought in by the Russians.

Vallejo, in Solano County, was so called in honor of Mariano Guadalupe Vallejo, most distinguished of all the Spanish-Californians.

Benicia, in Solano County, was named in honor of Francisca Benicia Carrillo, wife of General Vallejo.

Vacaville, situated in a beautiful valley in Solano County, derived its name from a fam-

(*Continued on page* 17)

Solano, Noted California Indian

(*Continued from page* 8)

P. 17

ily named Vaca, who were at one time prominent in that region.

Contra Costa (opposite coast), was so called on account of its original position directly opposite San Francisco. Its significance was lost when the part directly facing that city was cut off to form the County of Alameda.

Carquinez is the name of the strait flowing between the counties of Contra Costa and Solano. According to scientists the name is derived from *Karkin,* the name of an Indian village in that region.

Martinez, the county seat of Contra Costa County, was named for the family of Ignacio Martinez, a prominent Spanish-Californian, who was commandante at San Francisco from 1822 to 1827.

Bolinas, the name of a town delightfully situated on Bolinas Bay in Marin County, is believed to be a corruption of *"Baulines,"* an Indian word of unknown meaning, probably the name of a village.

Corte Madera (wood-cutting place), in Marin County, was so called in reference to the practice of cutting timber there in early days.

Sausalito (little willow grove), the name of the rose-embowered town in Marin County, is the diminutive of the Spanish word *sauzal* (willow grove).

Napa, the name of a county, river, and city, is an Indian word of doubtful origin, said by some authorities to be the name of a tribe, by others to mean "harpoon point."

Tamalpais, the name of the mountain in Marin County which dominates San Francisco Bay and the surrounding country, is a compound of two Indian words, *tammal* (bay) and *pi-is* (mountain), thus signifying Bay Mountain.

◇◇◇

A BLAST AGAINST HONKING

BY OTTO FREUND

The tick has been extracted from the clock;
The motor is provided with a muffler;
The rubber tire absorbs the traffic's shock;
The rubber heel subdues the loudest scuffler.

The elevator glides with silent speed
In lubricated grooves, from roof to basement;
Pneumatically smothered sounds succeed
To inadvertent slams of door and casement.

Ball-bearing swivel chairs enhance the joys
Of office management; the typist does her
Transcribing with a minimum of noise;
The bell has been supplanted by the buzzer.

These benefits will not have been in vain,
If science learns to send to realms seraphic
The savage, wholly destitute of brain,
Who honks his horn when halted by the traffic.

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NAPA, CALIF.—REGISTER

MARCH 9, 1934

Chief Solano, White Man's Friend

Chief Solano, in heroic bronze, is to be unveiled by the California Park Commission in Solano county next May.

Solano, friend of the white man in frontier California history, is heralded by surviving members of his tribe as the only Red Man who ever triumphed over the State Legislature.

This skirmish dates back to the 1931 California Legislature, when Senator Tom McCormack of Solano county introduced a $5,000 appropriation bill for an enduring monument to perpetuate Chief Solano's memory. Economy-minded solons speared the bill with booes, assailed it with retrenchment tomahawks and hurled verbal arrows, contending that no dead Indian is worth $5,000 in these hard times.

But the Chief's bill finally passed and was signed by Governor Rolph—much to Senator McCormack's surprise.

Over in Solano county, however, they delayed in picking a site for the monument, so when the 1933 Legislature convened the bill was ambushed by the Bush fact-finding economy committee, which brought in another measure to repeal the $5,000 appropriation.

Senator McCormack, rounding up Senator Herbert W. Slater of Santa Rosa and other new recruits in the Senate, rallied his supporters and again engineered the bill through the Legislature with the Bush fact-finders and the economy bloc biting the dust.

Elated with the $5,000 spoils of victory, the Massasoit Tribe of the Redmen of Fairfield purchased a site for the statue. Gordon Huff, Berkeley sculptor, is now casting it in bronze in an Oakland foundry.

Chief Solano was always a peaceful fellow and so the statue will show him with his right hand raised, palm facing outward in the traditional Indian sign of friendship.

The big chief, six feet tall was General Vallejo's dependable ally in many Indian wars.

VALLEJO, CALIF.—TIMES-HERALD

OCTOBER 20, 1935

CHIEF SOLANO STATUE MAY BE MOVED BY CLUB

Fairfield Lions Sponsor Plan to Put Statue in County Library Grounds

Old Chief Solano, typified by a $6,000 statue to perpetuate memory of his heroism and friendship for paleface pioneers during early California Indian wars, was lonesome today, perched on an isolated knoll near Cordelia.

Chief Solano, once leader of the historic Suisune tribe, is pictured today in a heroic bronze statue financed by an appropriation after a battle led by Senator Tom McCormick of Rio Vista in the California Legislature. The $6,000 fund was first rejected by economic minded solons who finally changed their minds after the loyal Solano senator painted an eloquent word picture of the heroic chief and his loyalty to white men.

But the ghost of Chief Solano sent a message from Indian heaven to Malcolm Gordon, president of the Fairfield Lions Club, to spread the news to his brother Lions that the departed chief is lonely in his present earth statue because very few motorists gaze at his bronze monument memory.

President Gordon then rounded up his Lions and appointed a committee of three sympathetic members to solve the chief's solitude—they admitted that he satue did not receive much public attention because of its isolation.

They also deplored the fact that some pesky miscreant had shot off one of the chief's statue regalia of feathers.

So the Lions have voted to move Solano's monument to a more populated perch in the town of Fairfield.—Suisun

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BENICIA CALIF. HERALD
NOVEMBER 7, 1935

Vacaville Man is Indian Relic Collector

3644

VACAVILLE— Walter H. Edwards, who has gathered Indian relics in Solano County for the last fifty-three years, has more than 253,500 pieces in his collection.

He added to his collection only last week when a Pacific Gas and Electric crew unearthed an Indian grave in front of Stewart's Store on Main Street while they were laying a pipeline.

Although the skeleton of one who may have been most illustrious in the days gone by vanished into dust when exposed to air, there remain a stone mortar and pestle which Edwards claims are the most nearly perfect he has in his collection.

Edwards has collected Indian relics chiefly in the Suisun and Vaca valleys. He has thousands of arrowheads beautifully mounted and catalogued in his collection; the prize arrowhead being of rock crystal and the only one of its kind ever to be found in the valleys. Wampum, Russian trade beads, baskets, charms, tomahawks, knives and a precious medicine man's pouch make up the bulk of the collection.

Edwards says that at one time not less than 5,000 Indians made their home in this section. Indians made their camps from southeast of Vacaville on the Dickie Ranch, to Gates Canyon on the west, and all over the valley and in the hills wherever there were springs. In town, from the McCadden blacksmith shop on the south and west bank of the Ulatis Creek up into the Uhl ranch, was a settlement for many Indians.

VALLEJO, CALIF.,
TIMES-HERALD
MARCH 11, 1936

Poo'-e-win Wintoon

Solano County Man

Walter Edwards Gathers Valuable Collection of Indian Trophies In Period of More Than 50 Years

By PERSIS A. DAVID
Times-Herald Staff Writer

Fifty-three years ago, Walter Edwards, a youth of nineteen years, unearthed an Indian charm stone while working on the ranch of his uncle, A. T. Hatch of Suisun Valley. Little did he realize at the time that the finding of this humble stone was to be the start of a life-long hobby of collecting Indian curios.

Today, Walter E. Edwards of Vacaville, one of Solano county's leading citizens, has amassed a distinctly unique collection of many thousands of pieces of early Indian relics. These embrace hundreds of types and varieties. Included among these are hundreds of charm stones, arrows, pipes, mortars, pestals, wampum, arrow heads, snake-skins, axes, tomahawks, baskets, trade beads, crystal rock formations and others too numerous to mention.

To place a monetary value on the collection would be impossible, for most of the pieces are unreplaceable. It is enough to say that the collection is without doubt the largest private collecion of Indian relics in California, and possibly of the entire United States.

Most of the collection is composed of relics from the Ulatis Indians, who formed a part of the once mighty Winton tribe. These early Americans ranged throughout the entire length of Vaca valley, and made occasional forrays to more distant parts. At one time it is estimated that more than 5,000 Indians made this small section their home.

That the Vaca valley was once the haven of wild game of all types, is borne out by many of the relics that have been brought to light in that region. Hundreds of types and sizes of stone arrowheads indicate that the Indian larder was well stocked with all types of game, ranging from rabbits to elk and bear. Hides from the larger animals formed an important part in the fashioning of clothing. That the principal items of food were acorns and dried berries which were ground up, is indicated by the numerous mortars or Metate stones that have been found.

Included in the Edwards collection are several thousand arrowheads. These are of every type and description and in most cases are made either from flint abseglan or quartz. Also included are some extremely rare arrowheads made from rock crystal and one of ruby crystal. One rather unique relic is that of a section of petrified Elk vertebrae with a piece of arrowhead imbedded in it.

These arrowheads as well as stone tomahawks, hammers, axes, and other stone tools and weapons, were bound to a split piece of wood by means of a narrow strip of green hide. This shrank as it became dry and the stone was firmly held in place for use.

Although mortars are extremely scarce in most sections of the country, he has collected more than 100 of them, as well as about 300 pestals. The mortars are hewn from solid rock, and range in size from small medicinal ones weighing a few ounces, to large ones that weigh several hundred pounds. The pestals likewise are of varied size and weight, ranging up to about 50 pounds.

In addition to the mortars, the collection also includes several flat grinding stones. Some are without legs, others have one, two or three legs. These are quite rare, as it took untold time and patience to fashion them.

Even in this day of advanced civilization, with its countless advantages, we have the Indian to thank for the basic idea of items that are now in daily use. Included among such as these in the Edwards collection are the bowls of pipes, ground from solid rock, and a beautiful specimen of drinking tube. The latter likewise ornamented with carvings.

Another interesting adjunct of the collection is a number of needles. These are made of bone, the long ones from an elk's front legs, the short ones from the deer's front legs, and were used to sew hides together for clothing and shelter.

Two of the most interesting units of the collection include wampum and Russian trade beads, which were used as a medium of exchange.

The wampum, which is made from shell, bone and stone, was used as a medium of exchange, and yet had no monetary value. It was calculated according to the number of pieces, or for a large trade was strung on a piece of thong made from deer hide. It was measured across the hand, one, two, or more fingers, the amount depending on the value of the purchase.

Although not original Indian relics, the Russian trade beads are most interesting from a historical viewpoint. The beads are about the size of a pea and are red and white in color. They are said to have been brought to America about 1812 b ythe Russions who established Fort Ross. That they found favor with the Indians is shown by the fact that they have been unearthed in many remote parts of the state. Those that are in the Edwards collection were exhumed several years ago at Fiddltown, which is located near Jackson.

SONOMA, CALIF.
INDEX TRIBUNE
APRIL 8, 1938

Local Historical Society Will Hear About Indians

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The Sonoma Valley Historical Society members will hear two very interesting papers on "Indians" tonight when they meet at the Barracks, with Miss Edna Cooper and Miss Gladys Nobles on the program. An open forum on the early Indians of the Valley of the Moon, their legends and customs, will follow.

The Sonoma Valley was once peopled by thousands of Indians, many of whom became Mission Indians in 1823 and later when the Mission was secularized they occupied rancherias near the town with Comandante M. G. Vallejo their head as military governor, and later commissioner under the American regime. Most of the aborigines died of smallpox brought here by a Fort Ross Indian. The few who survived attached themselves to well known pioneers such as the Carrigers, Sears, Vallejo, Morris and Nathanson families, where they maintained their homes. Perhaps the greatest Indian to go down in local history was Chief Solano, and of him the historians will hear particularly.

Nōmlakke (clippings)

YULETIDE FESTIVITY FOR INDIANS

Willows To Honor 110-Year-Old Leader

ANN BROWN, Grindstone Indian, believed to be the oldest of early natives. She will be the center of the Christmas celebration at Willows in honor of the Grindstones.

WILLOWS (Glenn Co.), Dec. 19. In accordance with a custom that has been followed here for many years Willows is raising a fund to provide Christmas gifts for the small band of Indians, now known as the Grindstone Indians, whose camp is located about eighteen miles west of Willows. It is a time of the year that some forty remnants of a tribe of aboriginal Americans, who seventy years ago numbered thousands, look forward to with more expectation than any other time of the calendar.

This year the familiar figure of Jim Brown, the chief, will be missing. His career of adventure, thrills and romance closed last Spring, and his departure was marked by days of doleful mourning. For years he was the adviser of the band nearing extinction; in early days acted as their interpreter in treaties of peace and friendship with the whites and was the fiddler and life of the powwows. He had just passed his ninetieth year when he died.

Tribe Nearly Extinct.

Surviving the chief is his widow, Ann Brown, who will be the center of interest at the forthcoming Yuletide festivities. She is the great-grandmother of the tribe. Records prove she is the oldest Indian living to-day of a tribe that General John Bidwell estimated numbered 10,000 in 1844. Early white settlers remember her as a woman in the prime of life when she acted as housekeeper for Granville Swift in 1854 in the first adobe building erected in the Sacramento Valley. Jim Brown often related that Ann was more than twenty years older than he was when he married her. Pioneers all claim that Ann Brown is at least 110 years old, and she herself says that she passed the century mark long ago. Her face is a study with its deeply dented furrows indicatory of longevity. The eyes are still piercing; time has not befogged her memory of exciting events of early settlement. Her mind is the only storehouse of the historical events of her tribe, concerning which a writer recently said: "The Grindstone Indians are rapidly passing away from Glenn County, without enriching the civilization which succeeded them by as much as the legacy of a single picturesque legend, song or story." Ann Brown is in a wonderful state of preservation. The demise of her husband, to whom she was affectionately devoted, was a great shock to her for a while.

Still Threads Needle.

With the aid of her spectacles she can still thread a needle and patch her clothes. Every day, once in the morning and once in the afternoon, she walks a quarter of a mile from the camp for water she uses in cooking. Only this Summer she accompanied the younger Indians and earned a few dollars working in prune harvesting.

The veteran squaw in her younger days endured many hardships. She was kidnaped by Mexicans when a mere girl and taken to where Woodland is now located. She eluded the vigilant watch that was kept over and and escaped, rejoining her tribe camped at Stony Creek. She remembers the fierce struggles between the early white settlers and the Indians who were accused of depredations—engagements in which both whites and Indians received mortal wounds. She has a vivid recollection of the "Bloody Rock" incident, which on account of unauthentic accounts has been called a legend.

—Meiser Photo.

Early Fight Recalled.

"Bloody Rock" is a precipice on the west bank of the Eel River near the western boundary of Glenn County, and it is known by this gruesome appellation to this day. In early days, so the story goes, and which is verified by Ann Brown, some thirty Indians who had committed daring crimes, were closed in from all sides and driven to the brink of the cliff, where they were given the choice of being shot or going over the precipice. After a little parley among themselves, the chief with a warwhoop leaped over the edge and was instantly followed by the rest of the party.

Since the death of her husband the Indians have erected a new house for Ann Brown, and herein she resides contentedly, and recognized as the head of the tribe.

Sacramento, Calif. Bee, Dec. 19, 1922.

WOODLAND, Cal., DEMOCRAT 538
JANUARY 13, 1923

Oldest Squaw Here Before City Founded

3646

Surviving her husband Jim Brown, Ann Brown, 110 years of age, was the center of interest at the Christmas festivities at the rancheria on Grindstone last Monday She is the great-grandmother of the tribe. Records prove that she is the oldest Indian living today of a tribe that General John Bidwell estimated numbered 10,000 in 1844.

The veteran squaw in her younger days endured many hardships. She was kidnaped by Mexicans when a mere girl and taken to where Woodland is now located. She eluded the vigilant watch that was kept over her and escaped, rejoining her tribe camped at Stony Creek. She remembered the fierce struggles between the early white settlers and the Indians who were accused of depredations—engagements of which both the whites and Indians received mortal wounds.

WILLOWS, CAL., JOURNAL 559
December 18, 1924

ANNUAL APPEAL FOR GRINDSTONE INDIANS IS MADE

364

For years the Grindstone Indians, the remnants of a one strong tribe numbering thousands, are remembered by the many residents of Willows and vicinity at Christmas. The coming of Santa Claus into their midst, laden with what are dainties to them, is looked forward to with the true joy of Yuletide and a gratitude which would do the donors good.

Taking the initiative as in recent years are two good friends of the Indians, Dr. M. Jensen and J. A. Meiser. They have headed the list which never fails in bringing liberal responses. It will remain open for a few days, and donations may be left at the Journal office and acknowledgments made in these columns.

Dr. M. Jensen $2.50
J. A. Meiser 5.00

RED BLUFF, CALIF.—TIMES
MAR. 8, 1930

Bloody Indian Tales Torn From Early Tehama County History

364 Nomlakka

The Paskenta Massacre

In 1854 the federal government established a reservation near Paskenta called the Noma Lacka Reservation. Even after the hill and mountain Indians had been moved to the reservation, parties of renegades left and continued raids on the settlers,

Warriors on Warpath

According to C. D. McComish and Mrs. Rebbeca T. Lambert in their history of Colusa and Glenn Counties, a band of warriors made several bloody raids. "In 1860, a band of Indians from the reservation came over into Elk Creek Country and killed stock belonging to William Watson on Grindstone Creek. This offense was allowed to pass without punishment but the next spring they repeated the raids increasing their field of depredations They robbed the ranch of Anderson and Roscoe, and drove off the friendly Indians who were working for him.

In 1862, incited by a squaw "Hatcreek Lize," one of the Pitt River tribe, about 30 Indians made another raid into Stony Creek Valley, this time killing William Watson, a Grindstone settler, and an Indian boy who was herding sheep for Mr. Darling, besides numberless head of cattle. Fully aroused by these audacious crimes, the settlers determined on vengence.

White men pursue

Fifteen men led by Jack Lett of Stonyford, started in pursuit of the savages. On the way they were re-inforced by an equal number of men under the leadership of Rufus Burrows, of Newville, the pursuing party followed by the Indians for day and a half finally overtaking them where they had pitched camp to rest and dry the meat of oxen belonging to a rancher named Patton. Big Jim a friendly Indian led the party to the scene. A battle ensued which lasted an hour and a half before the Indians retreated, leaving fifteen of their number dead. The pursuers had suffered two casualties during the engagement, S. W. Shannon whose grave lies west of Paskenta and S. R. Ford, both received mortal wounds during the fight.

Indians Fight U. S.

Z. P. Dyer, county assessor, whose great grandfather, Joseph James assisted in the establishment of the Noma Lacka reservation, vouches for the following account: "In June, 1855, the task of collecting and removing the Indians to the reservation began. Captain Williams and Joseph James went to a rancheria on Salt Creek, west of Elk creek to try and persuade the Indians there to move on to the reservation.

"The Indians surrounded and attacked them with bow and arrows, killing Williams' mule behind the fallen body of which the two defended themselves from the shower of arrows. James was dangerously wounded in the breast and bore the scar to his grave. The two white men fought for their lives and finally succeeded in escaping leaving several of their assailants dead on the field of battle."

Noma Lacka Reservation

Writing in the Red Bluff Sentinel during March and April, 1923, Miss Golda Schoenfeld pictured the ruins of the Noma Lacka reservation accurately after interviewing Mrs. Kathryn Halley, a resident of that section.

"The adobe walls of at least two rooms of the soldier's barracks where the company of soldiers were quartered in the '50's on the once important Noma Lacka reservation are disappearing. The smooth and level parade ground will always be there when nothing is left to mark the spot of a bit of interesting history; when the trees outlining the avenue or promenade are gone and the last of the grand old oaks has fallen. The finest grove of oaks in that part of Tehama county was situated on the south side of the creek that ran through the reservation.

Trees Die

"The barracks and parade ground were on the north side of the small stream. Of the Cottonwood trees lining both sides of the promenade, most of those on the south line are alive, while the north line of trees has suffered a loss of about one half its number or more. They have not been cut out, they simply died. The irrigation ditch which gave them their start in life is still well defined. But the beautiful grove of grand old oaks has been depleted by half or more than half in the past 50 years. We wonder if Frank Washington all but wept when he beheld this piece of vandalism. Cut them down for firewood!

"The old government ditch that brought water from the flume to the head of Mill creek on the reservation is still well preserved. Some of the timber supports of the old flume placed in the rock walls of Elder creek canyon about seventy years ago are just as good as ever.

Col. Washington

"The old Washington house, which was the headquarters of the reservation, is on the north branch of the little Mill creek wich runs through the old Noma Lacka reservation, very close to the little mill that ground wheat for the Indians.

"Colonel John Washington was a Southern gentleman of the old chivalric school, very courtly as you may know, being a great-grandson of Lawrence Washington, a brother of President George Washington. In order to rear his boys and girls in the foothills, Colonel Washington purchased 320 acres of land, taking that on which the buildings of the reservation stood. He secured his title in 1860 from Titus and Seiger who secured the land as soon as it was thrown open to settlers."

RED BLUFF, CALIF.—NEWS
NOVEMBER 18, 1930

Teacher Robs Grave Indian Students Kin

364

The large number of Indian families residing in the Paskenta district have been considerably aroused during the last few days as a result of one of the school teachers in that district digging up the grave of the grandmother of Deck Raglin, one of the most prominent of the Indian residents of that community.

Because of the nature of the case, the matter has been referred to District Attorney Fred C. Pugh, and he has demanded that the board of school trustees of the district see that the remains are properly reintered.

Raglin reported the matter to Pugh at the suggestion of several of the white residents of the district who have a feeling of friendship for the Indians of the Paskenta communtiy.

Raglin said the matter was brought to his attention when several of his children returned from school and reported that the teacher was displaying beads and other Indian articles which she is reported to have told them that she had taken from an Indian grave near Paskenta.

Raglin immediately made an investigation at the burying ground seven miles northwest of Paskenta where the remains of his grandmother had been placed at rest. There he found that it was her grave that had been opened. Parts of the skeleton were found strewn about the ground.

Pugh pointed out today that such an act is classed as a felony and in case of conviction is punishable by a term of not more than five years in the penitentiary.

Pugh had a conference with Raglin today and informed him that unless the body was properly reintered at once that legal steps might be taken in the case.

RED BLUFF, CALIF.—TIMES
NOVEMBER 19, 1930

Indian Grave Is Robbed By Teacher

364

Unless a Paskenta school teacher reinters the remains of an Indian woman whose grave was opened and parts of the skeleton strewn about an Indian burial ground 7 miles Northwest of Paskenta, legal steps might be taken in the case.

This was announced yesterday by District Attorney Fred C. Pugh after Deck Raglin, prominent Indian resident of the Paskenta section, reported that the grave of his grandmother had been dug up, and beads and other articles removed.

Pugh declared that this act is classed as a felony and is punishable by a term of not more than 5 years in the penitentiary in case of conviction.

ORLAND, CAL. REGISTER
FEBRUARY 5, 1926

BUT TWENTY TWO LEFT ALIVE OF INDIAN TRIBE OF OVER 10,000

364

Forrest Clements, son-in-law of A. D. Pieper, Willows merchant, of the department of anthropology of the University of California, who spent three weeks among the Wintun Indians, once numbering 10,000, at Paskenta, studying their customs and securing records of the fast dwindling tribe, completed his task last week and issued the following interesting report:

The Indians among whom my recent researches were conducted belong to the large linguistic group called the "Central Wintun." Those at Paskenta represent a smaller dialetic group known as the "Nomlaki." These Nomlaki are the largest surviving group of the once fairly numerous Central Wintun. This doesn't mean very much, however, as there are only 22 Nomlaki left.

Very little work has been done on the Central Wintun at the time I visited them and the native culture was in almost complete decay. One of the important phases of the work of the department of anthropology is the reconstruction of the culture history of native California. In pursuance of this policy nearly every surviving tribe in the state has been studied more or less thoroughly. Central Wintun, however have remained to the last. The rapid decrease of the only remaining typical group, i. e., the Nomlaki, made immediate study of them very desirable so I was commissioned by the department to undertake the work. As the native culture is practically gone at this time, the method of procedure was that of consulting the oldest members of the group and by tedious and patient questioning getting as much information as possible on all phases of the native culture. There were only two men at Paskenta who were old enough to have memories going back to the days before the collapse of the Indian civilization under the impact of the gold rush with its great influx of whites. These men were about 80 or 90 years old and their information was both the result of personal experience and the teachings of their fathers and grandfathers.

The younger people know nothing of the old days and do not seem to care to learn. Many of them seem to be actually ashamed of the customs of their forefathers. They refuse to learn the old ceremonial songs and some of them are hesitant about admitting a knowledge of their native language evidently feeling that it brands them as inferior.

The whole situation is rather pathetic for with the death of the old men who acted as informans for me much of the old life will have ceased to be even a memory. The customs which they knew and revered are either ignored or openly derided by the young people and they must indeed feel hopeless as they reall the old free life they loved and see it now, not only laid in ruinsc but scorned even by their own race.

But even the young people are noe enthusiastic. A dull apathy seems to pervade everyone. You have the feeling that they are simply waiting — waiting with the stoical indifference of those who know that the die is irrevocably cast. And there are only 22 left. They won't have to wait much longer.

LOS ANGELES, CAL.,
EXAMINER
FEBRUARY 11, 1926

Nom'lakke

Mighty Tribe Near End

364

IN THE hill country near Paskenta, Tehama County, California, the remnants of an almost forgotten race—the once powerful Witun Indian tribe—have taken their last forlorn stand, forgotten the customs and traditions of their forefathers and are stoically waiting for the time when the tribe shall pass into inevitable oblivion.

A pathetic picture of twenty-two men and women, whose ancestors ruled with an absolute hand over hundreds of thousands of acres in Northern California, was painted recently by Forester Clements of the University of California department of anthropology, which is engaged in research work among the few remaining Wituns.

"A dull sense of apathy seems to pervade every member of the tribe," said Clements. "The younger members know nothing of the old days and actually seem ashamed of the customs of their forefathers. They refuse to learn the ceremonials of the tribe, and some of them are hesitant to admit a knowledge of their native language. One has the feeling that the aged tribesmen are simply waiting for the end—waiting with stoical indifference. Only twenty-two of them remain in the council of the tribe; they won't have to wait much longer."

RED BLUFF, CAL.—SENTINEL
JULY 1, 1927

Paskenta Indian Buried Without Customary Rites

364

Ed. Jordan, 34, Indian, was buried at Paskenta today by fellow tribesmen without the usual Indian rites and pow-wow that are incident to the Indian burials. Because Jordan was part white, and lived in the customary manner of his pale-face brother, the Indian ceremony was dispensed with.

Jordan was born at Paskenta, and is survived by his father, John Jordan, a native of the Lowrey section; a widow, Prisilla Jordan, and three children, Elaine, Arthur and June Jordan.

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RED BLUFF, CALIF.—TIMES
NOVEMBER 21, 1930

Teacher Denies Opening Paskenta Indian Grave

364

A complete denial of a charge of digging up the grave of the grandmother of Deck Raglin, prominent Indian resident of Paskenta, was made yesterday to District Attorney Fred C. Pugh by the Tehama county school teacher implicated by Raglin as responsible for the act.

The teacher said that several of Raglin's children had misunderstood her explanation of an Indian beadwork project which she was planning and connected the matter with the grave opening. Although the teacher said she had visited the Indian cemetery seven miles Northwest of Paskenta, she denied opening the Raglin kin's grave and said that the grave had been dug up before her visit to the cemetery.

The teacher said that parts of the skeleton were strewn about the ground.

A large number of Indian families residing in the Paskenta district have been considerably aroused owing to the grave robbery in the cemetery.

Because of the nature of the case, the matter was referred to District Attorney Fred C. Pugh, and he has demanded that the board of school trustees of the district see that the remains are properly re-intered.

Raglin reported the matter to Pugh at the suggestion of several white residents of the district who have a feeling of friendship for the Indians of the Paskenta community.

Pugh pointed out that such an act is classed as a felony and in case of conviction is punishable by a term of not more than five years in the penitentiary.

OROVILLE, CALIF.
MERCURY REGISTER
NOVEMBER 19, 1930

Indian Protests as Teacher Digs up Grandmother's Bones

364

RED BLUFF, Nov. 19.—The large number of Indian families residing in the Paskenta district have been considerably aroused during the last few days because one of the school teachers in that district has been digging up the grave of the grandmother of Deck Raglin, one of the most prominent of the Indian residents of that community.

Because of the nature of the case, the matter has been referred to District Attorney Fred C. Pugh, and he has demanded that the board of school trustees of the district see that the remains are properly reinterred.

Indians Reports It

Raglin reported the matter to Pugh at the suggestion of several of the white residents of the district who have a feeling of friendship for the Indians of the Paskenta community.

Raglin said the matter was brought to his attention when several of his children returned from school and reported that the teacher was displaying beads and other Indian articles which she is reported to have told them that she had taken from an Indian grave near Paskenta.

Says It's a Felony

Raglin immediately made an investigation at the burying ground seven miles northwest of Paskenta where the remains of his grandmother had been placed at rest. There he found that it was her grave that had been opened. Parts of the skeleton were found strewn about the ground.

Pugh pointed out today that such an act is classed as a felony and in case of conviction is punishable by a term of not more than five years in the penitentiary.

Pugh had a conference with Raglin today and informed him that unless the body was properly reinterred at once legal steps might be taken.

OROVILLE, CALIF.
MERCURY REGISTER
NOVEMBER 22, 1930

TEACHER DENIES DIGGING UP BONES OF INDIAN'S ANCESTOR

364

RED BLUFF, Nov. 22.—A complete denial of a charge of digging up the grave of the grandmother of Deck Raglin, prominent Indian resident of Paskenta, was made here to District Attorney Fred C. Pugh by the Tehama county school teacher implicated by Raglin as responsible for the act.

The teacher said that several of Raglin's children had misunderstood her explanation of an Indian beadwork project which she was planning and connected the matter with the grave opening. Although the teacher said she had visited the Indian cemetery seven miles northwest of Paskenta, she denied opening the Raglin kin's grave and said that the grave had been dug up before her visit to the cemetery.

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RED BLUFF, CALIF.—NEWS
NOVEMBER 22, 1930

WITHDRAWS CHARGE OF GRAVE OPENING

364

Deck Raglin, Paskenta Indian, who, early this week, reported to District Attorney Fred C. Pugh, that Miss Ruth Wilson, Paskenta teacher, had opened the grave of his grandmother and raided it of beads and other trinkets in addition to scattering the bones of the deceased about the cemetery, today withdrew all of the charges against Miss Wilson and declared that his complaint was not based on facts.

Raglin's denial followed a meeting of members of the Elkins board of school trustees with Pugh, in which the trustees declared that their investigation of the case completely exonerated Miss Wilson of the charges made by Raglin.

It appears that Raglin had accepted the word of Indian children in the school about the affair, and that the children had misunderstood remarks made by Miss Wilson that caused them to spread the report that she had opened the grave.

Members of the school board, from the time the affair was first brought to their attention, were confident that Miss Wilson would not have been guilty of opening the grave and all are indignant over the charges made against their teacher by Raglin.

It also developed that none of the white residents of the district had urged Raglin to make a complaint to Pugh about the matter. Miss Wilson has the solid support of Paskenta residents who deeply deplore the attention that has been brought to the school because of Raglin's unfounded complaint.

The members of the board are: Mrs. Byra Wolcott, clerk; Albert Hanks and Clarence Ruff.

Deputy Sheriff Ray D. Head and Raglin have covered the grave.

SACRAMENTO, CALIF.
BEE
DECEMBER 30, 1932

INDIANS ARE GIVEN RELIEF IN GLENN HILLS

Remnants Of Four Tribes Face Cold, Hunger During Winter

ORLAND (Glenn Co.), Dec. 30. Remnants of four Superior California Indian tribes are eating today. Tuesday afternoon in response to word that they were in need, a party from Orland took them four hundred pounds of staple groceries and meats. The Indians said they had "a little," but were quite visibly excited when the shipment arrived.

Ten sacks of Red Cross flour were sent out by the Orland chapter. Thirty-eight pounds of beef, twenty pounds of lard, nine loaves of bread and consignments of corn meal, rolled oats, potatoes and beans, made up the carload taken to the reservation.

Near Starvation.

Some of the Indians had gone after food last week, temporarily relieving their condition, which has been bordering closely on starvation.

The reservation of less than 100 acres, is the habitation of the remnants of four tribes, who once roamed over most of the valley and the foothills of Mendocino County.

Young Men Seek Work.

Some of them, the women and the old men stay there all the time. Some of the younger men have periodic jobs with sheep ranchers in the district and bring home a little money once in a while and "money is awful scarce," they admit.

Ukees, from Mendocino County; Wylackees and Nomalackees, of the Coast Range hills, and Colusa River Indians from whom Colusa County takes its name—these are the four nations, now making their last stand on the Grindstone Reservation.

Ask Little—Get Little.

They ask but little — get but little. A week ago they faced starvation. This week they have plenty. Next week it may be want again, unless one of the young men comes back with money and food or some one can go after provisions. The little group waits, in their cluster of cottages, hoping that food will come in time—it always has. If not, the acorns of the hill oaks help.

A few turkeys and chickens are raised by the Indians at the reservation, and they mingle with the dogs that run among the little knot of huts clustered on the bench land overlooking Stony Creek. Some garden truck is raised on a patch of level land across the creek from the settlement. The government has put in a pump to furnish water for irrigation of the crops.

Wood Is Scarce.

The firewood is cut from the hills and hauled or dragged to the homes where it is thriftily used. Tuesday only one fire was burning, heating the cabin of an old Indian. The others stoicly were enduring the cold rather than burn the wood for heating their homes.

Up until a few years ago the Indians drank the water from Stony Creek because it was the best available. Lately, though, in the past few years, a well has been dug, furnishing water for the Indians, and located in the center of the settlement. Still, however, many of the people go to the creek to drink and to get water for household use.

Laundry On Creek.

The laundry is at the creek bank. Though the water supply is up by the cabins the Blue Monday gathering place is on the bank of Stony Creek, where water can be gotten without pumping it by hand. There are no washing machines here and the women have only the clothes and the family washboard and cake of soap to carry down the hill to the waterside.

Hemmed in by hills on all sides and on two sides, the little reservation has a beautiful setting, but is isolated some time each year. When Grindstone Creek comes up its only road to the outside is closed and many times families are separated by the waters.

Relief Is Sent To Grindstone Indians

THE remnants of what was once four strong tribes of Indians are huddled to-day on a reservation at the mouth of Grindstone Creek, west of Orland. This Winter, more than ever, has brought hunger and privation to the Indians. An Orland relief party found that only one small fire was kept burning in the cabin of one of the older Indians. Food and supplies to last a short time was taken to the reservation.

The picture at the left is of the patriarch of the tribe. Jeff Jones, Wylackee brave, age 85.

The general picture at the top show a group of Indians around the food supplies. Below, to the left, is shown two of the women washing clothes in Stony Creek, and at the right is an Indian woman and her grandson in front of the best house on the reservation.

CORNING, CALIF.
OBSERVER
NOV. 23, 1929

PASKENTA GETS ITS NAME FROM EARLY INDIANS

James M. Howell, pioneer citizen of Tehama county, scratched his head a few times and brought forth the information that the first store was built at Paskenta in 1868. The store was built by Henry Elkins, who was backed in the enterprise by Sneath Bowman and company, of Red Bluff. Paskenta is an Indian name and means "high bluffs" one of the characteristics of that section. The opening of the first store marks the birth of the town of Paskenta, since the small town had its origin around a store, a blacksmith shop and a saloon.

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The laundry is at the creek bank. Though the water supply is up by the cabins the Blue Monday gathering place is on the bank of Stony Creek, where water can be gotten without pumping it by hand. There are no washing machines here and the women have only the clothes and the family washboard and cake of soap to carry down the hill to the waterside.

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ORLAND, CALIF. UNIT
JANUARY 6, 1933

364

Grindstone Indians' Winter Plight Relieved

THE REMNANTS of what were once four strong tribes of Indians are huddled today on a reservation at the mouth of Grindstone Creek, west of Orland. This winter, as in many former winters, they have faced periodic hunger and privation. An Orland relief party found that only one small fire was kept burning in the cabin of one of the older Indians. Food and supplies to last a short time were taken to the reservation.

The picture at the left is of the patriarch of the settlment, Jeff Jones, 85-year-old Wylackee brave.

The general picture at the top shows a group of Indians around the food supplies. Below, to the left are shown two of the women washing clothes in Stony Creek. At the right is an Indian woman and her grandson in front of the best house on the reservation.

—Courtesy Sacramento Bee.

Grindstone Indians Get Relief From Orland Red Cross

Remnants of Four Tribes Are Kept On Reservation West of Orland

The dwindling remnants of four once large powerful tribes of Indians are suffering usuals ups and downs this winter. Once their people held sway over much of the Sacramento valley. Now they are cooped up on a reservation of about 70 acres in the foothills a few miles south and east of Chrome.

Last week they had an "up" when a carload of staple provisions pulled in from Orland.

They had been near starvation until a few days before. They probably would have been near again in a few days unless help came.

Young Men Seek Work

Some of them, the women and the old men, stay on the reservation all the time. Some of the younger men have periodic jobs with sheep ranchers of the district and bring home a little money once in a while and "money is awful scarce," they admit.

Four Nations

Ukees, from Mendocino county; Wylackees and Nomalackees, of the Cost Range hills, and Colusis, the river Indians from whom Colusa county takes its name—these are the four nations now making their last stand on the Grindstone Reservation.

Ask Little—Get Little

They ask but little—get but little. Two weeks ago they faced starvation. This week they have plenty. Next week it may be want again, unless one of the young men now working comes back with food and money or someone is able to go after provisions. The little group waits in their little cluster of cottages, hoping that food will come in time—it always has. If not, the acorns of the hill oaks help. But not many acorns grow on 70 acres.

A few turkeys and chickens are raised by the Indians at the reservation, and they mingle with the dogs that run among the little knot of huts clustered on the bench land overlooking Stony Creek. Some garden truck is raised on a patch of level land across the creek from the settlement. The government has put in a pump to furnish water for irrigation of the crops.

Drink From Creek

Up until a few years ago the only water supply was Stony Creek. Then the government drilled a well in the settlement to supply water for all the families there. The water, when it was brought in was so sulphurous that for most of the year many of the Indians still drink the water from the creek.

The laundry is at the bank of the creek. Though the water supply is up by the cabins the Blue Monday gathering place is on Stony Creek where water can be gotten without pumping it by hand. There are no washing machine here and the women have only the clothes and the family washboard and cake of soap to carry down the hill to the waterside.

Hemmed in by hills on all sides, and by creeks on two sides, the reservation has a beautiful setting, but is isolated some time each year. The only road comes through a ford in Grindstone Creek and when the creek is up the road is closed. Many times this has resulted in the separation of families on different sides of the turbulent waters.

THE WINTOONE INDIANS MEET IN SUMMER SCHOOL

By SADYE M. HAGEMAN

The Wintoone Indians of Northern California, organized as the Wenne Mem Auxiliary to the Indian Board of Co-operation, have started a new style in modern Indian life. They've just had a seven-day summer school session on the old Indian camp ground Paut-Tackie, a few miles from Baird. And those days were crammed with things of intense interest, history, legends, songs, old customs and dances, plans for educating the children, care of the old, the sick and needy, discussions of the big legal fights for justice from the United States government and the affairs of the Auxiliary and district meetings.

Everybody that was a Wintoone and some that were not, met under the canopy of pine and oaks in the picturesque grove on the McCloud River, July 3. Everything looked American, hospitable and happy, the gay buntings, the profusion of flags, the roomy tents with yawning flaps around the campfire circle; the long, shining feast tables, the lunch counter and soda fountain, the splendid dance platform; busy, capable grown-ups in charge of the affair amid the tangle of playing children and frolicking pets.

Classes of All Ages

It was a different kind of a school from all others in the State. After the eight o'clock breakfast around the feast table, everybody sat in the same classes, children, mothers, fathers, grandmothers and grandfathers. Splendid old chiefs told their stories of tribal history, of interesting customs and many an amusing legend. The forest of moss-bearded oaks and stately pines, which had so often rung with warwhoops and the whizz of warriors' arrows, rang with the folk lore and unswerving loyalty of the brave old Wintoone leaders.

Old Chief Approves White Man's Law

Prominent among the chiefs, was Under-chief Hulsey Bill of Big Bend country. His eloquence and keen wit held his audience through all his morning addresses. Perhaps, none better sounded the patriotism and devotion of this school, than his attitude toward the white man and law as expressed in the following brief address:

"This is the best big time Indian people ever had. We have plenty to eat, good old dances, good time for everybody.

"Long time ago, bad Indians fight all the time. Kill too many people. Steal our boys and girls. My people scared to go away from home—scared all the time. White man come—make laws. Indian people all like one big family now. Chief by blood no good any more. All the chief we need is the white man's laws.

"All our people are good friends now. White man come—he our friend, too. We must have law like the white man, must be organized to work for our people. We must not be drunks, gamblers, bad, lazy men to steal and do no work. This big time tells me that Indian people can come up and be better all the time. We are coming out of the darkness into the light."

First Flag-Raising in Tribe

On the Fourth of July, the first flag raising in the history of the Wintoone tribe took place. A flag, that had draped the casket of Francis Firlotte, son of Mrs. E. D. C. Thomas, and a hero of the Argonne, was raised to half mast while Indian public school children stood at attention, saluted and led the school in singing patriotic songs. Other appropriate numbers were given, among them being a tribute to the Wintoone hero by Rev. Charles Fisher, secretary to the Indian Board of Co-operation, an address by F. G. Collett, executive representative of the Board, and by Alfred Gillis, the Auxiliary's recent delegate to Washington, D. C.

Between the morning and afternoon session of the school, there was always a little time for an exciting straw game into which young and old entered with zest and fun. Just a bit of chance, a thing as natural to the Indian nature, as to the stock market, auction bridge and Mah Jongg gamblers among white folks.

Old Indian Songs and Games

Always, too, the old dancers like blind Billy Canyon had a few minutes for their pleasure. Sometimes, it was a dream song or a story in poetry. Often, it was the dance and song to the tiny flower, who through loneliness went to Heaven and begged all the other flowers to come to the earth to live that they might be a joy to the brave old Wintoone warriors of long ago. You don't quite appreciate the beauty of the story by the rap tap of the cane; but, more the simplicity and gentleness of blind Billy Canyon, who, forgetful of his miserable dugout on the side of a hill, his four dollar monthly pittance received from the county, sings and dances in adoration to the tiny little flower.

When the midday games and dances were over, the school had accomplished its two purposes—the one of paying respect and honor to the age of the tribe and the other of preserving the lore for the youth of the tribe.

Citizenship Classes Study Duties and Privileges

In the afternoon sessions, the younger leaders turned the classroom into a school of warfare against the powerful enemies of the race; warfare against ignorance, inefficiency, indifference and lack of organized effort in securing the long delayed justice from the United States government.

The burden of these classes in citizenship was shared by many of the younger earnest Indian men and women with the aid of their interested white friends. Step by step, the people were appealed to as citizens of a community to which they owed a duty of becoming well-informed, intelligent voters; the public school privileges which have been gained for the children were pointed out and the necessity for all training and education possible strongly emphasized; cases where the courts had given the Indians fair play were cited; individual cases of school matters, property claims, sick and needy, played a practical part in this training.

Leaders Plead for United Efforts

Each speaker pleaded with a pathos for a closer union, a more united effort in the educational, social and business affairs of the tribe, that the people might grow capable, more reliable, and more effective in building up a tribe standard that would be not only a credit to them but an honor to their country.

In the council and committee meetings of the Auxiliary members, methods of closer organization to speed along their efforts to secure the long delayed justice from the government, were discussed and formulated. All the business proceedings of the Auxiliary, the election of officers for the ensuing year, were conducted in a manner deserving of the most praise. Many white friends in attendance were profuse in their appreciation of the well-organized, intelligent way the affairs of the camp were handled—including the business-like manner of the meetings.

School a Great Success

Of course, it wasn't business and study every minute of the time. There were jolly times besides the sport for the older people. The dance platform wasn't idle one night. The music was good and you couldn't tell from the dancers whether it was an Indian summer school or a white man's summer school. There was just a natural mingling of folks who had always been friends and neighbors and the air about the whole happy camp grounds by day or night was one of good fellowship and kindliness.

Every Indian Auxiliary in the State can well take off its hat to the Wenne Mem folks until each one can handle a similar affair as well or better. The cooks in charge of the feast table and the lunch counter, you'll find hard to beat. The men and women in charge of the affair of buying and providing for friend and stranger alike did their duties in a most efficient manner. The watchman, William Curl, who drove professional gamblers and bootleggers out of camp with the aid of the Auxiliary officers and the co-operation of Shasta County officials, gave his silent testimony to the effort of making the school a place of clean morals, inviting to white friends as well as to Indian folk.

The school is out. Campfires have crumpled to ashes, tents are unstaked and automobiles have whizzed the Indian students homeward. But the camp ground of old Paut-Tackie is not deserted. So pleased with the success of the adventure, the officers of the Auxiliary have turned the grounds into a summer auto camp for tourists. The lunch counter still serves to hungry ones, the soda fountain dispenses its cools and sweets. It's a big undertaking, but it's backed by the enthusiasm and faith of the Auxiliary officers and it's bound to be a successful business venture—one that might be profitably copied by other Auxiliaries throughout the State.

Tribal Council House Planned

You see, the Wenne Mem folks have a big secret up their sleeves. They're going to have a real council house of their own quite soon. There they'll keep the records of the Auxiliary, hold their summer sessions, preserve the folk lore of their race in story, song and pageantry, besides giving to the community in which they live the most effective examples of Americanization.

The Auxiliary's new officers for the year are: President, Charles Popejoy; vice-president, Alfred Gillis; secretary, Tom Young; treasurer, Susie Popejoy.

Let every Indian Auxiliary in the State, every interested white friend join in the rousing cheer: ALL SUCCESS TO THE GRIT AND DARING OF THE WENNE MEM AUXILIARY THAT HAS GIVEN THE FIRST INDIAN SUMMER SCHOOL AND THE FIRST INDIAN AUTO CAMP TO THE STATE OF CALIFORNIA.

and then later under the laws of the Republic of Mexico. Next, by a long line of decisions of the Supreme Court of the United States, their ancient right of perpetual possession and occupancy of lands had been confirmed.

At a time unknown to them, they also learned, that the United States created the Klamath National Forest Reserve out of a part of their tribal domain, and in 1905 placed the reserve under the jurisdiction of the Department of Agriculture. Fifteen years later, the Secretary of Agriculture, together with the Secretary of War and the Secretary of the Interior, became the Federal Power Commission with power to issue licenses for the purpose of constructing and maintaining dams, reservoirs, and other project works for the development of water power along any river or upon any public land or reservation of the United States.

All these records did not explain things to the satisfaction of the Indians. Still, there was the query more insistent than before: What has become of our rights as outlined in the law?

They decided to find out. They saw the tunnel which the Electro Metals Company had already cut through Sugar Loaf mountain that the waters of the Klamath River might be diverted while the dam was built. They visualized their homes under water—their graveyards washed away. They did not object to developments, but to the destruction of their rights and their property.

So, the most remarkable case ever brought against the United States Government in the interest of Indians has been filed in the Supreme Court of the District of Columbia. The suit is brought against the Honorable John W. Weeks, the Honorable Henry C. Wallace, and the Honorable Hubert Work, members of the Federal Power Commission, and the Honorable Henry C. Wallace, Secretary of Agriculture of the United States, by Steve Su-pahann (Super) and Benjamin H. Wilder, members of the Karok or Peh-tsick tribe of Indians. The suit is for an injunction to stop the Federal Power Commission from allowing the Electric Metals Company the use of the Klamath river for power purposes without full compensation for the damages which will result.

The Indians are using this way of finding out whether the laws of the United States, the decisions of the Supreme Court are to be honored and their ancient tribal rights respected.

INDIAN FARMER HELPS HIMSELF TO WATER WHILE THE COMPANIES WAR OVER HIS RIGHTS

For fifteen years, Joe McGee, an Indian citizen of Bishop, California, was happy on his forty acre farm nestling in the shadows of the lofty Sierra Nevada Mountains. There were his truck patch, orchard and acres of purple-tipped alfalfa to cultivate, irrigate and keep him busy.

All went well on the little farm. There was food in the cupboard and hay in the barn, year after year, until last year, two water companies got into a row. They really locked horns over the simple question—Who should furnish irrigation water for McGee's thirsty acres?

After much squabbling, the companies could not agree so both of them shut the water away from McGee's farm. Of course, McGee, who had used the water for fifteen years, without any dispute as to his right, couldn't get the logic of it all. All that concerned him was the dryness of the ground and the water need for the spring growth.

Late spring came and the sickly alfalfa turned yellow. The vegetables died before they nosed through the parched soil. The orchard looked withered and beaten out. In his anxiety, McGee appealed to the Indian agent, who recognized the Indian's right to water but claimed his helplessness in doing anything. He did promise that he would write to a certain commission in Los Angeles, who settle water disputes for a living, to see if the matter could be settled.

But drying out crops are in no way interested in legal puzzles nor the delay of mails. Nor did the sun lessen its scorching rays upon the little farm. And as McGee's anxious eyes roved over the ruins of his next year's supply, he despaired. Then, came the little twist in the story that changed everything over night.

The Bishop Auxiliary to the Indian Board of Co-operation met in session with F. G. Collett, the executive representative of the Board, as chief speaker. McGee told his story and that night Mr. Collett went out and viewed the parched acres that lay just beyond the brimming banks of Bishop Creek. Just a two inch board in the water gate imprisoned the making of an entire crop. All it took—after the first survey—was a quick turn of the wrist. The boards whisked from the gate and the riotous water hurried all night long, to quench the thirst of the parched acres. Long before daylight, McGee was in the field with boots and shovel-speeding the water along, that every acre might yet produce its share of the year's crop.

When the officials of the water companies saw the wet acres, they supposed McGee had gotten authority for his act and did not question him. And McGee, happy again, in the midst of his growing acres, isn't much interested in water disputes or the change of water rights. He knows that the advice of his friend gave him a chance to provide another year for his family and he's willing for the water companies to scrap along.

PIUTES MET IN CONFERENCE AT CONVICT LAKE

There's nothing in a name—at least there isn't any meaning tied up to Convict Lake, Mono County, California, and the forty or more Indians who camped on the sandy shores in a three days'

Group at District Six Conference

conference July 15, 16 and 17. The folks were all as free as the wild little breezes that swooped down from the saw tooth outlines of the high Sierras and slapped the lake into white madcaps. They had come from all points in Alpine, Mono and Inyo Counties, those businesslike Indian citizens and as District 6, a group of Auxiliaries to the Indian Board of Co-operation, met for serious consideration of Indian problems.

An intense earnestness, calm, deliberate discussions and decisions characterized this Congress of native Americans. Aroused from despair and indifference by organized efforts in their behalf, they're going about their business of getting a square handout from the State and Nation in a way that is most praiseworthy. No longer mendicants, crouched at the feet of uncertain charity, they're standing on their own feet and walking the white man's trail to knowledge and efficiency in handling their own affairs.

If you had been in any of those meetings in session from roll call at nine o'clock A. M. to adjournment at 5:30 P. M. with only a scant time for a bite to eat—you would have had an eye-opener as to the way earnest Indians conduct their sessions. All the parliamentary rules of well ordered bodies are most closely followed. There's a constant talk of presiding officers, committees, delegates, motions made, discussed, over-ruled or carried, resolutions made and adopted, elections, returns, etc. It's a busy, buzzing time for home folks and the guests who come trooping over the hills to the lake shores.

In the midst of all their discussions of the stand they have taken for legal rights, for privileges and for justice, F. G. Collett, executive representative of the Indian Board of Co-operation, stood ready to explain, to discuss and plead for a strong, united effort.

A. C. Gillis of Baird brought his message of encouragement and hearty espousal of the Board's activities, aside from the stories and song at camp fire time.

There were rousing speeches of cheer and good will from the various representatives of the different Auxiliaries throughout the three counties, each carrying the burden of a touching plea for an organized struggle for their cause.

Nothing more strongly indicative of the conference's wide awake and live wire earnestness to progress echoed over the brown-robed hills than the rousing applause that greeted Mr. Collett's closing speech. In that, he highly complimented the Indians upon their splendid development in the past year. He said that he foresaw the time when all Indian children would have free access to public schools. He believed that the Indians had the same capacity to learn as anyone and that ultimate victory in all their efforts rested upon the utmost strength of each and all.

With new inspiration to forge ahead and hope singing high in their hearts, the delegates from the different tribes traced the trails back home—determined to strive for the day when the Indian people shall be given the consideration due them.

The newly elected district officers for the year are:

President, John Somerville, Big Pine, Inyo county; vice-president, George Collins, Bishop; secretary, Ed. Lewis, Bishop; treasurer, Joe McBride, Mono Lake, Mono county.

WEAVERVILLE, CAL. JOURNAL
NOVEMBER 17, 1923

Norrelmuk woman

WOMAN FOREST LOOKOUT KILLS 2 MOUNTAIN LIONS

The following story, taken from the Western Story Magazine, was sent us by R. W. Cuff of Peanut. In a brief note, Mr. Cuff remarks that "It seems that we must go away from home to hear home news." That is the history of nearly every community. People take delight, as a general rule, in giving news to papers outside their own county, forgetful of the fact that their home paper, which is always working for the upbuilding of the community, would be glad to get the news. We thank our friend at Peanut for his thoughtfulness, and say to others, go and do likewise. Here is the story, as it was given to us:

Six California women have given such admirable satisfaction in their capacity as forest lookouts, that the officials of the Department of Agriculture have cast aside any prejudices they may have had against the employment of women in this capacity.

One of these girl lookouts, Elsie Luckie of Bally Lookout, Trinity Forest, California, some time ago had an encounter with panthers which would tax the nerve of many a city man. She considered it just part of her day's work. Here is the story in her own words:

"One night I was awakened by a most unearthly noise. It seemed as if a score of demons were on the roof of my cabin, each trying to outdo the other in producing fiendish sounds. I was not greatly alarmed, yet I cannot say that I was enjoying the concert. Hastily donning my clothes, I took my flashlight and my 30-30 rifle and quietly stepped outside. When I directed the light in the general direction of the racket, I saw two big panthers astride the roof.

"The bright light blinded them, and they seemed at a loss to determine their next move. I realized that as long as the light was shining upon them, they would not move, so I kept it turned steadily in their direction. The rifle was to heavy for me to use pistol fashion, and, not daring to take my thumb off the flashlight button, I was in a quandary. Finally I decided that lying on my back and using my knees as a rest, I could manipulate the rifle with one hand, at the same time keeping the light turned in the right direction.

"In a moment I was on my back. At the crack of the rifle I had the satisfaction of seeing one of the big cats topple over and slide from the roof. At the sound of the gun the other cat became uneasy, and being afraid of losing him, I made another hasty shot. He seemed to leap into the air, and a moment later I heard him crash into the bush on the opposite side of the cabin.

"Not wishing to risk a close encounter and thinking I had done well enough I returned to the cabin and spent the remainder of the night in sleep. When morning came I went outside to invesigate. You may imagine my surprise when I found both animals dead. One had been shot through the head, and the other through the lungs."

REDDING, CAL.
COURIER FREE PRESS 321
October 3, 1924

Wintoon

INDIANS TO HOLD ANOTHER POWWOW

364(2)

While white men are turning to fairs and rodeos for entertainment, the Indians in the northern part of the state are turning strongly to powwows. Two powwows have been held already this season at Montgomery Creek, another at Burney and two at Baird.

The Wintun Indians are now making preparations for a powwow to be held on Stillwater creek, and it is to last four days, beginning on October 17th. They have spent nearly $1,000 building a monster dance platform, which is covered. This powwow will be the biggest of the series and will be attended, it is expected, by Indians of the Wintun, Pit and Hat Creek tribes, as well as by a good many white people.

SACRAMENTO, CALIF.—BEE
JULY 12, 1926

Norrelmuk

Shasta Indian, 112 Years Old, Dies At Knob

KNOB (Shasta Co), July 12.—George Nolton, Indian, died here Saturday morning in the home of his daughter, Mrs. Etta Philpot, at the great age of 112 years.

His great age is estabglished not only by the testimony of members of the family, but by old white settlers. Supervisor Robert Jordan, whose whole life has been spent in this part of the county, is sure, from what he has heard his own father say, that Nolton was fully 112 years old, and may have been 114 years of age.

NEVER SAW RAILROAD.

Nolton was a robust Indion of mature years when the first white settlers came to this part of the county in 1850. He followed packing in the pioneer days and was always a friend of the whites. Nolton never saw the railroad.

Mrs. Philpot says her venerable father's death was hastened by the fact that he overexerted himself in his daily walk last Friday. He went farther than was his habit.

Despite his great age of over a century. Nolton retained all his mental faculties to the last, except that he was blind in one eye.

In addition to the daughter in whose home he passed away the decedent leaves a grandson, Lloyd George of Hayfork.

Sacramento, Cal. Bee
MARCH 22, 1924

Woman Lone Survivor Of Massacre

Indian Rescued As Child Is Now Cook In Weaverville

WEAVERVILLE (Trinity Co.), March 21.—The discovery of Hayfork Valley and Hayfork Natural Bridge, Trinity County's most remarkable wonder, and the slaughter of 153 Indians in 1852 are linked with the life of Ellen Clifford, Indian, cook at the county hospital in this city, who observed her seventy-fourth birthday this week.

She does not know exactly when she was born, but assuming that she was two years old when she was found the sole survivor of the slaughter of the Indians and the annihilation of her tribe, she chose her birthday in March, 1850, as nearly as the second anniversary of the day of the wholesale killing could be determined.

Cause of Massacre.

In 1852, Weaverville was a busy mining camp composed of tent houses. A man named Anderson conducted a butcher shop and owned a considerable band of cattle that ranged near Minersville. He went alone one day to bring in a few head of cattle to butcher. Anderson never returned, but his mule came back with the saddle in place. Friends started in search. Far down a mountain side they found Anderson's body punctured with half a dozen arrows. His cattle were gone from their range, too.

Anderson was a popular man in Weaverville. Vengeance on the Indians was decided upon. There was no trouble in organizing a posse of seventy under the leadership of Sheriff Dixon. It was a chase of several days on the Indians' trail before the band was finally located in a pocket at the head of the little creek that in ages and ages had carved out a natural bridge since known as the Hayfork Natural Bridge. The posse were the first white men to enter Hayfork Valley, which since has become the granary of Trinity County—its most important agricultural district.

Spared Baby Girl.

The posse of seventy surprised the Indians at the break of day and killed 153—all of them but a baby girl, whose life was spared. She is now Ellen Clifford, cook in the county hospital, aged 74. She is a kind hearted old woman and has always been a "handy" woman in the homes of Weaverville. She took the name Clifford because she was in a way adopted by a white family of that name.

The Hayfork Natural Bridge is eleven miles from the town of Hayfork. It spans Bridge Gulch between Hayfork Creek and Salt Creek. The gulch is 100 feet wide. The top of the bridge is 200 feet long and it joins two mountains as completely as if done by an engineer. The top of the arch of the bridge is fifty feet below the top or "floor" of the bridge. The arch is a perfect semi-circle. The distance between the walls the creek cut out is fifty feet.

Of Highway Width.

It is plenty wide enough for a highway and in fact can be used as such when the creek is almost dry in the Summer. The rock formation is blue limestone. The rock is hard and for that reason it must have taken ages for the little creek to cut its way through the barrier.

The natural bridge is a favorite spot for the people of Hayfork Valley to hold picnics. In the Summer the creek is dry, but under the bridge are a few holes or wells that always contain cool, clear water. No matter how hot the day may be, under the bridge the air is fresh and cool. At the head of this little creek is a pocket somewhat an arena. It was in this spot that the Indians pursued by the posse of 1852 were found and slaughtered, everyone but Ellen Clifford.

Only one white man in the posse was injured and his injuries were slight.

ELLEN CLIFFORD, Indian woman, who is only survivor of slaughter which took lives of all others of her tribe in 1852, shown holding a white child.

EXAMINER—SAN FRANCISCO
JULY 12, 1926

Norrelmuk

INDIAN, 112, DIES IN NORTH

REDDING, July 11.—George Nolton, Indian, aged 112 years, died yesterday in Harrison Gulch, 55 miles southwest of here. Nolton was a robust native when the Americans came in 1850. He never saw a railroad. As usual he went walking Friday, but continued farther than usual. His daughter says her father's death was hastened by overexertion.

COLUSA, CAL. SUN
December 27, 1924

INDIAN RELICS OF COLUSA VIEWED BY NOTED COLLECTOR

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Mr. and Mrs. J. Peter of Sant Rosa, who have been guests at th home of the latter's mother, Mr Carrie Crane, will return home to morrow.

While here Mr. Peter showed great deal of interest in the India relic collection owned by Clarenc Ruth, at the local grammar schoo

For twenty-five years Mr. Pete has made a study of the geolog topography and relics of old India grounds and at the University o California has over 11,000 impl ments and articles of Indian lore California.

One of Mr. Peter's discoveri was in Colusa when, in excavatin for the grammar school, beads tra ed by Mr. Peter as being legal te der of the Hudson Bay company the Indians, were discovered.

REDDING, CALIF.
COURIER FREE PRESS
MAY 6, 1927

MISS ALICE READING FINDS OLD TREATY MADE WITH THE INDIANS

DOCUMENT DRAWN BY MAJOR P. B. READING AND GENERAL JOHN BIDWELL SHOWS THAT THEY BELIEVED IN DEALING HONESTLY AND JUSTLY WITH THE REDSKINS

Back in 1851, when California was in its formative state, the Indian question concerned such pioneers as Major P. B. Reading and General John Bidwell. They believed in dealing with the Indians kindly and justly.

Miss Alice M. Reading of Anderson, daughter of Major P. B. Reading, recently discovered among the papers left by her father the original treaty of peace made at Reading's ranch, or Fort Reading, on August 16, 1851, and entered into by the chiefs of all the tribes in this part of the state.

This treaty assigned to the Indians all the land on the east side of the Sacramento river from the mouth of Ash creek, at Balls Ferry, up that stream twenty-five miles and thence north to Pit river.

The well preserved treaty of peace is as follows:

The Treaty

A treaty of peace and friendship made and concluded at Reading's ranch on Cottonwood creek, California, between the United States Indian agent, O. M. Wozencraft, of the one part and the chiefs, captains and head men of the following tribes or bands, viz: Noe-Ma, Noe-Ma, Y-Lac-Ca, No-Ma, Noi-Ma and Oy-Lac-Ca.

Acknowledge Sovereignty

Article I—The several tribes or bands above mentioned do acknowledge the United States to be the sole and absolute svereign of all the territory ceded to them by a treaty of peace made between them and the republic of Mexico.

Promise Peace

Article II—The said tribes or bands acknowledge themselves jointly and severally under the exclusive jurisdiction, authority and protection of the United States and thereby bind themselves hereafter to refrain from the commission of all acts of hostility and aggression towards the government or citizens thereof and to live on terms of peace and friendship among themselves and with all other Indian tribes which are now or may come under the protection of the United States; and, furthermore, bind themselves to conform to and be governed by the laws and regulations of the Indian bureau made and provided therefor by the congress of the United States.

Reservation Established

Article III—To promote the settlement and improvement of said tribes or bands, it is hereby stipulated and agreed that the following district of country in the state of California shall be and is hereby set apart forever for the sole use and occupancy of the aforesaid tribes or bands, to-wit:

Commencing at a point at the mouth of Ash creek on the Sacramento river, running up the East branch of said stream twenty-five miles, thence on a line due north to the Pitt fork of said river, thence down said Sacramento river to the place of beginning.

All Indians Included

It is further understood and agreed upon by both parties that the tribes or bands of Indians living upon the Shasta, Nevada and Coast range shall be included in the said reservation, and should said bands not come in, then the provisions as set apart in this treaty to be reduced in a ratio commensurate with the number signing said treaty; provided, that there is reserved to the United States government the right of way over any portion of said territory, and the right to establish and maintain any military post or posts, public buildings, school houses, houses for agents, teachers and such others as they may deem necessary for their use or the protection of the Indians.

Never Claim Other Land

The said tribes or bands and each of them hereby engage that they will never claim any other lands within the boundaries of the United States or ever disturb the people of the United States in the free use and enjoyment thereof.

Indians Get Presents

Article IV.—To aid the said tribes or bands in their subsistence while removing to and making their settlement upon the said reservation, the United States, in addition to the few presents made them at this council, will furnish them free of charge with five hundred (500) head of beef cattle to average in weight five hundred (500) pounds, seventy-five sacks (75) flour, one hundred (100) pounds each within the term of two years from the date of this treaty.

Pantaloons For Braves

Article V.—As early as convenient after the ratification of this treaty by the president and senate, in consideration of the premises and with a sincere desire to encourage said tribes in acquiring the arts and habits of civilized life, the United States will also furnish them with the following articles to be divided among them by the agent according to their respective numbers and wants during each of the two years succeeding the said ratification:

Supplies To Indians

One pair strong pantaloons and one red flannel shirt for each man and boy, one linsey gown for each woman and girl, 2000 yards calico and 500 yards brown shirting, 20 pounds Scotch thread and 1000 needles, 6 doz. thimbles, 2 dozen pair scissors, one 2½ point mackinaw blanket for each man and woman over fifteen years of age.

1000 pounds iron, 100 lbs. steel and in like manner in the first year for the permanent use of said tribes and as their joint property the following:

Seventy-five brood mares and four stallions, 300 milch cows and 16 bulls, 21 yoke work cattle with yokes and chains, 10 work mules or horses, 22 ploughs, assorted sizes, 75 garden or corn hoes, 25 spades, 4 grindstones.

The stock enumerated above and the product thereof and no part or

SACRAMENTO CAL. BEE
DECEMBER 11, 1931

COLUSA WOMEN TO AID COLUS INDIAN TRIBE

Christmas Cheer Will Be Carried To Reservation By Club Members

COLUSA (Colusa Co.), Dec. 11.—Mrs. Bertha McAuslan of Princeton has called upon all sections of the Colusa Women's Club of Colusa County to aid her in making Christmas happy for the few remaining Indians of Colus tribe, from which Colusa got its name.

Depression has hit hard at the doors of the aborigines living on the government reservation near Princeton. It is the plan of the clubwomen to make the Great Spirit smile again on the braves who once owned the Colusa townsite and whose ponies grazed on every hillside. It is reported that they are in dire distress. Clubwomen have agreed to respond liberally to the call for food and clothes.

SACRAMENTO CAL. BEE
DECEMBER 29, 1931

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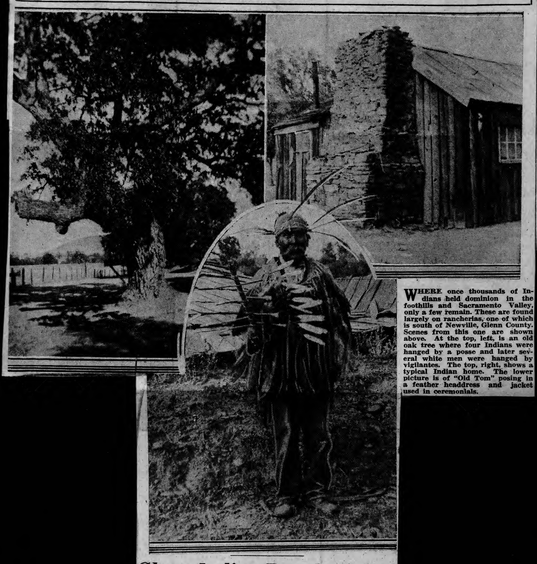
Stony Creek Indians In Their "Last Stand"



WHERE once thousands of Indians held dominion in the foothills and Sacramento Valley, only a few remain. These are found largely on rancherias, one of which is south of Newville, Glenn County. Scenes from this one are shown above. At the top, left, is an old oak tree where four Indians were hanged by a posse and later several white men were hanged by vigilantes. The top, right, shows a typical Indian home. The lower picture is of "Old Tom" posing in a feather headdress and jacket used in ceremonials.

Glenn Indian Rancheria Holds Last On Old Tribe

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The rancheria, originally about forty acres, is on the bank of Stony Creek, and much of the land has been washed away. There are about five acres left on the bank and the homes are located there. The rest of the land is gravelly creek bottom.

History Is Clouded.

It is difficult to find out much of the early life and customs of these Indians, for they have mingled with many tribes, and much of their history has been lost. From all accounts the original tribes were a peaceful and quiet people, with a very primitive civilization.

For food they hunted rabbits and gathered acorns for bread. Rabbits were caught by a sort of snare. Several Indians would go out with a long net made from the fiber of a weed, and spread the net around through the trees. Other Indians would then chase the rabbits into the net, and while they were struggling would run up and kill them.

Ate Acorn Bread.

The acorn bread was made by grinding up acorns into a sort of powder, mixing it with water, and baking it. The result was a hard, grayish loaf of "bread."

The Indians were indifferent hunters and while they probably hunted more when the game was so plentiful in the Sacramento Valley, the early settlers recall that rabbits and acorn bread were their diet staples.

Sweathouse Remains.

On the rancheria is one of the "sweathouses" where the tribe held its ceremonial dances, at the beginning of the seasons. The sweathouse is a circular structure, half under ground. A covered entryway leads into the room. In the center of the room was a space for the fire and the smoke escaped through a hole in the roof.

The room was about forty feet in diameter, and the dirt floor was neatly swept. Off to one side was a square boxlike affair of heavy planks with a worn wooden club beside it. This was used as the drum for the dances. The only other form of music was the chanting of the squaws.

Versions Are Given.

The members of the tribe packed in the room as tightly as possible and the braves danced about the fire in the center of the room for hour after hour. One story has it that this was a sort of health dance, for the braves when they were too warm would rush out and jump into the river or creek and then return. The Indians themselves said it was more in the nature of a seasonal dance.

In fact, old Jeff, one of the Indians living in the rancheria said that Net Tan, the great father, was not unlike the Christian Father. For Net Tan was the provider of all good things.

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A sort of feather coat was worn by the leaders in the ceremonials. Old Jeff refused to put one on but another Indian, named Tom, said he was from Chico and he wouldn't mind. The coats were made of eagle feathers and fastened into a sort of rope net. A tuft of feather were fastened to a bead band and other feathers were carried on a stick.

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There were outlaw Indians who caused trouble from time to time but the only other occurrence of record resulted in the hanging of several members of the Grindstone group.

Lynching Recalled.

A white man, whose name has been forgotten, returned to his home and found several things stolen. He accused the Indians and carried his gun with him when he went to see them. During the argument following he was shot and three or four Indians were hanged on the oak tree for the murder. The versions of this story vary greatly but the guilt seems to be more upon the white man than upon the Indians as he attacked them first. The oak tree, located near Newville was used again for another hanging, this time of a white man. But the details have been lost.

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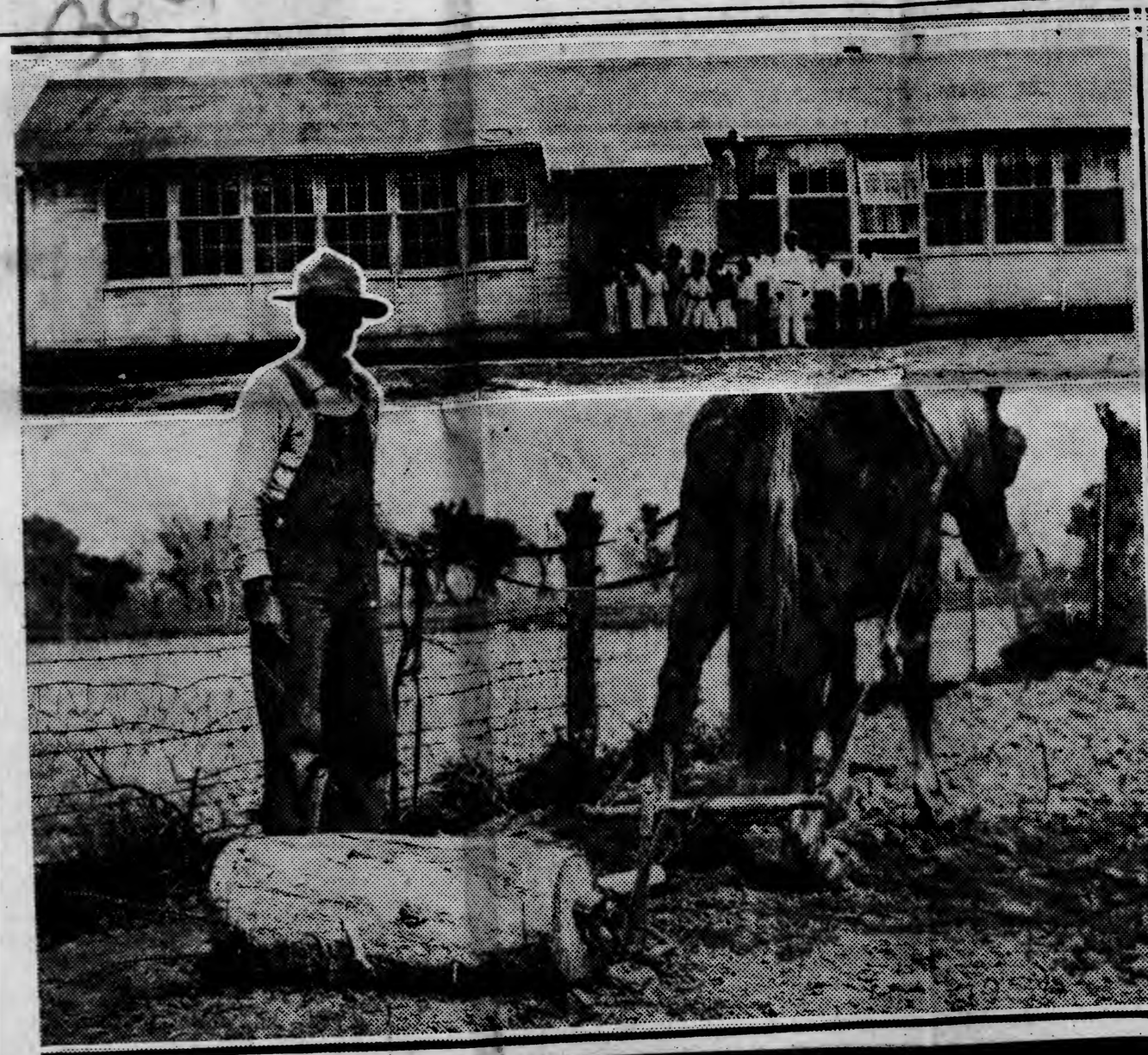
SACRAMENTO CAL. BEE
MAR. 19, 1932

Where Colus Indians Are Making Last Stand



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COLUS INDIAN RANKS THINNING

Educational Facilities Are Offered Younger Members Of Reservation

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The school district is known as Cachil Dehe, named after a chief of the tribe, and there Mrs. Sophia Mace of the Colusa public school faculty, works daily with the red brethren. There are but twenty-seven students in the school and include all of the Indians of school age in the entire county.

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The Colus tribe, which now live on a fifty-acre reservation, once thrived on a settlement on the banks of the Sacramento River at a point where the Colusa Municipal Water Works now stands. An epidemic of disease in 1832 caused their chief, Sioc, a wise redskin of more than ordinary capability, to move to a point near where the present reservation stands.

Here they raise a little fruit and some vegetables. The men work mostly on ranches.

Chief Wiley has succeeded Captain Thomas Odock as ruler of the little band which now inhabits the rancheria.

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FEBRUARY 20, 1934

The Rambler

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—By LOU EICHLER—

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Mrs. J. J. Munkittrick related information furnished by her husband. In 1888, she narrated, three Indian camps, a dozen huts in each, were located on the Tisdale ranch near the present weir, one directly across the river on the old C. P. Wilson ranch and one near the ferry at Cole Landing. They were inhabited by Diggers. Munkittrick witnessed war dances by these Indians, decorated in feathers and war paint. These Indians were self-supporting. They made and used fish nets and they worked on farms.

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Mrs. C. A. Foley was able to give personal experiences of her childhood days. As a small child she was taken by her parents with a sister to a distant point in British Columbia, near a lumber camp. Indians dwelt nearby. During the absence of her father one day the Chinook Indians held

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Shelter, food and warm clothing have been furnished the aborigines, all of whom lost heavily in the inundation of their holdings.

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COLUSA, CALIF. DAILY TIMES
JANUARY 2, 1934

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His death was caused by an infection over the right eye, the result of a bruise caused by a fall.

The pioneer, who was of the Wintoon tribe, was born near French Gulch, and was 16 years of age when the first white settlers came to Shasta. It is claimed that he was acquainted with General Grant, whom he met when Grant came through here in early days, and made peace offerings with the Indians.

Fader, who was chief of his tribe, had lived in Trinity for 84 years. He had a treasured tribal headgear made of blue jay feathers and red headed woodpeckers. It consisted of a high crown with a streamer of feathers hanging down the back to the heels.

Several years ago he entered into an agreement with the University of California, wherein he traded this much treasured headgear for a Dodge automobile. The headgear is now in a museum at the University.

Deceased is survived by a son, Amos Fader, with whom he lived in a little home on the East Fork of Trinity. He received county aid.

Interment was made Tuesday at Trinity Center by the Trinity Funeral Parlors.

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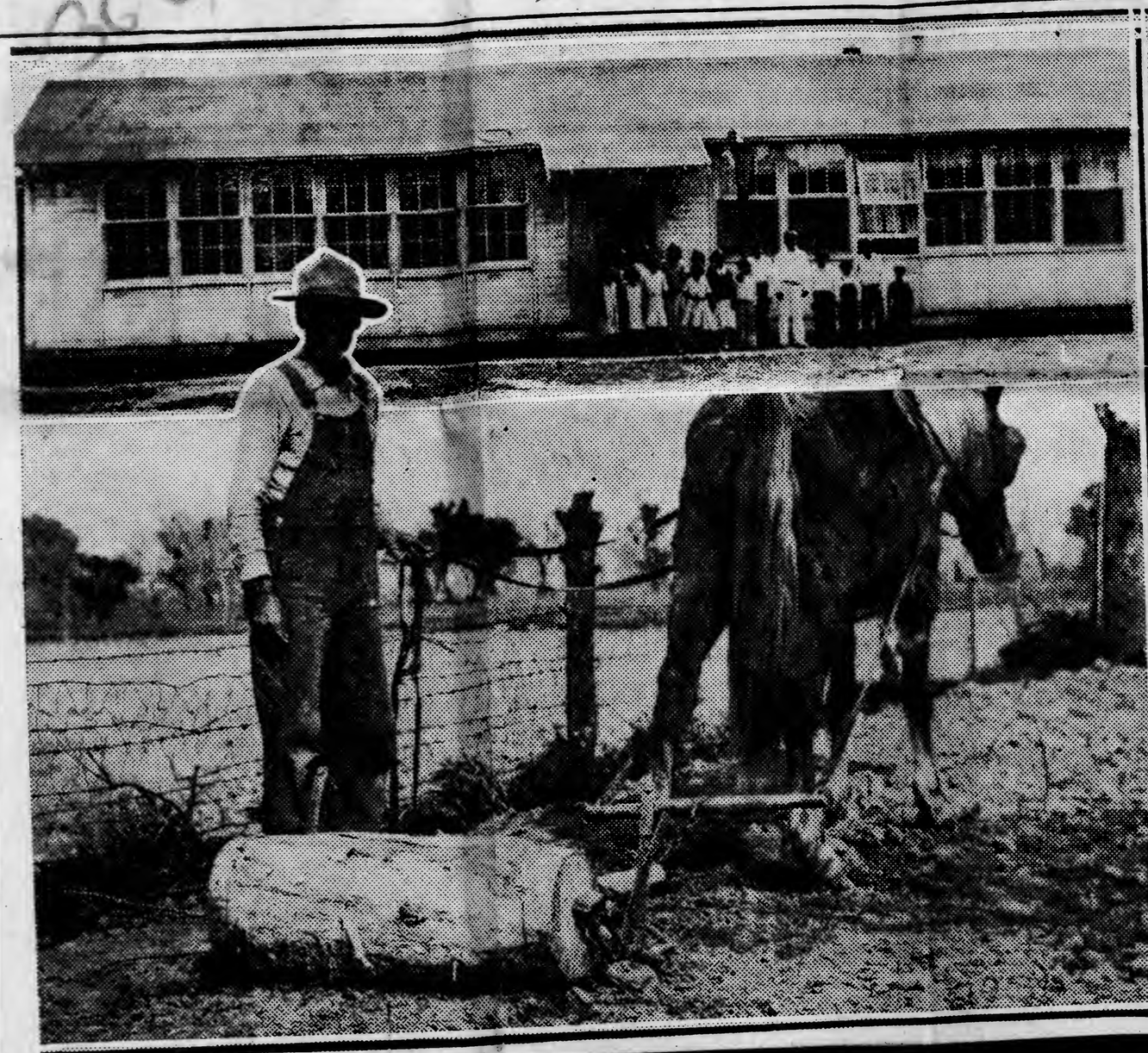

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Midoo

1915 - 1938

ALLEN'S
PRESS CLIPPING BUREAU
Clipping from
SACRAMENTO, CAL.
BEE
November 13, 1919

INDIAN BURNING AT CHALLENGE WEIRD CEREMONY

One of Last Ceremonies of Once Powerful Tribe Held at Moonrice and Sunrice.

CHALLENGE (Yuba Co.), November 13.—Bringing with them some of their most precious belongings to sacrifice to their dead, through religious burning ceremonies, all the remaining Digger Indians living in this part of the country, gathered at their tribal burying grounds just outside the town of Challenge to pay homage to their dead. Summoned by a chosen runner, as from time immeroial they came afoot and on horseback from even most distant points.

This ceremony to the dead, which is their most sacred and time honored custom, was the first held here for many years. The rapid diminishing of the race makes it probable that this will be one of the last of such burning ceremonies.

Scene of Ceremonies.

The scene of the ceremonies was at the top of a hill, which gave unobstructed view toward the rising sun and moon. A small fenced inclosure, which held the bodies of their dead for many generations, had been prepared for the occasion by the planting of many native ferns.

The Indians first fastened their varied offerings to tall poles, which were then stuck firmly in the earth. There were many of these poles, each festooned with its assortment of sacrifices.

Seated before this offering, with their faces toward the east, toward the rising moon, and with their backs to a roaring log fire, were the Indian men and their squaws, the young Indian maidens and the little children.

Girl Reads Invocation.

At the first glimpse of the rising moon over the dim outlines of the sleeping Sierras a young Indian girl sprang to her feet and began the ceremonies by reading aloud and in English, for the benefit of the many spectators, a sort of invocation called "The Trail to Heaven." It follows:

"Here we are with the presents to you as in life. You know we are wishing you are happy. You sorrow because you can not bring us presents here while we live. So we sorrow and wish you happiness. Here we are facing the sun and the moon, thinking of you, our poor mothers and fathers and friends. But we are happy to see you happy. So please think of us, and be happy all you can."

Wailing and Chanting.

At the conclusion of this simple reading, the women members of the tribe arose, and facing the moon, began a weird wailing and chanting to the spirits of the dead. When this had continued for a time the Chieftain arose, holding out his arms, and delivered in the Indian tongue an extended prayer to the Great Spirit, and then an address to the unseen spirits of their dead. Then he in turn, with all the other Indian men, joined their more stentorian voices to the shriller waialing of the women, which had been maintained uninterrupted throughout the speaking of their Chieftain.

This continued with much fervor and was accompanied by the actual burning of many of the articles of offering pulled from the poles by the Indian women and thrust into the blazing fire. Only when exhaustion overcame the mourners, did they sink to the ground before the fire.

Continued Next Morning.

This constituted the first portion of the ritual. It was followed by a still more intense, but similar procedure the following morning at the first hays of the rising sun, when the balance of the ofefrings were fed to the flames.

The ceremonies over, easting and fellowship and the renewing of friendships followed.

Allen's Press Clipping Bureau
SAN FRANCISCO.
LOS ANGELES.
PORTLAND, ORE.
CLIPPING FROM

SACRAMENTO, CAL. BEE. 345
MARCH 15, 1919

TWO INDIAN CHIEFS ARE SUMMONED BY DEATH

Captains Thomas Odack of Colusa and John Peddy of Pit Tribe Both Dead

COLUSA (Colusa Co.), March 15.—Captain Thomas Odack, 59, Chief of the Colusa tribe of Indians, whose rancheria is located at Cachil Bahe, between Colusa and Princeton, died early to-day at Chico, where he had gone to visit his friend, Sandy Wilson, at the Medchoopda Indian village on the Bidwell ranch. Pneumonia was the cause of death.

Urged Education.

Odock, who could neither read nor write, was a firm believer in the value of education for the Indian children, and had toured California speaking to the Indians and urging upon them that their children be sent to school. Largely as a result of his efforts a school for the Indian children at Cachil Behe has been maintained for some years.

The remains will be brought here for burial. The Christian ceremony will be conducted, for Odack was converted to the faith some years ago.

Surviving Captain Odack are two children, William Wylie and Mrs. Woody Thatcher.

NCISCO CHRONICLE,

UNCLE SAM TO CARE FOR DIGGERS

Remnants of Tribe at Nevada City Campoodie Find the Pickings Slim.

NEVADA CITY, July 3.—That the remnants of the Digger Indian tribes in this locality are to be cared for by the Government is the statement of John T. Tyrrell, representing the Indian Service, who has arrived here from Washington.

The plan of the Government, it appears, is to buy tracts of land whereon the Indians may live in peace, and it is believed that one such purchase will be made near Colfax.

There are but seven Indians left at the campoodie near Nevada City. They own the land, but find great difficulty in supporting themselves.

Allen's Press Clipping Bureau
SAN FRANCISCO.
LOS ANGELES.
PORTLAND, ORE.
CLIPPING FROM

SACRAMENTO, CAL. UNION 23
DECEMBER 30, 1923

weighing about
100 pounds.

INDIAN WHO SAW GOLD RUSH DIES

OROVILLE, Dec. 28.—Henry Clay, Indian, said to be over 100 years old, is dead at Moretown, according to word received here today. Clay is said to be one of the oldest Indians in California. The historic name was given him by miners.

ALLEN'S
PRESS CLIPPING BUREAU
Clipping from
SACRAMENTO, CAL.
BEE
November 14, 1919

OLDEST INDIAN WOMAN IN SUPERIOR CALIFORNIA PASSES AT GREENVILLE

GREENVILLE (Plumas Co.), November 14.—Jennette, one of the oldest Indian women in this part of California, is dead.

This native had the finest collection of Indian beads in this section. One large string was said to have been made from human bones. This she wore constantly and was always very noncommittal regarding its history.

Many Indians from Lassen and Modoc Counties joined the natives of Plumas in giving her a picturesque funeral at the Blunt place in Big Meadows, the old home of many of the older Indians in this county. The old custom of burning clothing, baskets and blankets was observed.

PLACERVILLE, CAL.
REPUBLICAN
DECEMBER 30, 1923

CENTURY OLD INDIAN DIES.

OROVILLE, Dec. 29.—Henry Clay, said to be over the century mark, died in Moretown, according to word received here. Clay was declared to be one of the oldest Indians in the state. He was given his historic name by the early gold rush miners.

Sacramento, Cal
Bee
OCT 26 1916

300 INDIANS BANQUET

Digger Tribe Members Enjoy Annual Barbecue; Eat 400-Pound Steer

NEVADA CITY (Nevada Co.), October 26.—Three hundred Indians of the Digger Tribe gathered at the Campoodie, west of this city, yesterday to enjoy their annual banquet.

A four hundred pound steer was barbecued whole.

STOCKTON, CAL, RECORD 490
MARCH 9, 1923

* * *

That was a pitiful little lobby of five Indians from the northern part of California who stood in our capitol at Sacramento the other day asking that they be given a small place in the desert for their homeless families. The chief of the Piutes, 77 years old, was the spokesman for the remnant of aborigines of the Lassen section, who have dwindled to 1000 tribesmen. There was dignity and pathetic patience in his plea, reported as follows:

"We only ask a place where we can stay unmolested and build huts for our families. My people are now homeless, driven from place by the white men on whose property they seek a refuge. The Washington government will not aid us. Our children are not wanted in the schools. We have neither medical aid for our sick nor the lands and implements for farming. My people are willing to work. Give us a place in the desert and we will be happy."

And the representative from Susanville will introduce a bill setting aside forty acres to give these penniless wanderers a place in the sun—that is, in the desert east of Mount Lassen, as a home for the three tribes represented. Are we going to let anything stand in the way of seeing that bill go through? It is quite a while since we were all stirred up over the information that the federal government had consistently neglected these charges and that their children are without school privileges. It was later that we were exorcised over the Indians in the southwest country, New Mexico, who seemed likely to lose their lands through the Burnham bill in Congress.

The supreme pathos of this California request is that these badly treated Indians, driven from whatever spot they may have settled on, now ask for land in the desert. They probably think no white man will want the desert. The treatment of these harmless Indians is a constant reproach to us as a nation. What right have we to say anything about the land grabbers of Europe and the rights of warring "small nations" over there, while this Indian question bobs up every little while like Banquo's ghost in this Christian nation? Every California legislator owes it to the state conscience to see that the Mathews bill goes through. With the superabundance of everything in this state we can well afford to make up for federal negligence and be generous (?) to the dying race we have dispossessed.

II—LONG BEACH, CAL.
TELEGRAM
MARCH 8, 1923

INDIANS MAY BE GIVEN HOMES

Calif. to Grant Them Reservation in Lassen Co.

(International News Leased Wire)

SACRAMENTO, March 8.—The mission of the five Indian braves who came to the state legislature in the hope of securing a small tract of land where their tribesmen will be free to eke out an existence after the manner of their forefathers, seems near realization.

The stolid lobbyists of the wandering tribe of red men were given assurance today by Surveyor General W. S. Kingsbury that the state is in position to grant their request. Assemblyman Art Matthews of Susanville will introduce a bill asking that the destitute Indians be allowed 40 acres of land in Lassen county.

If Assemblyman Matthews' bill becomes law, the last camp of California's only band of non-reservation Indians will be pitched on a desert oasis to the east of Mount Lassen. Some 1200 Indians drawn from Butte, Modoc, Lassen and Plumas counties, will form a new community, to be known as "Desert Village" in the event the act is approved.

Sacramento, Cal, Bee
JULY 28, 1923

SUIT TO FIX RIGHTS OF INDIANS

Land Provided By Mrs. Bidwell In Will Affected

VIEW of chapel at Indian village in Chico. The edifice was erected by the late Mrs. Bidwell in 1909 for the spiritual welfare of former Indian servants and their descendants. The title of the Indians in this and other property is said to be in doubt and a suit is being planned to definitely establish just what the Indians' rights are in property left to them.

CHICO (Butte Co.), July 28.—Seventeen treaties between the State of California and the Mexican government in the early history of California which were not ratified by the Congress of the United States, under which rights were acquired to land occupied by the Indian tribes, provide a basis for an inquiry which is now being conducted in Superior California as to the rights of resident Indians who have been removed from their holdings, or whose title to property they now occupy is seriously in doubt.

Search is now being made for data, maps, deeds, treaties and government papers in Shasta, Tehama, Glenn and Butte Counties. It is being conducted by the Indian Board of Co-operation, chiefly through its president, J. W. Henderson, of San Francisco, who recently has been over the ground in response to an appeal made to the board through its executive department, if which F. G. Collett is the head. The present secretary of the interior is reported favorable to having the matter cleared up, and with that object in view court action will be taken to test the matter.

Chico Indian Seeks Title.

The appeal, which focused attention in Butte County, was made by William Conway, member of the Mechoopda Indian tribe and resident of the Indian village in Chico. Within the last few months he received the legacy left him in the will of the late Mrs. Annie E. K. Bidwell, with which he contemplates building a house. It became necessary for him to satisfy himself as to the validity of his title in the Indian village, or of the certificate he holds, given him by Mrs. Bidwell.

There are some two dozen members of the Mechoopda tribe of Indians in the village. Mrs. Bidwell made them her special wards in addition to that of the nation. She built a chapel for them in which the pastor of the local Presbyterian church, or a special pastor, used to hold regular services, and in which Mrs. Bidwell herself many times worshipped. The church is no longer in use, although it is still standing. A year ago there were some afternoon services held there, and the modern innovation of electricity was installed, somewhat to the discomfiture of ancient and conservative ideas held by the occupants of the village, who tried to find out who did it.

Village In Chico.

The village contains about a score of houses, situated about the center of the north boundary of the new high school grounds and on the north side of Sacramento Avenue. There is a little cemetery there, which is sacred to the memory of the honored dead of the tribe, and the question is now being asked: Will the bones of the dead be disturbed if the titles pass from the resident Indians?

Indians Given Certificates.

It is claimed that all the Indians who were householders in the village were given certificates by Mrs. Bidwell showing their ownership or the intention of Mrs. Bidwell that they should have ownership in the land on which they lived.

In order to provide permanently for the spiritual welfare of the Indians Mrs. Bidwell, in 1909, made a deed to the board of home missions of the Presbyterian Church in the United States of America, granting to that board the Indian village.

Provision Made.

In the deed there is provision that the said board shall recognize the validity of the possessory rights granted by Mrs. Bidwell to individual Indians resident within the boundaries of the tract of land and their descendants.

Deeded Back To Estate.

The Board of Home Missions in New York found the payment of taxes for the village a burden which it did not care to carry longer than a few years. In 1920 the board offered the village to the trustees of the Chico church as a gift. It was promptly refused, as the local church had no funds wherewith to meet the taxes.

Late in 1920, therefore, the Board of Home Missions deeded the property back to the Bidwell estate.

Asked to produce the certificates of title referred to some of the Indians say "The mouse has eaten them; they are gone."

SACRAMENTO CAL. STAR—355
MARCH 8, 1923

Bill Will Set Aside 40 Acres for Indians

(Star Capitol Bureau.)

The mission of the five Indian braves who came to the state legislature in the hope of securing a small tract of land where their tribesmen will be free to eke out an existence after the manner of their forefathers, seems near to realization.

The stolid lobbyists of the wandering tribe of "red men" were given assurance today by Surveyor General W. S. Kingsbury that the state is in a position to grant their request. Assemblyman Art Mathews of Susanville will introduce a bill asking that the destitute Indians be allowed 40 acres of land in Lassen-co.

If Assemblyman Mathews' bill becomes law the last camp of California's only band of non-reservation Indians will be pitched on a desert oasis to the east of Mt. Lassen. Some 1200 Indians, drawn from Butte, Modoc, Lassen and Plumas-co, will form a new community, to be known as "Desert Village," in the event that the act is approved.

Sacramento, Cal, Bee
JULY 30, 1923

INDIAN, BORN ON SITE OF CHICO 90 YEARS AGO, IS DEAD

Jack Frango Said To Have Been Able To Recall First Settlements Of Whites

CHICO (Butte Co.), July 30.—Jack Frango, Indian, said to have been a witness of the signing of the Eighteen Treaties in 1851 and 1852 between the Indians and the State of California, died in the Indian Village here Saturday night. Members of his tribe say he was between 90 and 100 years of age.

Frango was born and reared in the vicinity of Chico and recalled distinctly the first settlements on the banks of Chico Creek by white men. For many years he was head stockman for Sam Neil of Durham.

Witnessed Treaty Signing.

He was a witness to the signing of the Indian treaties in 1851 and 1852, whereby the Indians were to receive valuable lands in consideration of cessation of warring on the white settlers. He is said to have been the last survivor of the famous Indian Masonic Lodge.

Frango assisted in the building of the Bidwell Mansion here, and was left $1,000 in the will of the late Mrs. Anna E. K. Bidwell.

Funeral services will be held tomorrow from the Indian Chapel in the Indian village here.

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Asked to produce the certificates of title referred to some of the Indians say, "The mouse has eaten them; they are gone."—Sacramento Bee, July 28, 1923.

Calif. Indian Herald - July 1923.

CHICO, CAL. ENTERPRISE
OCTOBER 10, 1923

Mitchopda

WEDNESDAY, OCTOBER 10, 1923.

SQUARE DEAL FOR LO

3640

The petition by Attorney Guy Kennedy to the superior court for the distribution of $3000 left by Mrs. Annie E. K. Bidwell to the Indian association signifies determination on the part of the executor that the association for the study and collection of Indian relics shall receive its full due as soon as possible. Mrs. Bidwell was ardently devoted to the welfare and uplift of the Indians and in this, as in all matters pertaining to her estate, Attorney Kennedy has exhibited firm resolution that the desires of Mrs. Bidwell be fully carried out.

There is, in recent months, a decided disposition on the part of the federal government to make amends for past bad treatment of the California Indians.

A late Washington dispatch says:

"In 1849 the government made a treaty with the California Indians to pay them $1,800,000 and give them 7,500,000 acres of reservation. This treaty was 'lost' before it was ratified by the Senate, but recently it was found.

"The California Indians are the only ones who never received a cent of pay for their lands, and they ask the fulfillment of this treaty in common justice. . . ."

Quoting another Washington dispatch:

"Nearly all the 20,000 Indians in California are affected by the proposed legislation, it is stated. Since surrendering their lands in exchange for homesites and goods, many of them were given other property, but it is claimed the land was poor and that hundreds in the scattered tribes have led a nomad existence."

It is highly gratifying to see public, as well as local private interests exhibiting determination to treat the red man liberally and to give him and his allied interests a square deal.

GRASS VALLEY, CAL.—UNION
JANUARY 8, 1925

Notokoiyo Midoo

Indians Resent Use of Name in Drive

3649

SUSANVILLE, Jan. 7. — More than sixty Indian members of Lassen tribes of Indians are on record as being unanimously opposed to the use of Indians as the background for charity campaigns.

In a resolution made public today the Indians scorned the charitable efforts in their behalf of an organization known as the "Northern Federation of the Northern District of California."

The resolution asserts that should any urgent need arise, the Indians would appeal to the county for aid in the future.

QUINCY, CAL. NATIONAL BULLETIN
OCTOBER 22, 1925

Notokoiyo

Aged Squaws Of Quincy To End Days In Plenty

3647

The cruel hand of old age has fallen so heavily upon two greatly-loved, quaint, Indian women of Quincy, Celia and Louise, well known through many years, they have gone to the home of a nephew, Charley Redhead, at Taylorsville, to be cared for.

Celia and Louise lived for many years in a little hut on the Greenville-Quincy road about a mile from Quincy, and their home has been visited by many tourists and strangers, drawn there through sympathy for their race and to learn of their craft and ways of living, through curiosity, or by the unfailing hospitality of these two old souls.

For many years they wove baskets and made articles of beads which they disposed of to willing purchasers. For a long time they have been aided by the county to secure sufficient food, but now, with the weight of many years upon their heads, they no longer can care for themselves, and a kind relative has taken them to his home where they await their end.

OROVILLE, CAL. REGISTER 280
NOVEMBER 11, 1923

INDIANS PLAN FETE AS IN DAYS OF OLD

Midoo

Indian custom in early California days before white men came will be recalled at Oregon Creek next Saturday night when the remaining descendants of Butte County Indian tribes will hold a dance and Indian games.

OROVILLE, CAL.—REGISTER
DECEMBER 3, 1925

CASE FOR CONCOW INDIAN IS TO BE PRESENTED TO CONGRESS

3464

W. C. Clark of Yankee Hill left yesterday for San Francisco where he will attend a meeting of the directors of the California Board of Indian Co-operation. Mr. Clark is taking with him data concerning the remnants of the Concow tribe of Indians. This information will be used in Washington as a partial basis in establishing a plan of relief for California Indians and presenting it to Congress.

At the present time there are about 300 Indians of the Concow tribe left, Mr. Clark states. It is estimated that in the Fifties this tribe numbered at least 5000 people.

The territory covered by the tribe was east and north of the North Fork of the Feather River, with some few members living in the Bald Rock section. The tribe extended roughly from Concow to the present Lake Almanor country.

The Concows were considered one of the most vigorous of the Indian tribes of California. Early historians, Mr. Clark states, have failed to do the Indians justice. They have been represented as an immoral people, when as a matter of fact, Mr. Clark asserts, standards of morality among the Indians were higher than they are in white communities today. Unfaithfulness to the marriage vow was considered so seriously that the guilty person was punished by death.

The Indians were athletic, of fine prowess, great hunters, and at the same time peaceably inclined, Mr. Clark further states.

Mr. Clark is a grandson of the chief of the tribe. His grandfather was considered one of the outstanding Indians of California during the early years of white settlement here.

Sacramento, Cal. Bee
FEBRUARY 26, 1924

BAY MUSEUM MAY GET CHICO COLLECTION OF INDIAN RELICS

Owner Arranging To Dispose Of Valuable Curios For Historical Benefit

3646

CHICO (Butte Co.), Feb. 26.—Indian curios, baskets and relics of every description form one of the most valuable collections in the country now in the possession of J. M. Stilson of Chico, which may find its way to a museum in San Francisco, or to one in Sacramento. The owner yesterday returned from San Francisco after interviewing the officials of the museum in that city concerning the collection.

Stilson is an acknowledged authority on Indian life and frequently is called upon for information as to the habitations and customs of the tribes in and around Butte County.

Gathered By Trading.

The collection has been gathered from personal acquaintanceship with the oldest Indian families and through much trading. It now is housed in Stilson's home in Chico. He has been urged frequently to make some disposition of the collection for historical as well as museum purposes, and his interviews on Saturday may result in a speedy transfer of the collection to San Francisco.

Mitchopda Midoo
SACRAMENTO, CAL.—BEE
FEBRUARY 23, 1925

BILL WOULD AID INDIANS OF STATE

3645

CHICO (Butte Co.), Feb. 23.—William J. Conway, president of the Chico Auxiliary of the Indian Board of Co-operation which has its headquarters in San Francisco, announces that if congress passes the bill re-introduced into the senate by Senator Kahn, proposing that nearly fifty million dollars will be paid to Indians over the ancient treaties by which the Indians were deprived of their land and every member of the auxiliary in the Indian village in Chico will receive approximately $6,000.

In California there are about 20,000 Indians, he stated, of whom 11,000 will share in the reimbursement. There are between forty and fifty in Chico, who are remnants of the Mechoopda tribe. There were originally several hundred families. The seat of government of the Butte County tribe was a tepee under a great oak tree which grew where the Chico Water Works now stands.

One of the eighteen treaties between the Indians and the state authorities was signed under the big oak tree. By its terms the members of the tribe moved beyond the city limits of Chico into a separate village.

SACRAMENTO, CAL.—BEE
March 28, 1925.

PLUMAS INDIAN WITH LASSEN

Scout Reared By Pioneer Lives In Primitive Style

ISADOR JIM LASSEN, once a scout for Peter Lassen, in front of his primitive domicile.

GREENVILLE (Plumas Co.), March 28.—Isador Jim Lassen, an aged Indian who is living in the primitive Indian way in Indian Valley, near Greenville, was reared as a boy by Peter Lassen, for whom Mt. Lassen was named.

The Indians were used as scouts and burden-bearers in trips made by Peter Lassen in the early fifties. Lassen came to Indian Valley in the Spring of 1851 and built a log cabin and planted a garden. He also built a cabin in Big Meadows in 1853, lived there a short time and then went to Honey Lake Valley. Later he was killed by Indians.

The old Indian has a small income from the government and married a squaw of another tribe, who cannot talk the same language. He is about 90 years of age.

SACRAMENTO, CAL.—BEE
DECEMBER 25, 1925

Indians Scorn Charity Offer Of Federation

Sixty In Lassen County Protest Using Them As Drive Background

SUSANVILLE (Lassen Co.), Dec. 26.—Announcement published here that sixty Lassen County Indians have adopted a resolution protesting using them as a background for a charity drive by the "Northern Federation of the Northern District of California."

The resolution reals as follows:

"We, the Indians of Lassen County, object to the Northern Federation of the Northern District of California using us as a background for any charity drive. As those of us that have become unable to work any longer have starved and died here in Lassen County for so many years, the balance of us do not ask charity from any co-operated club.

"If there is any desperate need of help, we will ask the county hereafter."

OROVILLE, CAL.—REGISTER
APRIL 13, 1927

OLDEN DANCE IS CELEBRATED BY INDIANS OF ENTERPRISE

ENTERPRISE, April 12.—The Indians of Enterprise and nearby towns held their annual grass fight at the George Waters place on Oregon Creek last Sunday.

Dancing and games held sway until the noon hour, when a "big dinner" was served out doors under the spreading branches of a large almond tree.

In the afternoon the men were engaged in playing either the grass game or card games, while the women gathered grass and made soft balls of it.

When their sacks or aprons were filled then the "fight" began, throwing and hittin, pelting, in most cases, any one here or there.

When weary of the sport the women formed in double line, and marched around the house—first in, then out of the different rooms, out doors again, in again, then out to a stream of water where gesticulations and low incantations were heard invoking the aid of the Great Spirit. They ended their doings by wetting their hands, faces and hair.

Inquiry as to the washing, etc., spectators were told the object of the grass fight was to ask the Great Spirit to keep away all spring diseases.

SACRAMENTO, CALIF.—BEE
JULY 14, 1926

Indian Scout For Lassen Is Dead In Plumas County

ISADOR JIM LASSEN, once a scout for Peter Lassen, in front of his primitive domicile. He lived nearly a century of life.

GREENVILLE, (Plumas Co.), July 14.—Isador Jim Lassen, a well-known Indian character, is dead here of old age. It is supposed that he was nearly 100 years old.

Jim Lassen was raised by Peter Lassen, for whom Mt. Lassen was named, he being the first white man to ascend the peak and explore that section. He took the Indian boy and with several others used them as scouts and burden bearers on his trips throughout Plumas and Lassen Counties in the early fifties.

Old Jim has been a county ward for many years with care that has been given him by members of his race. He was a fine type of Red Man, stalwart and proud of his blue blood.

He was buried at the old Indian burying ground in Indian Valley, members of his tribe coming from three counties to attend his funeral. Several years ago he married a young Indian woman of another tribe and they were not able to converse in their native languages with each other. She died last year. His first wife died many years ago.

OAKLAND, CAL.—TRIBUNE
APRIL 3, 1927

Indians To Hold Rites for Woman 128 Years of Age

Clipper Gap To Be Scene of Tribal Ceremonies for Mandy Johnson.

AUBURN, April 2.—Several hundred Indian residents will gather at Clipper Gap tomorrow for the tribal funeral rites over the remains of Mandy Johnson, reputed to have been the oldest Indian woman of California and the west. They will come from Nevada, Placer and Eldorado counties, wearing their ancient tribal costumes, to participate in the services.

The aged woman, who claimed to have passed her 128th milestone, died at Clipper Gap today after a long illness. It was a tribal legend that Mandy had been born in the Wheatland section, north of Roseville in 1801, the year the Russians pushed their colonization east from the Sonoma section to the uninhabited plains of the lower Sacramento region. On many occasions, members of the tribe report, she had described the activities of the Russians and gave such intimate details of their habits and colonization that there seemed little doubt of her claim.

The services will be conducted by Jim Dick, chief of the Indian reservation at Long Valley, where the woman resided for more than a century. Following the tribal rites, the body will be removed to Nevada for burial.

SACRAMENTO, CALIF.—BEE
JULY 26, 1927

Grandson Of Concow Chief Dies In Butte

OROVILLE (Butte Co.), July 26. Funeral rites were held at 10 A. M. to-day for George Clark, 57, grandson of Chief Bush of the Concow Indian tribe, who died Sunday night at the home of his brother, J. A. Clark of Yankee Hill in the mountains twenty-five miles from here.

Clark's grandfather was chief of the Concow Indians in northern Butte County for many years, and Clark's father, A. B. Clark, helped pioneers blaze trails into California. His mother was Kate Bush, daughter of the chief.

Clark was born in Yankee Hill, April 9, 1870, and obtained his schooling there. He followed the mining profession in both California and Nevada. For the last three years he had been employed by the Great Western Power Company at Intake, near here.

Clark, a number of years ago, was frequently made a delegate to the old Butte County political conventions, and because of his oratorical ability was often selected to make nominations at the meetings.

Surviving are four brothers, J. A. and Frank Clark of Yankee Hill, W. C. of Oroville and Ransom Clark of Ukiah, and a sister, Mrs. Katie Josephson of Yankee Hill.

OROVILLE, CALIF.
MERCURY-REGISTER
NOVEMBER 19, 1927

Indian Burning At Bald Rock Is Described By Witness; Mourners Offer Gifts To Spirits Of Dead

364

An Indian burning early this month at Bald Rock, some 19 miles from Oroville, for Mrs. Hood Smith, who died at Island Bar Point five years ago, recalls a "kakina" burning held at that place several years ago. Burnings are held for departed members of an Indian family and the instigators of the recent burning were Mrs. Lucy Wagner and members of the Johnson family, all of that section, who are relatives of Mrs. Smith.

A "kakina" burning is one of the most important rites in the Indian calendar and the Mercury-Register correspondent at Enterprise, who witnessed the burning, tells of her impressions in the following article:

At certain periods of the year Indians in eastern Butte assemble in large numbers at one of the following six burying grounds: Fry Creek, Bald Creek, Bloomer Hill, Suedes Flat, Kanaka Peak near Mooretown, and Oregon Creek near Enterprise, for what is known as a burning.

Religious Rite

This ceremony is a religious rite with the Indians and generally takes place in the latter part of September or early in October. It is a movable feast being regulated by movements of the "little dipper."

The purpose of the ceremony is to supply ghosts of the Indian dead with proper food and raiment in the next world.

A few years ago we attended a burning at Oregon creek.

Some time before the place of burning was reached we could see the big bonfires and hear wails of the Indians. The lamentations were kept up almost continuously throughout the night until daybreak.

Arriving at our objective point, we found the burying ground enclosed with a brush fence, in which were two openings, one at the eastern and one at the western ends. In the center was a huge log ablaze; near this were a number of bamboo poles, suspended in air, to which were fastened garments of all descriptions.

Shirts had sticks placed in the sleeves to hold them out, and the garments were attached to a pole by a string from the collars.

It is customary to have separate poles for each set of clothes.

Burn Offerings

In early days Indians were wont to deprive themselves of necessary food, and go scantily clad so as to be able to make a good showing at the burnings. They believed that their offerings tended to make departed relatives more comfortable and contented in the Happy Hunting Ground.

Bulkier articles, such as skins, flour, fish, dried meat, and large baskets were piled on the ground at the base of the poles.

From time to time during the night small offerings were thrown into the fire. Mourners stood with their backs to the fire gently swaying the articles to be burned before they were thrown into the blaze. All this time they were wailing. Others screamed.

The ceremony on this particular night was on a much more elaborate scale than the ordinary burnings for the reason that a "kakino" was burned.

It was over 20 years since one was burned here, the Indians said. The "kakina" is a doll shaped figure, made from a wild cat skin, stuffed. Sticks put into the forelegs make them stand out straight, like arms.

In these were dainty baskets, containing sacred meal, made of sweet briar and birch. In place of the head, was a knitted cap, stuffed with grass, and over the semblance of face was placed a scarf of feathers from the yellow hammer bird.

Wailing Renewed

Bunches of hawk feathers were attached to the "head," indicating the rank of the individual it represented. This image was placed at one of the entrances—facing the center—just inside the enclosure. There was a lull in the ceremonies towards morning.

When the constellation was directly overhead stripping of the poles began.

Weeping and wailing was renewed with vigor. Those of the tribe who seemed to manifest a lukewarm interest in the burning, joined the others, when one of the leaders took hold of the "kakina" and moved it slowly to the time of a sing-song wail to the big bonfire. The leader was followed by all the men. Gathered around were the "mahalias" with their arms full of offerings.

Some little time was taken in getting the "kakina" to the fire; and when it was thrown into the

GAL TWO—BURNING

flames with the balance of the articles not previously burned, pandemonium reigned. Old men wiped away the tears that streamed down their faces and many were completely overcome by grief for their lost ones. "Old Nan," who has died since that burning, was one of the foremost workers and had to be held by force to restrain her from jumping into the burning mass. She fell on the ground and tearing the covering from her head threw it into the fire.

A woman present in mourning for her husband had her hair cut short and her face and neck marked with a mixture of pitch and charcoal, which is left on until it wears off.

The baskets and animal skins burned that night were estimated to be worth over $250. About $100 was realized from the sale of baskets during the night.

After the burnings the Indians spend several days in feasting, gambling and playing games.

SACRAMENTO, CAL.—BEE
DECEMBER 4, 1926

Indian To Plead For Last Of Concow Tribe

OROVILLE (Butte Co.), Dec. 4.—W. C. Clark of Kankee Hill is to-day in San Francisco, where he will present data concerning the remainder of the Concow Indian tribe to the California Board of Indian Cooperation.

Less than 300 of the tribe are left at the present time, Clark says, while seventy-five years ago there were thousands. Clark is a grandson of one of the chiefs of the tribe.

PLACERVILLE, CALIF.
REPUBLICAN
MAY 25, 1929

INDIAN PICNIC TO BE HELD HERE

Nashville to be Scene of Mammoth Gathering of Original Americans Tomorrow

The indians of El Dorado and other nearby counties will meet at Nashville, El Dorado County, for a mammoth picnic tomorrow morning, it is announced.

Special features of the day will be an Indian orchestra, cornet and saxophone solos and duets by Indians, also speeches by several Indians from other parts of California.

Mr. J. W. Henderson and Mr. James M. Hanley, attorneys chosen by the Indians of California to help them to gain a just settlement under the Court of Claims Bill, will speak. It is expected that other members of the Board will also be at the meeting.

The Indians are manifesting a great deal of interest in their Court of Claims Suit and other work that is being promoted for them by the Indian Board of Cooperation of California. More than 12,000 Indians thruout the state are organized into auxiliaries to the Indian Board of Cooperation in order that they may understand their own claims and aid in gaining a just settlement of these claims. These claims grew out of 18 treaties made with them in 1851-52 by authority of Congress and the President of the United States. On May 18, 1928, Congress granted the Indians of California the right to sue the government for an equitable settlement of the things promised in the treaties.

SACRAMENTO, CALIF.—BEE
MAY 26, 1928

Indian Chief Is Taken To Banks Of Almanor To Await Great Spirit

GREENVILLE (Plumas Co), May 26. — Chief Little Bob Shaffer of the Digger Indian tribe of Superior California went to the Happy Hunting Grounds of his forefathers this week.

Little Bob had been ill with pneumonia for several weeks and desiring to die in his old haunts, he had other Indians move him to the banks of Lake Almanor, where he died surrounded by many members of his tribe.

In the early days he used to live in Big Meadows, which has since been flooded by the Great Western Power Company in making Lake Almanor.

His funeral was held from that point Friday and was a spectacular ceremony as he has been chief and head medicine man of the Indians for many years.

Little Bob had been a useful citizen, doing teaming and garden work for the residents of Greenville and always urgel upon the other Indians that they should work, now that the redman could no longer live upon his own preserves and supply food by hunting. He leaves an aged wife who is totally blind.

CHICO, CALIF.—ENTERPRISE
AUGUST 1, 1928

SEEKS HISTORY OF EARLY INDIAN TRIBES IN BUTTE

OROVILLE. — Hugh W. Littlejohn, a research student from the College of Anthropology at the University of California, has arrived in Oroville where he will spend several days delving into the history of Maidu Indians, who numbered into the thousands in Butte county prior to the days of the gold rush.

The Maidu Indians, an uncultured tribe, roamed the district now known as Butte, El Dorado, Placer, Nevada, and Plumas counties, Littlejohn explains. To the layman this tribe was commonly referred to as the Digger Iindians.

"The name Digger," said Littlejohn, "was merely a name given by the early settler to all of the Indians. Even in Merced county we find the term Digger used."

The department of Anthropology hopes to gather all of the information possible concerning this early tribe. The data will be filed carefully away and later may be segregated and written in book form.

Today Littlejohn will visit several of the old Indians of the Oroville district.

Finds Old Timers Friendly.

The old Indians from the old school are friendly and considerate, said Littlejohn. They are even intensively interesting. Jackass Brandy, however, is ruining the younger Indian, who in most cases is surly and unreliable.

SACRAMENTO, CALIF.—UNION
SEPTEMBER 9, 1928

Butte Indians Face Theft of Copper Plates

OROVILLE, Sept. 8.—Three Indians Herbert and Percy Mix and Lewis Rose, all of Enterprise, Butte county, are in the county jail after a two months' search, charged with the theft of copper plates from the Southern Cross mine.

H. F. Meryweather, superintendent of the mine, charges that the Indians made off with plates used in extracting gold from quartz taken from the mine.

Sheriff C. W. Toland brought the men back from Marysville yesterday, where they were held on a description furnished Yuba county authorities.

OROVILLE, CALIF.
MERCURY-REGISTER
DECEMBER 17, 1928

Indian Examiner Interviews People

Fred A. Baker, examiner of the State Indian Bureau of the Department of the Interior, is in Chico interviewing descendants of Indian tribes, many of whom gave up their possessory land rights in the Bidwell Rancho.

Baker will gather the necessary data and will ask the co-operation of the Indians in any action which may be brought to recompense them. Baker will open up offices in Sacramento to carry out the provisions of an act passed last May by congress, which permits toe attorney general of California to file suit against the government for the Indians.

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Chico Calif Enterprise
Nov. 7, 1929

Indian Welfare Theme At Art Club Meeting

With Indian welfare the subject of discussion at yesterday's meeting of the Chico Art club in the Little theatre of the Chico High school a large audience heard the interesting account of Mrs. E. E. Canfield's visit to an early day Indian woman and Mrs. Dora Stuart's illustrated lecture on the collection of Indian relics belonging to J. McC. Stilson.

The program was arranged by Mrs. A. R. Waters, who said:

"We are able to learn so much about Indian welfare from newspapers and magazines, it seems better for Chico club women to devote at least one day to study of the Indian from the local angle, inasmuch as Chico and the county is so rich in history."

Stating that she and Mrs. E. E. Canfield received so much of value from a visit early this week to Mrs. Amanda Wilson, wife of the last chief of the local Indians, Mrs. Waters asked Mrs. Canfield to pass the information on to the club members.

Mrs. Canfield explained Mrs. Wilson was the one for whom Mrs. Bidwell sent to be with her during her last illness and who stayed with Mrs. Bidwell to the end.

Not Diggers as they are by some called, but Machoopda Indians, they located their first village on the Morehead ranch. From here General Bidwell moved them to the place where the Sacramento Northern depot now stands in order that htey might develop his ranch. He cared for them as wards, giving them the necessities of life. They worked in his brick yard building the Kilpatric store which was his office, in addition to working in other capacities on his ranch.

Moved Across Creek.

"As Chico grew he moved them across the creek to the land on which the Moulton and Chiapella homes now stand and it was on the Chiapella lot Mrs. Wilson was born," Mrs. Canfield explained.

"Each village had its community house, called by us a sweat house and was used for religious and festive occasions," she continued and said that when she came to Chico the sweat house being used was just back of the Indian chapel, was high as a tower and could house about 150 people. On entering one went down five steps, it being deeply excavated.

On bringing his bride here he moved the Indians from his back door to their present location.

Their belief included a great good spirit and an evil spirit which they called the devil.

Most of their dances were religious including supplication dances for rain and a good fuel supply. The women were not admitted to all of them. The men had a secret order, said to resemble the Masonic order in some respects.

Hold Services.

Annually when the first acorns fell the Indians held their Thanksgiving service. The acorns were gathered and made into mush. This was taken into the church as an offering to the Great Spirit.

"The chief tasted it, and then the mush was divided into two baskets, one for the women and the other for the men. All took a little, thanking the Great Father for the harvest of acorns that was to come," Mrs. Canfield said in closing.

Mrs. Stuart Speaks.

Mrs. Stuart, an old friend of Stilson and his late wife, was then introduced by Mrs. Waters. As she talked she emphasized her remarks by displaying various articles of clothing, of warfare, and articles used in the preparation of food.

Opening her talk by reading letters showing the position Stilson holds among anthropologists and curators in the United States she remarked that recently he had been invited to become a member of the Quivira society, organized in 1929 by a group of investigators engaged in research pertaining to the early history of the southeastern part of the United States.

In sending home to her audience how closely Indian life was related to the display Mrs. Stuart told of a friend, who as a globe trotter and collector became exasperated when being told a long tale of cathedrals, scenery and railroad projects and said: "I can get all that from Baedecker. Tell me what did the people do? What did they eat? What did they wear and what did they talk about?"

"These," Mrs. Stuart said, "are just what we want to know about the Indians. In what way did their lives differ from our own? And is theirs or ours the civilized race?"

She then took up their first concern in life—procuring food. They lived on herbs, fruits, berries, nuts, fish, game, the flesh of deer, buffalo, bear, elk and beaver.

Bolo Balls Used.

The old bolo balls attached to long rawhide ropes in the display were used for capturing deer, blanket were shown, as were beads of wampum and others made from bear claws.

Domestic implements exhibited were a scraper for cleaning the scales from fish and flesh from the hides in tanning. There were awls shown, and Mrs. Stuart told of one of Stilson's recent acquisitions—a rare blade, 30 inches long, found near Lotts Lake, above De Sabla.

Implements Shown.

Implements of amusement were shown, including running bones and bones used in gambling in a sort of "who's got the button" game.

With rare old books of the collection were shown a copy of an old Century magazine dated November, 1890, which contains an article by General Bidwell on "The Perils of Crossing the Plains." The article is profusely illustrated and very interesting.

In closing Mrs. Stuart read a quotation from Benjamin Franklin on the title page of one of the quaint old books:

"My Countrymen: These things ought not to be forgotten. For the benefit of our children and those that follow after, they should be recorded in history."

Miss Lafonso Introduced.

Miss Donna May Lafonso, granddaughter of Mrs. Amanda Wilson, who would be the chief's daughter if the old tribal laws were in effect, was then introduced by Mrs. Waters. Miss Lafonso attired in modern dress, explained the making of acorn bread. Some of the acorn flour which she had with her was later tasted by the members. She also displayed the basket used for sifting.

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Mrs. Stuart, an old friend of Stilson and his late wife, was then introduced by Mrs. Waters. As she talked she emphasized her remarks by displaying various articles of clothing, of warfare, and articles used in the preparation of food.

Opening her talk by reading letters showing the position Stilson holds among anthropologists and curators in the United States she remarked that recently he had been invited to become a member of the Quivira society, organized in 1929 by a group of investigators engaged in research pertaining to the early history of the southeastern part of the United States.

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She then took up their first concern in life—procuring food. They lived on herbs, fruits, berries, nuts, fish, game, the flesh of deer, buffalo, bear, elk and beaver.

Bolo Balls Used.

The old bolo balls attached to long rawhide ropes in the display were used for capturing deer. Smaller ones were used for capturing rabbits and fowl, a rope noosed to catch the deer as he went through the bushes, and old gorge hooks used for catching both large and small fish.

In preparing the fish and deer meat for winter storage in baskets it was cut into long, thin strips and hung on the limbs of trees to dry. This dried meat could then be ground to a powder for soup with a rough stone in the display. A large soup basket and a smaller one both made of the strongest roots obtainable, were also shown.

The speaker mentioned the Indians' manner of clothing. Moccasins and a portion of an old fur of one of Stilson's recent acquisitions—a rare blade, 30 inches long, found near Lotts Lake, above De Sabla.

Implements Shown.

Implements of amusement were shown, including running bones and bones used in gambling in a sort of "who's got the button" game.

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Bidwell Tribe (Chico) = Mitchōpdō

San Francisco Chronicle,
July 11, 1929

Indian Medicine Man Jailed for Herb Sale

Special Dispatch to The Chronicle

CHICO, July 10.—Indian medicine men no doubt served their purpose in bygone days, but they are out of date now and must give way to white man's medicine, the State ruled here yesterday in placing J. P. Conway, local medicine man of the Bidwell tribe, under arrest on a charge of violating the State medical act. The medicine man is said to have been selling "magic herbs" to fellow tribesmen. The "herbs," officers say, came from patent medicine supplies.

CHICO, CALIF.—RECORD

NOV. 7, 1929

Chico Art Club Takes Action To Keep J. Mac Stilson Indian Relic Collection In Chico

A motion that the Chico Art Club make an effort to keep the J. McC. Stilson Indian relics in Chico, in connection with the proposed clubbhouse, if possible, was the final action of an enthusiastic Indian welfare meeting of the club in the Little Theater of the Chico High School yesterday afternoon.

However, as Mrs. A. R. Waters, program chairman, explained, "we are able to learn so much about Indian welfare from newspapers and magazines, it seems better for Chico club women to devote at least one day to study of the Indian from the local angle, inasmuch as Chico and the county is so rich in history."

Mrs. Waters told of a visit she and Mrs. E. E. Canfield made early this week to Mrs. Amanda Wilson, wife of the last chief of the local Indians. She stated she had received so much of value from the visit that she had asked Mrs. Canfield to give a resume of the visit.

Mrs. Canfield was introduced and identified Mrs. Wilson as the one for whom Mrs. Bidwell sent when stricken with her last illness. It was Amanda Wilson who remained with Mrs. Bidwell to the end.

Mrs. Canfield stated that the local Indians are not Diggers, as they are sometimes erroneously called but of a higher type—the Machoopda Indians.

The first village was on the Morehead ranch and when General Bidwell wanted to develop his ranch he moved them to the place where the Sacramento Northern terminal now stands. He took them as wards giving each a daily ration of food, clothing and other supplies.

QUARTERS MOVED—

When Chico began to grow he moved them across the creek to the land where the Moulton and Chiapella homes now stand. Mrs. Wilson was born on the Chiapella lot.

"In connection with each village was a community house, called by us a sweat house," Mrs. Canfield said. "This was used for religious and festive occasions.

"The sweat house that was still used when we came here was just back of the Indian chapel. It was high as a tower and large enough to hold about 150 people. There was a deep excavation and upon entering we went down about five steps."

General Bidwell used the Indians in all capacities in his brick yard—they built the Kilpatric store, which was the General's office—and in many capacities about his ranch.

When he brought his bride here he did not want the Indians at his back door so they were moved to the present location.

They believed in a great good spirit and created bad spirit which they called the devil.

Most of their dances were religious. They were dances for the purpose of praying for rain and for a good fuel supply. The women were not admitted to all of them. The men had a secret order, said to resemble the Masonic order in some respects.

The Indians had a thanksgiving service. When the first acorns fell they were gathered and made into a sort of mush. This was taken into the church as an offering to the Great Spirit.

The chief tasted it, and then the mush was divided into two baskets, one for the women and the other for the men. All took a little, thanking the Great Father for the harvest of acorns that was to come.

MRS. STUART SPEAKS—

Following Mrs. Canfield's talk, Mrs. Waters introduced Mrs. Dora Stuart, an old friend of Mr. Stilson and his late wife. Mrs. Stuart had brought with her a most interesting display from the Stilson collection of Indian relics.

As she talked she illustrated her words by showing various articles of clothing, of warfare, and articles used in the preparation of food.

She began her talk by emphasizing the value of Mr. Stilson's collection—reading letters to show the position the local man holds among anthropologists and curators in the United States.

She stated that only recently Mr. Stilson had been invited to become a member of the Quivira Society, organized in 1929 by a group of investigators engaged in research pertaining to the early history of the southeastern part of the United States.

Prefacing her remarks on Indian life as related to the display, Mrs. Stuart told of a friend who as a globe trotter and collector became exasperated when being told a long tale of cathedrals, scenery and railroad projects and said: "I can get all tha t from Baedecker. Tell me. what did the people do? What did they eat? What did they wear and what did they talk about?"

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She then took up their first concern in life—procuring food. They lived on herbs, fruits, berries, nuts, fish, game, the flesh of deer, buffalo, bear, elk and beaver.

BOLO BALLS SHOWN—

In the display were very old bolo balls attached to long rawhide ropes for capturing deer. There were small bolo balls for capturing rabbits and fowl, a rope noosed to catch the deer as he went through the bushes, and old gorge hooks used for catching both large and small fish.

The speaker explained that the Mahalas did most of the burden bearing. The fish were cut into long, thin strips and hung on the limbs of trees to dry. Deer meat was treated in like manner, then packed in storage baskets for winter use.

With a rough stone which was displayed it could be groune to a powder for soup. The large soup basket was shown by the speaker, as well as smaller one, all made from the strongest roots obtainable.

The Indians' manner of clothing themselves was touched upon. Moccasins and a portion of an old fur blanket were shown, as were beads of wampum and others made from bear claws.

Domestic implements exhibited were a scraper for cleaning the scales from fish and flesh from the hides in tanning. There were awls shown, and Mrs. Stuart told of one of Mr. Stilson's recent acquisitions—a rare blade, 30 inches long. This was found near Lotts Lake, above De Sabla.

AMUSEMENTS RELATED—

The speaker touched upon the amusements of the Indians, showing examples of their running bones and the bones they used in gambling in a sort of "who's got the button" game.

Rare old books of the Stilson collection were shown, as well as a copy of an old Century magazine dated November, 1890, which contains an article by General Bidwell on "The Perils of Crossing the Plains." The article is profusely illustrated and very interesting.

In closing her splendid talk Mrs. Stuart read a quotation from Benjamin Franklin on the title page of one of the quaint old books:

"My Countrymen: These things ought not to be forgotten. For the benefit of our children and those that follow after, they should be recorded in history."

Following Mrs. Stuart's talk, Mrs. Waters introduced Miss Donna May Lafonso, the granddaughter of Mrs. Amanda Wilson, who would be the chief's daughter if the old tribal laws were in effect.

Miss La Fonso, in an attractive modern dress and with a bob, explained in a low and musical voice about the making of acorn bread. She had with her some of the acorn flour, which the members later tasted, and the basket used for sifting. She told of the processes in detail—a very interesting talk.

MRS. McRAE PRESIDES—

Mrs. Lorne C. McRae, presiden of the Art Club, conducted t business meeting which prece the program. Reports of off and committee chairmen wer en, and the following new m welcomed into the club: M Clark Notley, Fred Pfei more Tilson, M. C. Ste Acker, H. Gilbert and Allen.

Mrs. Harry Clark, Halleck Relief Corps ed enthusiastically nounced that the be presented wi the corps.

Mrs. Clark w esses yesterda Mrs. J. S. B MacComsey

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OROVILLE, CALIF.
MERCURY REGISTER
DEC. 17, 1929

Concow Indians Enroll Here For Federal Money

More than 100 Indians of the Concow tribe were yesterday enrolled here in connection with the suit now pending in the Federal court of claims, Washington on behalf of the Indians of California. The suit involves some $12,800,000 based on failure of the government to observe treaties of 1851-52 affecting lands. Fred A. Baker, department of the interior examiner, is conducting the hearing.

Among those enrolled yesterday was Mrs. Emma Parker, 92, one of the most widely known Indian women of the district. In the court house yesterday she passed greetings with daughters, grand daughters and great grand children.

Baker will hold further hearings at Berry Creek Dec. 19 and 20, and at Pulga on Dec. 22.

OROVILLE, CALIF.
MERCURY REGISTER
DEC. 26, 1929

MORE INDIANS REGISTERED BY U. S. EXAMINER

Fifteen scattered members of the Concow tribe of Indians were registered here this morning by Fred A. Baker, examiner for the United States interior department. It was anticipated that additional Indians would register this afternoon.

The Indians are being enrolled by the government in connection with suit for $12,800,000 filed in the court of claims in Washington D. C., in behalf of California Indians. U. S. Webb, state attorney general, who filed the suit, contends that the Indians were not recompensed by the government in accordance with unratified treaties in which they ceded land in California to the government. To date more than 200 Butte county Indians and a total of 12,000 in California have registered.

One of the documents cited in the suit is the treaty of Chico Creek, made in 1851, on the Bidwell ranch in Chico. The Indians agreed to give the government various lands in this section of California, and in return were to receive a large reservation in the heart of Butte county, according to Baker. The reservation was never created.

Although Baker said he thought that his work was finished here the large number of scattered cases made his return imperative. He will be in the supervisors room at the courthouse from 8 a. m. to 5 p. m. tomorrow. He will leave tomorrow evening for San Francisco. Baker said that C. F. Belding, county clerk, has agreed to register remaining Indians who appear, and to forward papers to the Sacramento Indian agency.

RED BLUFF, CALIF.—NEWS
FEB. 21, 1930

AMERICAN INDIAN GETS A HEARING

The American Indian was the topic discussed at the Presbyterian Missionary society at the home of Mrs. W. H. Fisher yesterday. The society covers the home field and the foreign field in its work, Chosen, which was once Korea, being the foreign topic.

Mrs. Charles Stover has made a study of the American Indian and in her talk yesterday called emphatic attention to them by coming dressed as an Indian squaw and giving the Indian bread dance. Mrs. Stover's talk was on the status of the Indian in California. She has studied the language of the Midu tribe in Big Meadows and has acquired a vocabulary of some 500 words.

RED BLUFF, CALIF.—TIMES
September 10, 1930

MEDICINE MAN UNDER ARREST

Tehama county folks with incurable diseases who have been on the way to "recovery" under the care of W. J. Conway, Chico Indian medicine man, will have to wait for a time for further treatments for Conway was arrested last Friday by J. W. Davidson, special agent for the state board of medical examiners, on a charge of practicing medicine without a license.

Conway, whom Davidson claims has no medical education whatsoever, nor any other kind of an education, has been the mecca of the sick of the valley for a number of months, his headquarters in the Indian village, north of Chico being crowded daily with the lame, the halt and the blind.

Davidson procured a search warrant after watching him "treat" a young lady, who is also in the employ of the state board, and seized a great mass of evidence including the books and accounts of the medicine man. Davidson, who has worked in all parts of the state, declared Friday that the Indian medicine man was the biggest fraud he has ever found in the state.

Instead of harmless herbs which Conway claimed he used in his cures, Davidson found, he claims, all sorts of powerful drugs and patent medicines, which the Indian used in his prescriptions, and which were extremely dangerous in the hands of a man who knew nothing of their proper use. Included in the list of patent medicines were Adlerika, Dr. Pinkham's Pills, Lydia Pinkham's Prescription, Nature Remedy, and all sorts of medicines which should be prescribed by only a skilled physician. The prescription department was presided over by a number of squaws in the rear of the "office" according to Davidson, who used these deadly medicines as prescribed by the medicine man.

Conway was arraigned before Justice of the Peace L. E. Newton and a jury trial set for October 30th. Until that time Conway is at liberty on $250 cash bail.

The Indian has been practicing for some time and included among his patients members of some of the best families on both sides of the valley, and claims many cures.

[Oroville Mercury

Old Indian Pit at Yankee Hill Recalls Days When Indians Inhabited Place; History Given

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By EVELYN HENDRICKS

YANKEE HILL, Dec. 3.—(Special)—The Indian Pit located on the top of a pine clad hill near Hendrick's Corners gets it name from the large round pit that was once the council chamber of a large Indian village.

This pit or council chamber is surrounded by numerous smaller and more shallow pits. These were the tepees of the Indians who inhabited the village. It was a lookout village or outpost, for the tribe of Concows and was located on the top of the hill commanding an unobstructed view of the surrounding country. It protected the inhabitants from surprise attacks by other warring tribes. It is evident that the hill was bare at that time, as it is covered with a forest of second growth pine and oak at the present time.

Not Warlike People

The Concows were not as a rule a warlike people, though they occasionally fought with their neighbors, the Kimshews.

This particular village was inhabited by the chief and his following of councilmen and warriors and their families.

The door of the council house as well as the tepees faced the north, to protect the inmates from the sun during the summer and in winter a fire was kept burning near the doors that the heat might be drawn into the huts.

During the day the village was very quiet, and save for the occasional thud, thud, of some squaw pounding acorns to make the pone to feed her lord and master, it had the appearance of being deserted.

Braves Took Life Easy

When the warriors were not at war or hunting, they would lie in the council chamber with their heads pillowed on the low bank surrounding the pit and sleep or drowse.

The women and children were not permitted to enter this chamber except during war or on festive occasions when the Acorn or Clover dances were held.

The Concows were a high type of Indian and their headquarters were in the Concow valley or Konkaw meaning plain or place of level earth.

Used Poison Arrows

They fought, as well as hunted with bows and arrows. In war time they some times used poisoned arrows to destroy the enemy. To make this poison a piece of venison or liver was placed where a rattlesnake would bite it then dried; the arrows were dampened and stuck into the meat. Anything shot with these arrows died with blood poisoning.

These Indians did not work. They had no need to. Nature provided generously for their needs which were comparatively few. They lived on fish and wild game, pine nuts. Manzanita berries, ants and grasshoppers were considered a great delicacy. The squaws gathered the acorns and manzanita berries, and wove baskets from willows that were used for dishes and also for carrying the acorns and manzanita berries.

Angleworms Used

In the early spring when the ground was soft the Indians would take a long pole sharp at one end and drive the sharpened end into the ground several feet. Then they would work the stick up and down until the ground cracked around the edges. When the angleworms came to the surface in these cracks they were caught and used for food.

They caught salmon in the larger streams with spears made of deer's horns. These spears had detachable points fastened to a long pole with a cord or thong of buckskin so when a fish was speared the point came loose from the spear and remained in the flesh of the fish holding it securely.

Painted Their Faces

In time of war and on festive occasions the warriors painted their faces with black pitch, and wore a head dress of brilliantly colored feathers.

In the early days the Indians were unclothed save for a sort of two piece skirt made of dry grass or tules which they wore in summer. In winter they wore robes or blankets made from the skins of animals.

In the fall of each year they gathered at one of the burying grounds to hold a burning. The best of food, clothing, beads, and baskets were burned to supply the needs of those gone on to the "Happy hunting ground."

There was much feasting, singing and dancing while the articles were being burned, the ceremonies lasting all night or longer.

Bones and Beads Found

On the old Eakle ranch in Concow valley (now the Schauer ranch) is one of these burning grounds. When the ground is plowed or after a rain, beads, arrow points, burned wood, and very often bones are found.

When an Indian died it was customary to bury as much of his earthly possessions with him as the space would permit. It is said that very often his dog or pony was killed and buried with him. Some of the Indians claim that the rock mortars and pestles found in the stream beds and buried in the ground were not used by this tribe, but by a prehistoric tribe that inhabited the country before their existence.

It is not known when this village disappeared but it is generally supposed that they were taken in the round up of 1853 when all the Indians were removed to the reservations.

RED BLUFF, CALIF.—TIMES
DECEMBER 7, 1930

Indian Pit Recalls Days Of Concow Indian Tribe

YANKEE HILL, Butte County, Dec. 6.—The Indian Pit located on the top of a pine clad hill near Hendricks' Corners gets its name from the large round pit that was once the council chamber of a large Indian village.

This pit or council chamber is surrounded by numerous smaller and more shallow pits. There were the tepees of the Indians who inhabited the village. It was a lookout village or outpost, for the tribe of Concows and was located on the top of the hill commanding an unobstructed view of the surrounding country. It protected the inhabitants from surprise attacks by other warring tribes. It is evident that the hill was bare at that time, as it is covered with a forest of second growth pine and oak at the present time.

Not Warlike People

The Concows were not as a rule a warlike people, though they occasionally fought with their neighbors, the Kimshews.

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(Continued on Page 4)

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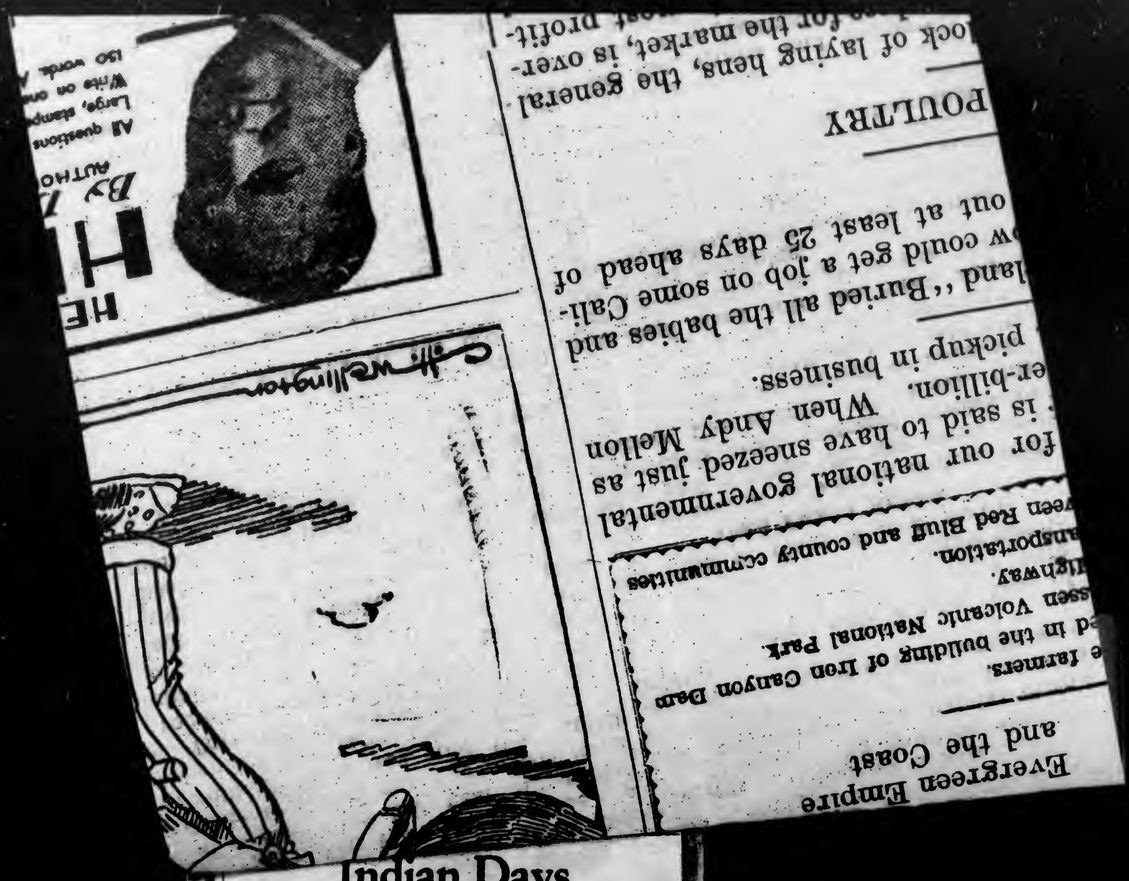

Indian Days

(Continued from Page 1)

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1931 S.F. Chronicle Feb. 1 1931 DAILY 5 CENTS, SUNDAY 10 CENTS: DAILY AND SUNDAY PER MONTH, 1.15

Maidus' Oldest Guest

Old Ann, an Indian residing in Plumas county, whose age is "somewhere between 114 and 120 years," and two baskets she has recently completed.

TINY INDIAN BASKET KEPT SAFE IN VIAL

Oakland Collector of Rare Relics of Tribes Makes Friends of Redmen

An Indian basket so small that a magnifying glass is needed to see the intricate color design in its weaving, yesterday was only one of several hundred baskets and relics of the Redskins which are contained in the museum of Indian things owned by R. B. Bernard, wholesale fuel dealer, 337 Seventeenth street, Oakland.

This basket was made by a member of the Pomo Indians of Lake and Mendocino counties, and is kept by Bernard in a small vial for safe keeping.

Lifetime Study of Redmen Includes Collecting Baskets

Bernard early in his life started his collection of Indian things and his studies of the red man. Some of his first baskets were brought to him by his grandfather, H. G. Blasdell, first Governor of Nevada.

The secret of Bernard's collection of rare and valuable Indian works and relics is his ability to make friends with members of various tribes, included in his museum being many intimate pictures of Indian life which he took with consent of the red men—a very rare occurrence.

Honored by Members of Tribe For Fencing Old Graveyard

Among the Indians in the vicinity of his Feather river ranch, Bernard is an honored person, because an Indian graveyard found on his ranch has been fenced in, the occasion being marked with a ceremonial conducted by the tribesmen.

Through his friendship with the red men Bernard has enlarged his collection to hundreds of baskets, ranging in all sizes from novelties to rare old works, together with valuable relics of their weapons and domestic tools of an early day.

Attends Ceremonial Meetings Seldom Open to White Race

In addition Bernard is invited to attend their ceremonials at various times of the year—a privilege rarely accorded an outsider.

One of his pictures is that of Old Ann, whose age is "somewhere between 114 and 120 years." Old Ann lives in a settlement of the Maidus, in Plumas county, not far from Lake Almanor, and, although not a member of that tribe, they took her in, and she has resided with them for many years. She spends her time in making baskets, a number of which are included in Bernard's collection.

"When I first met Old Ann," Bernard said, "she was clothed in nothing but rags pinned together with safety pins and held with twine. I asked if they thought she would like to have me send her a complete outfit of clothing, and, upon this message being conveyed to her through an interpreter, she overwhelmed me with a flow of Indian language, she was so excited. It was then in the late fall, and I told them I would send the clothing within the next moon and would then bring my wife to see them after the snow was gone.

"The following sounds incredible, but when spring came I drove up there with Mrs. Bernard, and when I saw Sally, the interpreter, and

(Continued on Page 2, Col. 1)

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(Continued on Page 2, Col. 1)

Donald is a second "heavy" and William Morris, Albert Conti and Tom Kennedy complete the cast.

A Paramount act, "Faith, Hope and Charity"; Fox Movietone News; a talking comedy, "Cleaning Up," and a Krazy Kat cartoon, "Honolulu Wiles," are showing with the feature picture.

Oakley Honored At Church Meet

ANTIOCH, Jan. 31.—Oakley was honored with the three highest offices of the Contra Costa County Young People's Association at the annual meeting held recently at the Antioch Methodist Church.

Wayne Allen was elected president, Lloyd Cummings first vice president and Jeanetta Smith second vice president. Other chosen officers were Melvin Christiansen, Antioch, third vice president; Veronica Hussman, Oakley, fourth vice president; Gertrude McGinnis, Pittsburg, secretary, and Charles Taussig, also of Pittsburg, treasurer.

Association members were present from Richmond, Martinez, Crockett, Brentwood, Pittsburg, Antioch, Oakley and Concord.

Collector Keeps Indian Basket in Vial for Safety

(Continued From Page 1, Col. 8)

asked if she had expected to see me, she said, 'Yes, I tell Old Ann yesterday maybe you come today.' I asked her how she knew, but she could only tell me, 'Indian know.'

"Old Ann had received the clothes and had some of them on. She grinned and greeted me with the words, 'Me still alive.'

"I had arrived too late for the bear dance, which is held each spring when a certain weed attains the correct age.

PLANS TO ATTEND

"However, I had strict orders from them to surely be on hand next spring. As it is a rare honor for a white man to be invited to their religious ceremonials, I shall attend if possible."

A number of Modoc and Sioux bows are also included in Bernard's wide collection. One bow belonged to Curly Head, Modoc Indian doctor, who carried it through the Modoc war

RAISES FOG AS 'SCREEN'

At the time the Modocs were in their stronghold in the lava beds of California and the soldiers were closing in on them, Curly Head said he would cause a big fog, thus preventing the soldiers from seeing them. The fog spread throughout the country and settled very heavily over the lava beds, preventing a massacre of the Modocs. This was in 1873.

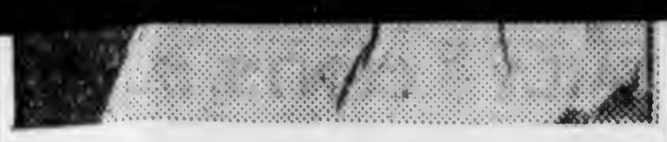
Another bow in the collection was owned by an Indian named Loggin, the last survivor of the Ben Wright massacre in August, 1852.

Extension of Water, Gas Service Sought

CONCORD, Jan. 31.—Many signers have been found for petitions seeking an extension of water and gas service into the Clayton valley area, it was learned here during the week. Recent extension of the California Water Service Company's line out in the direction of Willow Pass has prompted residents of the Burbank tract and others farther out into the Clayton valley area to seek similar service.

International League Branch Will Meet

The bay district branch of the Women's International League for Peace and Freedom will hold its regular monthly meeting on Tuesday, February 3, at 2:30 p. m. at Hotel Whitcomb, 1231 Market street.



Jean Arthur at the Grand Lake.

Garbo Again Seen In Entrancing Role at Fox T & D

There is a difference in the words "lover" and "loved." Just how great a difference is learned by Greta Garbo in her newest romance, "Inspiration," now on the screen at the Fox T. & D. Theater.

GRETA GARBO

Luxurious settings, stunning gowns and a modern love tale return Garbo to the type of role her fans prefer in this latest M-G-M talkie. Now as a gorgeous artist's model she again plays a woman who inspires everything but love, the one thing she hungers for. Men come and go in her life, and for a brief time she finds happiness in their arms.

But until she meets Andre, young art student, she finds her pleasure in luxury, beautiful clothes and the Paris night clubs. Andre unwittingly teaches her a new sort of emotion, one that threatens her peace and contentment. Their new-found ecstasy becomes short-lived when he confesses his duty to another woman. Garbo determines to fight for her love, using every bit of lure she possesses.

Robert Montgomery triumphs in the role of Andre. Lewis Stone, [illegible]

characters will be portrayed by J. Raymond Northcutt, John Ivan, Charles Bartlett, Ruth Saville, Franklin Lewis, George Rand and Isabel Bevan.

Mudhen Edible, U. S. Bureau Says

ANTIOCH, Jan. 31.—Recent complaint of Western rice growers against the destruction of their crops by the coot, commonly known as the mudhen, today brought to this city a reply from the Bureau of Biological Survey of the United States Department of Agriculture declaring that hunters were mistaken in their aversion to the bird, which was edible.

The complaint of the rice growers took the form of a plea for use of wholesale means of extinction aimed at the coot, but the bureau pointed out that the bird was a game bird and protected under migratory bird treaty placing the open season the same as ducks and similar birds.

If hunters would seek the coot as much as the other ducks the cause of the rice growers' complaint would be eliminated, the bureau opined.

Livermore Announces New City Planners

Appointment of a new City Planning Commission in Livermore was announced yesterday by Mayor F. C. Lassen. The commission includes Joe McKeown, G. O. Smallcomb, M. G. Callaghan, R. A. Hansen, C. M. Nissen, Dan Dutra, City Engineer L. E. Wright and City Attorney Richard Callaghan. The commission is charged with working out a new zoning ordinance for the city. The first commission and expert found its work voided upon discovery that it had based its work on an obsolete law. The new group will work under the advice of County Surveyor George Posey and City Attorney Gallagher.

OROVILLE, CALIF.
MERCURY REGISTER
FEBRUARY 20, 1931

Story Of Concow Indians, One Of Strong Tribes In Sierra Region

The author of the following article, Miss Evelyn Hendricks, Yankee Hill correspondent for the Mercury-Register, has made a study of the Concow tribe of Indians in Butte county and has lived among them all her life. She received the information contained in it from older members of the tribe:

A LEGEND OF THE CONCOWS
By Evelyn Hendricks

YANKEE HILL, Feb. 20.—(Special)—In the heart of the Sierras nestles a valley surrounded by snow capped mountain peaks, and forests of pine and fir.

On the banks of a clear bubbling stream that raced joyfully down the mountain side and through the valley there dwelt a small tribe of Indains. No one knew from whence they came or when.

They were a happy peaceable lot whose existence was as undisturbed and care free as the waters of the stream that sang and danced on its way through the valley.

One morning there appeared in their midst a stranger who came over the mountains from the north. He could neither understand nor speak their language.

The tribe welcomed him and gave him food, and bade him rest in their lodges. Many days passed and still the stranger lingered, and it became evident that he had fallen in love with Wild Flower, a beautiful Indian maiden who loved and was loved by a young man of her tribe.

Always the stranger sat near her lodge, watching her as she wove baskets of the willow bark and hummed or chanted a song to the Great Spirit that some good would come of her labor.

And in the evenings when the light from the camp fire fell upon her as she sat dreaming, the strangers' silent gaze never left her.

One evening she wandered from the lodge of her parents to sit beside the stream and watch the moon rise. The northman stealthily followed, seized her and carried her away into the mountains of the north.

When the parents discovered their daughter had not returned to her lodge, they sent a messenger to alarm the tribe. It was then they discovered the stranger was missing also, and the young Indian set out to overtake them which he did after several days of following their trail which led deeper into the mountains of the north. Often he found evidence that the girl had tried to escape and return to her people only to be recaptured and bound with buckskin thongs.

Just at twilight of the evening of the third day, he came upon them where they had camped for the night. Securely bound, the maiden greeted her lover with a cry of joy.

A desperate battle followed in which the young Indian in his weakened condition, for he had neither rested nor partaken of food since setting out upon his journey, found he was no match for the sturdy Northman.

Horror stricken, the girl strained at the cords that held her captive in an effort to help her lover.

Just as he was making a last feeble effort and realizing the battle was lost, from out of the forest appeared a strange creature, half man and half bear. He took sides with the young Indian and the northman was slain.

The bear man was joined by a following of his own people who returned with the girl and boy to the home of their tribe in the valley.

The bear man and his tribe robbed the Indians, made them prisoners and took them over the mountains to the north. From these two tribes after many years, came the Concows, a large and powerful tribe who inhabited the mountains and valleys of the Sierras.

OROVILLE, CALIF.
MERCURY REGISTER
MARCH 16, 1931

Indians Fear Dark Cave On Big Rock Creek

Another of the legends of the Concow tribe of Indians in northern Butte county is presented here by the Yankee Hill correspondent of the Mercury-Register. Several of these articles have appeared from time to time.

By EVELYN HENDRICKS

In the higher mountains north of Concow valley, where the Concows made their home is a stream known as Big Rock Creek, so named because of the large granite boulders that line the creek bed.

There are many deep pools along this stream where the speckled brook trout make their home.

At a point on this creek about three miles east of Lynche's Meadows there is a steep granite bluff on one side while the other bank slopes gently to the creek bed. Here again the Indians were able to trace the travels of the Storm God. On the smooth face of the bluff are more of the hieroglyphics. Only here the inscriptions are more in the form of picture writing.

There are pictures that represent the sun or moon, pictures of men, deer, horses and trees—as well as many strange characters. Some of them are very clear and distinct, and some are almost erased from the face of the bluff by the hand of time.

At the foot of this bluff is a cave and it is said the Indians when fishing in this stream would never pass this cave. The following legend explains their superstition:

Many years ago, a small band of Concows set out on a fishing trip. They followed the course of Big Rock creek far into the mountains of the north and as they failed to return to the village in the valley and no word was received of their whereabouts the chief sent out another party of braves to look for them. They followed their footprints to the top of this bluff, and all but one Indian went down into the creek bed to search for the missing fishermen.

The Indian who was watching from the bluff, saw his companions approach the cave, as they neared the entrance, a very terrible creature in the form of a man with long beard and eyes of fire who walked on his hands and knees came crawling out of the cave.

When the light from the fire in his eyes fell upon them they threw up their hands and fell on their faces in the sand and died.

When the watchman on the bluff saw this, he ran back to the village in the valley and reported the fate of his comrades and then the people knew why the fishermen never returned.

So messengers were sent to warn all the tribes not to go near this spot. When fishing in Big Rock creek, it is said that even yet some of the Indians will not go near this cave.

This spot and the legend is well known to many of the miners and cattle men who ride the trails in the Rock Creek country.

OROVILLE, CALIF.
MERCURY REGISTER
JUNE 5, 1931

Nato koi-yo

BALD ROCK INDIAN CHIEF DIES SUDDENLY ON VISIT TO QUINCY

By ELVA BUTTERFIELD

BERRY CREEK, June 5.—(Special)—Dick Harry, Indian chief of Bald Rock Canyon, died in Quincy, Plumas county, Friday. He had been to Greenville to attend a meeting and planned to stay over to attend the annual Bear Dance to be held in Quincy on Sunday. Death came unexpectedly.

He was about seventy-eight years old and had been reared by a white family named Watkins.

His wife, Emma, survives him. When friends took word to Mrs. Harry of her husband's sudden death, she would not believe them as he had been in good health when he left home a few days before.

"Dick," as everyone knew him by, was head chief and Henry Flynn was acting chief under Dick.

He was buried at the old Indian burying grounds near Bald Rock this week in the presence of sorrowing friends. Indian friends from far and near were in attendance and quite a few white friends also.

Pallbearers were, Hood Smith, Elmer Smith, Andy Smith, Alonzo Johnson, Bill Johnson and Jack Martin.

"Dick" was a familiar figure in this region and will be missed by not a few.

JACKSON, CAL. LEDGER
OCTOBER 15, 1931

ATTEND LUNCHEON; HEAR INDIAN LORE

Mrs. O. H. Close, Mrs. Grace De Pue and Mrs. Henry Warrington motored to Fair Oaks last Thursday and were guests at a delightful luncheon presided over by Mrs. Richard Codman of Fair Oaks. After luncheon they attended the Thursday Club which meets in the Fair Oaks Club rooms and enjoyed a talk by Judge Baker of the Indian Welfare Administration, who spoke on the eighteen treaties.

Besides Judge Baker's talk, the club presented William Joseph, 75, Indian resident of Auburn, who gave a number of Indian folk songs. William Joseph was dressed in his Indian costume and sang the songs in his native tongue. He is an Amador Indian, having been born near Forest Home, and his grandfather was one of the signers of the treaties.

A number of other addresses were given and a wonderful display of Indian baskets were viewed.

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OROVILLE, CALIF.
MERCURY REGISTER
OCTOBER 26, 1931

INDIANS REPORT BURNING TO BE POSTPONED TO NEXT FAL

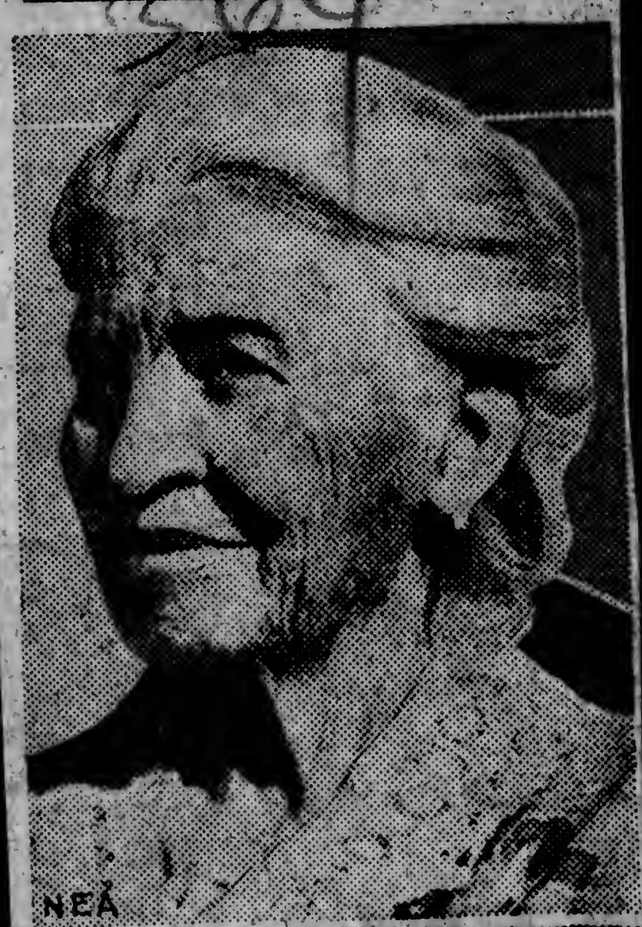
The Indian burning that was to have been held at Bald Rock the past week-end has been postponed until next fall, according to Indians who returned from the section Monday.

The burning originally was scheduled for Saturday night, but because rain had fallen it was put over late Saturday until Sunday after many Indians had arrived at Bald Rock from various sections of upper California. Rain that fell Sunday caused postponement of the burning until next year.

The burning, the first announced for many years, was to have taken place near the H. S. Holt ranch. Saturday evening the Indians had a feast and meeting on the Flynn place. At the burnings, sacrifices are offered to the dead, and various articles, including furs, baskets and clothing are tossed into the flames by sorrowing friends and relatives.

CHICO, CALIF. ENTERPRISE
JAN. 23, 1932
Chico

Escaped Indians



Mrs. A. Thankful Carson, 78, is one of the few living women who can tell of capture by hostile Indians and subsequent escape. It happened near Chico, Calif., when she was a child, and a brother was killed in the attack. Mrs. Carson still lives near Chico.

SAN FRANCISCO, CALIF. NEWS
FEB. 15, 1932

Cartooning to Help His Tribes

Ransome Clark drawing a cartoon to prove to the public that his tribes have been done an injustice.

* * * * * *

Con-Cow Indians Ask $8,000,000 As Price of 'Their California'

With "white man's methods," Ransome Clark will try to get his people compensation for the lands the United States government took from the California Indians in 1852.

He will draw cartoons to prove to the public the wrongs that he says have been done his tribes.

Clark claims to be one of the few living survivors of the Bloody Island Massacre in Humboldt county, when hundreds of Indian men, women and children were killed as they slept.

The California Indians today want merely compensation for their acreage, practically the whole state of California, which they are supposed to have ceded to the country for $1,800,000 in supplies and an 8,000,000-acre reservation, neither of which they ever received.

"The 18 lost treaties" covered the deal. These treaties were kept in secret government files until 1905, presumably having disappeared. When they were finally produced, the government claimed they had never been signed by United States officials.

The statute of limitations prevented the Indians from bringing suit. It was not until Congress passed a bill waving the statute in 1928 that they were able to seriously set about seeking compensation.

J. W. Henderson, San Francisco attorney, has been retained by all the state's Indians as their representative.

Clark, who is a member of the Con-Cow tribe of Butte county, said the 20,000 Indians of the state hope to be awarded about $8,000,000 as the price of nearly all California—which will be $400 apiece.

OROVILLE, CALIF.—PRESS
FEB. 25, 1932

CON-COW INDIANS ASK $8,000,000 AS PRICE FOR 'THEIR CALIFORNIA'

With "white man's methods," Ransome Clark will try to get his people compensation for the lands the United States government took from the California Indians in 1852.

He will draw cartoons to prove to the public the wrongs that he says have been done his tribes.

Clark claims to be one of the few living survivors of the Bloody Island Massacre in Humboldt County, when hundreds of Indian men, women and children were killed as they slept.

The California Indians today want merely compensation for their acreage, practically the whole state of California, which they are supposed to have ceded to the country for $1,800,000 in supplies and an 8,000,000-acre reservation, neither of which they have ever received.

"The 18 lost treaties" covered the deal. These treaties were kept in secret government files until 1905, presumably having disappeared. When they were finally produced, the government claimed they had never been signed by United States officials.

The statute of limitations prevented the Indians from bringing suit. It was not until Congress passed a bill waiving the statute in 1928 that they were able to seriously set about seeking compensation.

J. W. Henderson, San Francisco attorney, has been retained by all the state's Indians as their representative.

Clark, who is a member of the Con-Cow tribe of Butte County, said the 20,000 Indians of the state hope to be awarded about $8,000,000 as the price of nearly all California—which will be $400 apiece.

MARYSVILLE, CALIF.
APPEAL-DEMOCRAT
FEB. 29, 1932

Butte Indian Is Cartoonist

Ransome Clark - drawing a cartoon to prove to the public that his tribes have been done an injustice.

Ransome Randolph Clark, full blood Indian of the Con-Cow tribe in Butte county, destroys the conceptions of most white people as the possibility of art in the Indian nature by becoming a cartoonist.

Clark's Indian name is Brown Bear Cub, according to Gilbert G. Weigle, who has written a story about him in connection with the attempt of California Indians to recover from the U. S. government pay for 8,800,000 acres of California lands the white men took from the natives during the Gold Rush, and afterward.

The Indian cartoonist, born up near Oroville, is devoting himself to drawing pictures setting forth the wrongs done the Indians, as a means to impress the public with the justice of the claim now being pressed for reimbursement.

OROVILLE, CALIF.
MERCURY REGISTER
MAR. 1, 1932

BUTTE INDIAN IS CARTOONIST

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COLUSA, CALIF.
HERALD
MAR. 1, 1932

Cartooning to Help His Tribes

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Ransome Clark drawing a cartoon to prove to the public that his tribes have been done an injustice.

Con-Cow Indian Wields Pen, Not Sword, in Campaign for Justice

By Gilbert G. Weigle

Calling it "the white man's way," Ransome Randolph Clark, member of the Con-Cow Indian Tribe of Butte county, has joined with the other more than 20,000 Indians of California to try to get his people "just compensation" for the "rapine and robbery" suffered by the Indians at the hands of the United States government 80 years ago.

Clark, whose tribal name is Brown Bear Cub, is engaged in drawing cartoons to prove to the public the wrongs that were done the California Indians when the United States failed to ratify the now famous "18 lost treaties," through which the Indians were despoiled of "their California."

Brown Bear Cub says he never heard of Lord Lytton's famous line in "Richelieu," "The pen is mightier than the sword;" however, he says he agrees with the idea. He calls it "the white man's way."

With a long blue sword-scar across his face, Brown Bear Cub sits and wields his drawing pen. And while he draws he tells of the horrors of "gold rush" days, when in the years following 1849 bands of white men ruthlessly massacred whole villages of Indian men, women and children. He points out to the scar on his face and says: "Sixty years ago white man 'kill' Indian papoose; but with head cut open, papoose, he live."

The Indians of California are seeking "just compensation" for the 8,800,000 acres of lands reserved to them under the "18 lost treaties," that were executed but not ratified, and for the "supplies and assistance" the treaties obligated the United States to give in return for the Indians ceding to the white man all the remainder of "their California."

From 1852 until 1905 those treaties, executed by 400 representatives of 126 Indian tribes and groups and by duly authorized United States commissioners, lay "lost" and unratified in the secret archives of the United States Senate.

When the treaties came to light, however, it became evident that lapse of time barred recourse to the courts. It was then that Frederick G. Collett, white man friend of the Indians, told them: "You must get Congress to pass law waving statute of limitation." He then showed them a silver coin. "By this," he said, pointing to "E Pluribus Unum" and "In God We Trust," "you will get justice."

Under guidance of their white man friend, the Indians organized and those who could contributed monthly a small silver coin to a fund. Eventually more than a hundred "auxiliaries" were consolidated, and their Indian Board of Cooperation was incorporated. Through many years of effort, in 1928, 23 years after the "lost treaties" came to light, Congress restored to the Indians their right to a "day in court," and authorized the United States Court of Claims at Washington, D. C., to give judgment to them for "just compensation" of their claims.

That was four year ago.

While drawing a cartoon, as the picture shows him, Brown Bear Cub said:

"Congress act give Uncle Sam Webb, attorney general for California, power to start suit right away; but he move like Uncle Sam before then, very slow. He take almost year and half to do one month work. Now he wait rest of four years. We get very weary. We tell Mr. Collett, our friend, and Mr. Attorney Lawyer J. W. Henderson, who work for us 20 years, 'You go to court for us; we like you better.'

"So now Lawyer Henderson go to Washington next month, March, and we have hope after Indians wait 80 years we get justice."

Still contributing to their voluntary fund a few cents a month—those who can—the Indians were able recently to send Attorney Henderson to Washington to save their case from the danger of being dismissed under Federal Court rules for "lack of prosecution."

Now, alarmed for fear 80 years of waiting might end in such dismissal and loss of their restored rights, the Indians are sending their own attorney, J. W. Henderson, to press their claims for the "many millions of dollars" of "just compensation" that is rightfully coming to them, as Congress frankly admitted in the enabling law which it enacted for them.

And to help, Brown Bear Cub is diligently drawing his cartoons; even though he never heard of Lord Lytton or his famous line about the pen being sometimes mightier than the sword.

SACRAMENTO, CALIF.
BEE
JANUARY 21, 1933

Maidoo

Vanished Indian Tribe Of Butte Recalled By Pioneer

GRIDLEY (Butte Co.), Jan. 21.—The last stand of a tribe of Maidu or "Digger" Indians occupying a knoll in the Feather River bottom lands of the old Ord Rancho tract, a mile northeast of Gridley, is among the early-day recollections of W. A. Hooper, a native of England and a resident of Gridley since 1876.

W. A. HOOPER.

Hooper was a boy during the last few years' occupation of "Bunker Hill" as the Indian knoll was named, and recalls that when Chief Lazarus died he was buried on the mound, his rifle sticking out of the ground to mark the grave.

Chiefs Side By Side.

He was succeeded by Chief Bill. Bill was old and soon passed away. He was buried near Chief Lazarus and for many years, as long as Boyles and Evans operated the rancho, the graves were protected by a fence.

Hooper, soon to be 75 years of age, has been a member of the local Odd Fellows lodge for fifty years.

Knoll Abandoned.

Soon after the deaths of the chiefs which occurred about '78 or '79, the Indians abandoned the knoll and left for the foothills.

Hooper recalls the manner in which Lazarus and Bill, called "medicine men" by younger Indians, would preach to the tribe from the top of the sweathouse in which the dances were held. There were two of the houses on the mound, excavations covered by a dome of logs and brush. A round hole at the top center permitted smoke from a fire to escape. A square hole at the bottom was used for entrance. After the Indians left the domes of the sweathouses haved in and a large dairy barn caved in and a large dairy barn.

The exact location of the graves of the chiefs is no longer known.

SACRAMENTO, CALIF.
BEE
JANUARY 31, 1933

Relief Is Sent To Mooretown Indians

OROVILLE (Butte Co.), Jan. 31. Butte County Indians living in the Mooretown district, whose lack of food stirred one of their number to trek into Oroville Friday night and Saturday, yesterday received 600 pounds of flour, potatoes, beans and other substantial foodstuffs through the efforts of the county engineer's office. It is estimated the foodstuff sent to the twenty-five or thirty sufferers will last at least two weeks.

CHICO CALIF. RECORD
FEBRUARY 3, 1933

$48,000 Appraisal of Indian Doctor's Estate Attacked by Sons as Excessive

Charging that the appraisment of William J. Conway's estate for federal inheritance tax purposes was too high, Dewey and Isaiah Conway, executors of the estate, have requested Ware & Ware to file protests in the superior court at Oroville.

Conway, known as the "Indian doctor," left an estate valued at $48,000, according to the appraisment of Ira B. Morrison, federal appraiser.

Among the items which attorneys claim were over appraised was Conway's one-fourth interest in the Arrowhead Remedies Corporation, which was formed for the purpose of distributing treatments to ailing persons.

OROVILLE, CALIF.
MERCURY, REGISTER
MARCH 21, 1933

INDIAN CHIEF DEATH VICTIM

Jackson Mullings, "chief" of the Mooretown Indians, died Monday at Enterprise after a long illness.

Mullings, believed to have been about 69 years of age, has been a leader for many years of the Mewak Indians, and was familiarly known as "chief" and "Old Jack." He had been a miner for many years.

Mullings will be buried at Mooretown in accordance with a dying wish.

Rocks Reveal Indian Trick Of Waking 'Em

U. of C. Learns How Nisenan Tribe Used Heated Sticks

S.F. Chronicle - Aug. 21, 1933

MOTHERS who grow old trying to oust small boys from bed in time to get them to school have been given a hint by the University of California, which has been researching in the country of the Nisenan Indians in the Sacramento river area.

The Nisenan kids got up early because the parents knew how to get 'em up. The father heated sticks in a fire and massaged the youth with the hot points, poured cold water on them and whipped them with wormwood branches. Fifteen or twenty minutes of this and the Nisenan kids were up and doing, full of sizz and pep.

The Nisenans had definite ideas about creation, the research showed. They believed that man was created out of mud by a coyote and a lizard. After the white man came they were sure of it. They also were of the firm opinion that when all the Indians died the world would be torn up and a new start made—anticipating NRA by several years. Whatever ideas on religion the Nisenans had were completely fuddled by the whites, the investigation shows.

The story of the Nisenans is contained in a collection by Dr. Ralph Beals, research associate in the department of anthropology, who is to lecture under direction of the university extension division.

Berkeley Gazette Dec 22, 1933

DR. BEALS PUBLISHES NISENAN INDIAN DATA

How to cure boys who dislike to get up in the morning when they should is revealed in a study recently made by Dr. Ralph Beals, research associate in the department of anthropology at the University of California of the Nisenan Indians whose territory extended from the Sacramento River to the crest of the Sierra Nevadas and from the northern boundary of Yuba and Sierra Counties south to Sutter Creek.

The Nisenans believed, Beals found, that the best way to cure boys of this lazy habit was to rub their bodies with hot sticks, splash cold water on them and then whip them with branches of wormwood. The hot sticks were prepared by putting them in a fire, then using just enough water to put the flames out. The treatment, they believed, should be given by those who ordinarily take care of ashes after the cremation of the dead, and that singing should accompany the ceremony.

OROVILLE, CALIF.
MERCURY, REGISTER
MARCH 20, 1934

Estate Refuses To Pay Taxes of Indian Settlers

Seeking cancellation of county taxes on 12 or 13 acres of land in Chico comprising part of the old Bidwell Indian rancheria was asked by the Rev. Harris Pillsbury, pastor of the Chico Presbyterian church, who appeared before the supervisors this afternoon. There are 25 or 30 Indians on the old Rancheria property and the Bidwell estate has refused to pay the taxes, he said. In the past the estate has paid taxes on the property.

The request was taken under advisement.

SACRAMENTO, CALIF.
BEE
APRIL 2, 1934

Chico Indians Honor Pastor At Acorn Feed

CHICO (Butte Co.), April 2.—Chico Indians on Saturday night gave an acorn dinner, with Rev. Harris Pillsbury, pastor of the Bidwell Memorial Presbyterian Church, as guest of honor. The dinner was given in appreciation of Pillsbury's efforts in restoring services at the rancheria church. Mrs. Pillsbury, their daughter Harriet and a house guest, Dean Stallings, were also guests at the banquet.

There were about forty members of the Indian Colony present. They were of all ages from the very oldest inhabitants to babies in arms. The gathering was a very picturesque one, colorful in dress, and in the table decorations.

Varied Menu Is Offered.

The menu was of a varied nature but the piece de resistance was the acorn fruit. It was made from acorns gathered by Mrs. Armanda Wilson with her own hands, ground to a powder by herself, and prepared according to the ancient Indian custom. It was served in a closely woven Indian basket of ample dimensions made by herself many years ago, and kept as an heirloom in the family.

At the conclusion of the dinner, at the special request of the Indian residents of the village, the guest of the evening, Rev. Harris Pillsbury, conducted an Easter service, this being the first Easter service held this year in the Chico district, preceding the sunrise service by seven hours.

Services Are Planned.

The church built by Mrs. Bidwell many years ago has been unused for about ten years, having fallen into considerable disrepair. By contributions made recently by members of the Chico Presbyterian Church, a sum of money was raised for the rehabilitation of the interior of the church, by which arrangements have been made to conduct religious services in the church every Sunday afternoon at 2 o'clock in accordance with the wishes of Mrs. Bidwell. The only obstacle in so doing is in the event of rain as the shingle roof is in considerable disrepair. The Indians, however, disregard such slight inconveniences as a leaky roof in expressing their wish to hold weekly services. The first of these services will be conducted next Sunday.

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OROVILLE, CALIF.
MERCURY, REGISTER
AUGUST 11, 1934

Pioneer Who Lived Near Rancheria As Boy Tells How Indians Lived; Recalls Medicine Man's Cure

By GEORGE WANGELIN

LIFE among the Indians of early Butte county, what they used for food, what they wore and how they lived, is vividly described by Robert J. Strang of Pleasant Valley and a life long resident of this section in an interview with the M-R.

Robert Strang

Strang defends the Indians from hearsay that they stole from early settlers and declares that although their methods of making fire were primitive they never wantonly set fires and always preserved the forests.

Lived Near Rancheria

Strang's account is one of the best pictures of Indian life in Butte county every published in the M-R.

Born in Wyandotte in 1857, Strang's parents moved to Oregon City, north of Oroville in 1864 when he was a child. There the family settled on a small ranch, still owned by Strang, near an Indian village or rancheria. The family moved to Oregon City just two years after the Clear Creek massacre in which two children of the Lewis family figured. A son was slain but a daughter narrowly escaped death.

He was privileged to observe many habits of the Indians and one of his best stories is that of an Indian medicine man curing one of his tribeswomen of an eye ailment.

Read what he has to say about the Indians:

Indians Didn't Steal

"Although living within a hundred yards of an Indian camp or rancheria for several years when a boy, I have no recollection of an Indian having been accused of stealing anything from my family or in fact from anyone else.

"The only article stolen from us during our forty or more years at that place (Oregon City) was a blue flannel shirt taken from the clothes line one night. Such an article might have been taken by any one of the rough element that tramped over the country at that time.

Laughable Costumes

"Here I might say that many wierd peculiar and laughable costumes were made up by the Indians out of discarded clothes of the miners who would come to town from their mines in the hills or mountains Saturdays and remain over Sunday to buy their supplies for another period.

"The Indians were always on the lookout for clothing of any kind discarded by those miners. An old 49er, John B. Crawford, a neighbor of ours told of one of the sights he had seen in that line. He said, 'While cleaning up my ground sluice I could hear a noise that went thump, thump, thump. After a few moments it was a plain tramp, tramp, tramp. I thinking it was only a passing Chinese miner did not look up until the noise was quite close. Then I saw a buck Indian coming towards me in what he **though to be a full dress suit** which consisted of a pair of heavy mining boots, a plug hat and a paper collar such as were worn in those days. This was the full extent of his dress suit. Not having a pocket he carried an old buckskin purse in his hand'."

What the Indians Ate

The food of the Indian consisted principally of game, fish, acorns, manzanita berries, grasshoppers, angleworms, grubs, clover and wild berries, said Strang.

"Clover and grasshopper crops always came together and the Indians would fatten up and look as slick as a cannibal after feeding on missionaries."

Game was secured by use of snares and bow and arrow. When once on the trail of large game, the Indians would sleep on the trail until the game was brought down unless it lead them into the hunting grounds of other tribes, Strang recalled.

Large fish were generally speared with the regular Indian spear made from a bone from a deer's leg and fastened to the pole with sinews from the same animal. Small fish were caught with the hands or with nets made from reeds or from strips of deerskin.

Grasshoppers Trapped

Grasshoppers were caught about the time the first of them grew wings. It would take fully a week to prepare for the capture of the hoppers. The Indians not having metallic tools to dig the pits or traps would use wooden tools and their hands.

A system of holes, funnel shaped on top and inverted from the center down to the bottom, would be dug about two and a half feet deep. These holes were dug so one hole or trap, larger than the others, would be in the center and the others dug so as to intersect the center hole near its top. This made a complete circle of holes around the center hole and a death trap for the hoppers.

As many as 2, 3 or 4 of those traps would be dug on a good grasshopper flat. On the day of the drive the Indians would turn out in numbers enough to surround the flat on three sides, driving the hoppers with pine boughs. When the drive was over the hoppers were put in bags.

Catching Angleworms

After filling the sacks or vessels just so they could be tied or fastened so the hoppers could not escape, the squaws would carry them to some water hole where the hoppers would be drowned. Then they were spread out in the sun to dry. After about a week of drying they were again sacked for future use. One could generally tell when approaching an Indian camp whether there was a good supply of grasshoppers in store by the odor, said Strang.

"Angleworms were only caught when the ground was wet from rain. A squaw would take a pole about 6 feet long and sharpened on one end to a favorable spot. She then started the pole point downward into the ground by a downward pressure and a circular motion until the pole reached a depth of about two feet. Then she disturbed the ground by pressing on the upper end of the pole with the result that the worms would come out, would be gathered and dried for future use. I have never seen Indians eat worms in the fresh state.

"Grubs were secured from rotten logs. I have never seen more than a teacupful in the possession of the Indians at any one time and on their account of scarcity they were considered dessert.

Preparing The Acorns

"The acorns used by our Indians were from the Black Oak. I have never seen Indians make use of our local acorns or those that grow in the low foothills. The same can be said for manzanita berries, the choicest ones coming from the mountains.

"Acorns were gathered and dried and when ready for use the shell was taken off with the finger or thumb nails in such quantities as were needed for immediate use. The kernels were then ground or crushed with a pestal in the hands of a squaw. She preferred a big, flat boulder where she sat. The only clothes worn at that work were trunks or as they were called then 'breach clouts.' This was done because the meal flies around and would get into the clothing."

Grinding Made Holes

The Indians did not make a pot-like hole in a boulder or stone for the purpose of grinding acorns as is said in most writing about them. The depression is made by constant use of that spot for such purposes, Strang claimed.

"You have no doubt seen round boulders with such a pot-like hole in them. They are called Indian mortars and were used in the house of the Indians. They were buried in the center of the house and used during rain storms or at times of hostilities. After the meal was ready for making bread, a fire was built to heat water.

"Not having metal utensils for heating water, Indians would take a basket fill it three-fourths full of water, place it near the fire where they would have many stones about the size of one's fist heating. When the stones were hot they were taken from the fire by two sticks and placed in the water. This would be kept up until the water boiled.

Water Poured on Meal

"In the meantime the meal had been placed in a concave depression in the ground, about 4 feet deep and 2 1-2 feet across. The ground in this depression was loosened so as to make it porous then patted down gently with the hands until it became smooth. The meal was then spread in this hole evenly to a depth of an inch and the hot water was then poured on the meal. The water was poured in the center so as not to disturb the meal. After sufficient water had been poured to cover the meal it drained automatically, disappearing in the loosened ground. But the water had done its purpose, that of taking the bitter taste out of the meal.

"After the water drained, the squaw would take the meal with her hands and make the dough into balls about the size of a woman's fist. She covered them with soft green leaves and placed them in the hot ashes to cook."

If a pot of acorn soup was wanted she took what she might have left in the ground, placed it in a basket containing boiling water and stirred it constantly with a stick. This soup was made thick enough so that it could be dished out with the hands. It was eaten from the hand also.

"I could always tell when the Indian kids had soup. Their hands would always be clean."

When the "bread" was cooked and cooled it was ready for use. The leaves that had been put on for protection were mostly burned off. The favorite leaf used for that purpose was the poison oak leaf.

Manzanita berries were eaten in their natural state. If manzanita soup was desired the berries were rolled between the hands which separated the meal from the pits and dry skins. All were placed in a basket of hot water being stirred while the meal was added. The seeds sank to the bottom as did the sand and heavy soil in the acorn soup, leaving a nice thick gelatine substance to be eaten.

Indians Set no Fires

"I have never known of a fire being set in the woods by the Indians," said Strang. "It is a mistaken idea when it is said the Indians burned the country yearly. They knew how to preserve the timber and did it well.

"For some time after the civil war, matches were costly owing to the heavy tax on them. The Indians not having money to buy matches used their primitive methods of starting fires where they camped, such as the flint and steel or by rubbing wood together to cause fire by friction or by carrying a fire brand from one camp to another.

"In about 1866, during the month of August, I remember seeing a buck and three squaws coming to the camp near our house. I went out to meet them. The man was carrying a firebrand made of pitch pine on his shoulder. I asked him where they came from and where they were going and also if he had carried the firebrand from where he said he came which was Bloomer Hill, nine miles distant. He said he had and still there was no sign of fire in the forests.

Used Signal Fires

"About that time the Indians used to make signal fires near the top of Bloomer Hill. The fires were about 200 yards apart and would be of different numbers for the different signals, generally ranging from 3 to 7 fires.

"Of course, these signals were given after dark to the Indians living in sight of the fires.

"In their neighborhood medicine men were not very numerous because they knew it was up to them to cure any case they took or die at the hands of their tribe. Let me cite a case that I saw in my youth. There are few left who can verify what I say:

"We could look out a window and see the medicine man's performances and method of treating the case in question, which was a case of very sore eyes. In fact the person was nearly blind at times.

Used His Tongue

"The medicine man would lead his patient out to his chair where he would sit her. As far as we knew this medicine man used no medicine but used his tongue in her eyes and **after all her years of suffering he cured her eyes within a month.** I knew her afterwards many years, in fact she died only a few years since. Her eyes remained cured which quite a number here in Oroville can attest to.

"We white children thought nothing less of the Indians because they ate their soups and the like with their fingers or hands."

Regarding the wild birds and game here in the early sixties I will say all kinds of each were abundant. There were probably more than 100 to 1 compared to what we have now. Some of us remember when the remnants of the antelope family ranged on the low foothills and on Table Mountain.

"That was when hunters used cap and ramrod to load their guns.

"Like all the 'rest of animals' that walk on their hind legs the Indians had their religion. No matter how much we love life on this earth we expect to go to a better one, whether we call it heaven or the happy hunting grounds. Not making any difference whether he was drowned or never found, buried or cremated he gets there just the same. Of course he (the Indian) has what we call peculiar religious ideas and so have we in his estimation.

"We should not think less of the poor Indian because he killed a few white men who were taking his home from him. He killed nothing to what we would do if some one tried to take it from us."

OROVILLE, CALIF.
MERCURY, REGISTER
AUGUST 11, 1934

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"The only article stolen from us during our forty or more years at that place (Oregon City) was a blue flannel shirt taken from the clothes line one night. Such an article might have been taken by any one of the rough element that tramped over the country at that time.

Laughable Costumes

"Here I might say that many wierd peculiar and laughable costumes were made up by the Indians out of discarded clothes of the miners who would come to town from their mines in the hills or mountains Saturdays and remain over Sunday to buy their supplies for another period.

"The Indians were always on the lookout for clothing of any kind discarded by those miners. An old 49er, John B. Crawford, a neighbor of ours told of one of the sights he had seen in that line. He said, 'While cleaning up my ground sluice I could hear a noise that went thump, thump, thump. After a few moments it was a plain tramp, tramp, tramp. I thinking it was only a passing Chinese miner did not look up until the noise was quite close. Then I saw a buck Indian coming towards me in what he though to be a full dress suit which consisted of a pair of heavy mining boots, a plug hat and a paper collar such as were worn in those days. This was the full extent of his dress suit. Not having a pocket he carried an old buckskin purse in his hand'."

What the Indians Ate

The food of the Indian consisted principally of game, fish, acorns, manzanita berries, grasshoppers, angleworms, grubs, clover and wild berries, said Strang.

"Clover and grasshopper crops always came together and the Indians would fatten up and look as slick as a cannibal after feeding on missionaries."

Game was secured by use of snares and bow and arrow. When once on the trail of large game, the Indians would sleep on the trail until the game was brought down unless it lead them into the hunting grounds of other tribes, Strang recalled.

Large fish were generally speared with the regular Indian spear made from a bone from a deer's leg and fastened to the pole with sinews from the same animal. Small fish were caught with the hands or with nets made from reeds or from strips of deerskin.

Grasshoppers Trapped

Grasshoppers were caught about the time the first of them grew wings. It would take fully a week to prepare for the capture of the hoppers. The Indians not having metallic tools to dig the pits or traps would use wooden tools and their hands.

A system of holes, funnel shaped on top and inverted from the center down to the bottom, would be dug about two and a half feet deep. These holes were dug so one hole or trap, larger than the others, would be in the center and the others dug so as to intersect the center hole near its top. This made a complete circle of holes around the center hole and a death trap for the hoppers.

As many as 2, 3 or 4 of those traps would be dug on a good grasshopper flat. On the day of the drive the Indians would turn out in numbers enough to surround the flat on three sides, driving the hoppers with pine boughs. When the drive was over the hoppers were put in bags.

Catching Angleworms

After filling the sacks or vessels just so they could be tied or fastened so the hoppers could not escape, the squaws would carry them to some water hole where the hoppers would be drowned. Then they were spread out in the sun to dry. After about a week of drying they were again sacked for future use. One could generally tell when approaching an Indian camp whether there was a good supply of grasshoppers in store by the odor, said Strang.

"Angleworms were only caught when the ground was wet from rain. A [illegible] would take a pole about [illegible] feet long and sharpened on one end to a favorable spot. She then started the pole point downward into the ground by a downward pressure and a circular motion until the hole reached a depth of about two feet. Then she disturbed the ground by pressing on the upper end of the pole with the result that the worms would come out, would be gathered and dried for future use. I have never seen Indians eat worms in the fresh state.

"Grubs were secured from rotten logs. I have never seen more than a teacupful in the possession of the Indians at any one time and on their account of scarcity they were considered dessert.

Preparing The Acorns

"The acorns used by our Indians were from the Black Oak. I have never seen Indians make use of our local acorns or those that grow in the low foothills. The same can be said for manzanita berries, the choicest ones coming from the mountains.

"Acorns were gathered and dried and when ready for use the shell was taken off with the finger or thumb nails in such quantities as were needed for immediate use. The kernels were then ground or crushed with a pestal in the hands of a squaw. She preferred a big, flat boulder where she sat. The only clothes worn at that work were trunks or as they were called then 'breach clouts.' This was done because the meal flies around, and would get into the clothing."

Grinding Made Holes

The Indians did not make a pot-like hole in a boulder or stone for the purpose of grinding acorns as is said in most writing about them. The depression is made by constant use of that spot for such purposes, Strang claimed.

"You have no doubt seen round boulders with such a pot-like hole in them. They are called Indian mortars and were used in the house of the Indians. They were buried in the center of the house and used during rain storms or at times of hostilities. After the meal was ready for making bread, a fire was built to heat water.

"Not having metal utensils for heating water, Indians would take a basket fill it three-fourths full of water, place it near the fire where they would have many stones about the size of one's fist heating. When the stones were hot they were taken from the fire by two sticks and placed in the water. This would be kept up until the water boiled.

Water Poured on Meal

"In the meantime the meal had been placed in a concave depression in the ground, about 4 feet deep and 2 1-2 feet across. The ground in this depression was loosened so as to make it porous then patted down gently with the hands until it became smooth. The meal was then spread in this hole evenly to a depth of an inch and the hot water was then poured on the meal. The water was poured in the center so as not to disturb the meal. After sufficient water had been poured to cover the meal it drained automatically, disappearing in the loosened ground. But the water had done its purpose, that of taking the bitter taste out of the meal.

"After the water drained, the squaw would take the meal with her hands and make the dough into balls about the size of a woman's fist. She covered them with soft green leaves and placed them in the hot ashes to cook."

If a pot of acorn soup was wanted she took what she might have left in the ground, placed it in a basket containing boiling water and stirred it constantly with a stick. This soup was made thick enough so that it could be dished out with the hands. It was eaten from the hand also.

"I could always tell when the Indian kids had soup. Their hands would always be clean."

When the "bread" was cooked and cooled it was ready for use. The leaves that had been put on for protection were mostly burned off. The favorite leaf used for that purpose was the poison oak leaf.

Manzanita berries were eaten in their natural state. If manzanita soup was desired the berries were rolled between the hands which separated the meal from the pits and dry skins. All were placed in a basket of hot water, being stirred while the meal was added. The seeds sank to the bottom as did the sand and heavy soil in the acorn soup, leaving a nice thick gelatine substance to be eaten.

Indians Set no Fires

"I have never known of a fire being set in the woods by the Indians," said Strang. "It is a mistaken idea when it is said the Indians burned the country yearly. They knew how to preserve the timber and did it well.

"For some time after the civil [illegible] camped, even as [illegible] or by mistake, [illegible] cause fire by [illegible] a fire-brand from [illegible] another.

"In about [illegible] of August, I [illegible] a buck and three squaws [illegible] to the camp near [illegible]. I went out to meet them. The man was carrying a firebrand made [illegible] on his shoulder. I [illegible] where they came from [illegible] they were going and [illegible] carried the firebrand [illegible] he said he came [illegible] Hill, nine miles distant. He said he had and still there was no sign of fire in the forests.

Used Signal Fires

"About that [illegible] the Indians used to make signal fires near the top of Bloomer Hill. The fires were about 300 yards [illegible] of different [illegible] the different signals, generally ranging from 3 to 7 fires.

"Of course, these signals were given after dark to the Indians living in sight of the [illegible]

"In these [illegible] medicine men [illegible] them to [illegible] or die at the [illegible] Let me [illegible] in my youth [illegible] who can [illegible]

"We could [illegible] a wonder and see the medicine [illegible] and method of treating the [illegible] in question, which was a case of very sore eyes. In fact the patient was nearly blind at times.

Used No Medicine

"The medicine man would lead the patient out to the [illegible] where he would sit for [illegible] as we knew this medicine man used no medicine but used his tongue in her eyes and after all her years of suffering he cured her eyes within a month. I knew her afterwards many years, in fact she died only a few years since. Her eyes remained cured which quite a number here in Oroville can attest to.

"We white children thought nothing less of the Indians because they ate their soups and the like with their fingers or hands."

Regarding the wild birds and game here in the early sixties I will say all kinds of each were [illegible] dant. There were probably more than 100 to 1 compared to what we have now. Some of us remember when the remnants of the antelope family ranged on the low foothills and on Table Mountain.

"That was when hunters used cap and ramrod to load their guns.

"Like all the rest of animals that walk on their hind legs the Indians had their religion. No matter how much we love life on this earth we expect to go to a better one, whether we call it heaven or the happy hunting grounds. Not making any difference whether he was drowned or never found, buried or cremated he gets there just the same. Of course he (the Indian) has what we call peculiar religious ideas and so have we in his estimation.

"We should not think less of the poor Indian because he killed a few white men who were taking his home from him. He killed nothing to what we would do if some one tried to take it from us."

CORNING, CAL. OBSERVER
NOVEMBER 13, 1934

George Hoag T
Squaw H

#119

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By Supervisor George A. Hoag

My idea of the origin of the name Squaw Hill came from my father who said in early days the Indians came to that particular spot to fish. The old bucks did all the fishing and the squaws did all the cooking.

Where the Landis place is now was the camping ground for the Indians. The land is all discolored there by fires which bears out the fact that there was lots of camping there.

TAHN-KUM MIDOO

of Swedes Flat,
Butte Co., Calif.

Bill Hughes and wife, aged Indian couple at Swedes Flat in Bangor district, Butte County.

"Hughes age 87; wife's age estimated at about 103."
- Sacramento Bee
Dec. 18, 1934

Nine Score And Ten

The combined ages of an Indian pair in the Bangor district, Butte County, is reputed to be about 190 years. The couple are Mr. and Mrs. Bill Hughes, shown in the lower picture. Hughes' age is 87 and Mrs. Hughes' age is estimated at about 103. The aged pair, whose hair is silvery, reside on the Swede's Flat Road. They refer to their home, shown at the top, as Fort Hughes, because of the many intricate winding passages built of stone. Hughes used rocks obtained from streambed mining operations at the rear of his home. Neither Hughes nor his wife can read or write, but Hughes can speak good English. Mrs. Hughes moves about with the aid of two walking sticks.

Article in
Sacramento Bee
[Calif.]
Dec. 18, 1934

Note - This same aged Mrs. Wm. Hughes was worked by me Oct. 16, 1928.
Vocabulary obtained including names of Mammals, Birds, Reptiles, Fishes, Insects, and Trees and other plants.

MENTO, CALIF.
JARY 22, 1935

Maidoo

AUBURN INDIANS NEED FOOD FOR WINTER MONTHS

Condition Of Remnants Of Tribe Is Described As Precarious

AUBURN (Placer Co.), Jan. 22.—The problem of obtaining sufficient food during the Winter months has forced the Indians on the Auburn reservation, two miles southwest of this city, to return to the primitive practice of grinding acorns with the old-fashioned stones used before the white man came to the Pacific Coast.

The acorns are placed in holes in large rocks and are ground with smaller stones until a meal is formed, from which soup and other palatable dishes can be made.

Plight Is Problem.

The plight of the Indians has been a problem for Probation Officer L. J. Kinney of Placer County, who recently asked Congressman Harry L. Englebright to obtain federal aid for the Auburn group, if possible.

Kinney also thinks the state should come to the assistance of the Indians and points to the fact many Mexicans are obtaining relief, while the native born Indians struggle for food.

Recommends Another Site.

Kinney said the Auburn reservation is not suited for farming. He recommends a place with better housing facilities, more fertile land for the growing of garden crops and an adequate water supply.

Typical of the aged Indian at this reservation is Mrs. Martha Le May, just recovering from an attack of pneumonia. She is a member of one of ten families, numbering thirty-eight Indians.

Red Cross Unable To Help.

She said the Red Cross has declared itself unable to supply food this year for Indians on the reservation and has referred them to the probation officer for county aid.

She claims the Indians on the reservation suffer from improper diet and housing. The houses for the most part are shacks built of odd boards and scrap tin. Most have dirt floors and are lined with old paste board cartons.

Received Some Roofing.

For housing improvement the Indians recently obtained some paper roofing through the John Collier committee on Indian affairs at Washington. She claims this is the only aid extended in several years.

Eighteen-year-old Agnes Rey is a member of a family of nine living at the reservation. Her father chops wood when he can obtain work, and a brother has part time employment. She states if it were not for the acorns it would be impossible for the family to subsist.

Visitor Is Appalled.

Miss Violet Moman, an unemployed elementary school teacher from Oklahoma and a graduate of an Indian school in that state, who came to the reservation to care for an aunt who is ill, said she is shocked at the conditions on the Auburn reservation. She said lack of a balanced diet has resulted in a serious physical condition among the residents of the reservation.

Miss Moman said the chief wants at present are a water supply for gardens; better quarters in which to live; enough employment to earn money to purchase wholesome food and an increase in the $6 a month allowance given the aged Indians for food.

Tribesmen Turn To Acorns For Food

Thirty-eight Indians residing on the reservation two miles southwest of Auburn are declared to be in a precarious condition because of poor housing conditions, general poverty and lack of food and comforts. The Red Cross has failed them, the county probation officer is in a quandary as to how he can supply them with food and in the meanwhile the Indians, young as well as aged, have turned to the ways of their fathers and are grinding acorns in primitive fashion to make meal to stave off starvation. The pictures are scenes on the reservation. Top left, Miss Agnes Rey 18, left, and Miss Violet Monan, 22 are shown grinding the acorns in a hole in a rock with a stone pestle. Upper right, Mrs. Martha Le May, aged Indian, recovering from a month's illness with pneumonia is shown being given a bowl of acorn broth by her daughter, Mrs Mamie Bidstroupe. Lower right the exterior of a typical shack in which the Indians are forced to live. An Indian boy is shown wheeling a load of firewood.

SACRAMENTO, CALIF. UNION
JANUARY 31, 1935

Midoo

Indian Maidens Prepare Dinner

The severe winter, along with the depression, has forced large numbers of California Indians to subsist on acorn soup, mustard greens and rabbit. Violet Moman (left) and Agnes Rey are shown at the Auburn, Cal., reservation grinding acorns into meal.

CHICO CALIF. RECORD
FEBRUARY 8, 1935

Rancheria Termed Trust In Decision

Rev. Pillsbury Appointed Trustee for Village, 14-Acre Tract

The grant of the Chico Indian Village was held a trust—not a gift—in an opinion handed down yesterday by Superior Judge Harry Deirup of Oroville.

"The Indian Village and the 14-acre tract will be distributed to Harris Pillsbury as substituted trustee, subject to the trusts contained in the deed and will," said the opinion in conclusion.

The matter was brought before the court on a petition to establish heirship to the estate of the late Annie E. K. Bidwell, doner of the Rancheria property. The petition was filed by the Board of Missions of the Presbyterian Church with approval of the estate executor, as a legal step to close the estate.

OPINION IN PART—

After reviewing the deed executed by Mrs. Bidwell, and the provisions in her will, the court held:

"The Board of Home Missions refused to accept title to any of the property for the alleged reason that it had no fund available for the administration of the trust, and conveyed the land to the executors of Mrs. Bidwell's will.

"If valid trusts were created the refusal of the Board of Home Missions to accept them cannot destroy them. A trust is not permitted to lapse for want of a trustee; a court must appoint a substitute if the named trustee refuses to act.

TRUST HELD CHARITABLE—

"If the trusts that were created were for the benefit of individuals they are invalid. But if they are charitable they must be enforced.

"It is clear to me that the trusts are charitable and valid. Mrs. Bidwell had in mind the Indian tribe itself. She desired to perpetuate and protect it. The persons to whom she gave certificates of title were only the living representatives of the tribe, the culture of which she wished to preserve. Such a trust is valid as a charitable trust.

NAMES SUCCESSOR—

"Normally the superior court, in the exercise of its equity jurisdic-

(Continued on Page 2, Column 6)

CHICO, CAL. ENTERPRISE
DECEMBER 20, 1935

BIDWELL INDIANS FETED AT HOLIDAY PARTY BY CHURCH

Mrs. Bidwell's Custom of 35 Years Is Revived By Presbyterians

Renewing a custom which the late Annie K. Bidwell carried on with much pleasure for 35 years during her lifetime and association with the Indians, the Bidwell Memorial Presbyterian church under the direction of the pastor, Rev. Harris Pillsbury and Mrs. Pillsbury, held a Christmas party last evening at the little church on the Rancho Reservation. It was more than a Christmas party to the company of 25 Indians who assembled—every Indian in the village being present. It brought tears to their eyes in memory of their beloved benefactor as well as joy to their hearts, and they showed their appreciation of the affair by their hearty participation in the program and party.

With John Hancock playing the accordian, carols and hymns were sung, after which Santa Claus (Richard Allen) joined the company and distributed the gift packages of groceries, toys and treats—a whole truck load ofthem. Ice cream, cake and coffee were served at the close of the happy evening which was the first holiday party the Indians had had since Mrs. Bidwell's passing.

Webb Rules Freeholders May Make Necessary Expenditure

Freeholders have the implied power to make necessary expenditures in performance of their duties in framing a county charter, according to an opinion by U. S. Webb, attorney general, received yesterday.

Grinnell Burt of Oroville, secretary of the board of freeholders, regarded the opinion as favorable to the contentions that had been made by the freeholders.

"The opinion should be highly pleasing to the freeholders and also [illegible] the law contemplates the expenditure was unquestionably legal has been sustained by the opinion of the attorney general."

Copies of the opinion were received by Joe R. King Jr., district attorney, and by Burt.

By the opinion, the expenditure is made dependent on passage of a resolution by the board of supervisors authorizing the expenditure, "reserving to itself the exclusive right to approve of any expenditure which may be made."

The attorney general's opinion stated further: "I do not believe

[illegible] currency expansion-
[illegible]sts predicted today the admini[illegible]ration's "Central Bank bill" is the [illegible]eginning of the end of the Amer[illegible]can private banking system. Others [illegible]believe the administration will re[illegible]reat on the bank bill when the [illegible]ight becomes hot.

If the bill is brought to a vote [illegible]t this session it will serve better [illegible]han any other pending measure to [illegible]lign so-called conservative and [illegible]adical groups against each other [illegible]egardless of party.

Decision Holds Rancheria Trust

(Continued from Page 1)

tion, should appoint a substitute for the trustee named in the deed. But in her will Mrs. Bidwell created another trust for the same charity and named the same trustee, and it is the duty of this court as a probate court to name a successor. To appoint two trustees would not be in accordance with Mrs. Bidwell's wish, and to require two proceedings to appoint one trustee would manifestly be absurd. It is proper, therefore, for the court, in this probate proceeding, to assume jurisdiction over the trust that was created by deed along with the one that was created by will, and to appoint one trustee for both trusts.

"The Indian Village and the fourteen acre tract will be distributed to Harris Pillsbury as substituted trustee, subject to the trusts contained in the deed and the will.

"Dated February 7, 1935.

"HARRY DEIRUP
Judge."

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DECEMBER 20, 1935

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Los Angeles - Dec. 1935.

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VICES AND VIRTUES OF THE CALIFORNIA INDIAN

BY *Alonzo Delano*

midoo

EDITOR'S NOTE: Alonzo Delano wrote prolifically of California. He arrived here in 1849 with the gold-rush and was one of the first to see and record the amusing and ludicrous phases of the mad assault on the Sierra. As "Old Block" he incorporated these observations in Old Block's Sketch-book; or Tales of California Life, *and* Pen-knife Sketches; or Chips of the Old Block. *These delighted the roistering miners and gained for their author an enduring fame. But Delano's finest work, by all odds, was his serious description of his overland journey, and the California of the period, which he titled* Life on the Plains and Among the Diggings, *and which was published in 1854. From it* WESTWAYS *reprints, as the third in its series of "Californiana Classica", Delano's illuminating chapter on the character and the conduct of the California Indians.*—P.T.H.

THE Indians of California are regarded as being treacherous, revengeful and dishonest. This may be so to a certain extent, when judged by the customs and laws of civilization; but it should be qualified by the fact that they are governed heir own sense of propriety and justice, and are probably less y to break the laws which they recognize as right, than are whites to break theirs. Living in a state of nature, surrounded by enemies, emphatically the children of Esau—"their hand against every man, and every man's hand against them"—they are taught from necessity to be watchful and wary, and to look upon all men as enemies whom they do not know to be friends. Being in a state of perpetual warfare, they hold it to be a virtue to steal from those with whom they are not in alliance, and to avenge an insult upon those whom they do not regard as friends. They do not steal from their own people, and during my residence with the Oleepas, I never saw a quarrel; and I firmly believe that nine-tenths of the troubles between the whites and Indians, can be traced to imprudence in the former, in the first instance. Thus revengeful feelings are instigated, and being unable to distinguish between the innocent and the guilty, it being their custom to visit the insult of an individual upon his tribe, they take vengeance upon the first white man they meet, as they do on the first Indian of a hostile tribe. Looking too, on the whites as encroachers upon their territory, and as doubtful friends—their cupidity tempted by an unusual display of articles useful to them—they look upon it as a merit to steal; and they are sometimes forced to take cattle, mules and provisions, to eat, when a poor season limits their own supplies.

Renegade whites and Mexicans, in whom they have confidence, are not wanting to stir them up to acts of hostility; and

this has been one fruitful source of their wars with the whites. It cannot be denied that there are evil-disposed Indians as well as white men; for human propensities are alike in all ages and climes; but the dogma of visiting vengeance upon the innocent as well as the guilty, widens instead of healing the breach. In their wild state they are, from the force of circumstances and education, suspicious, and like wild beasts, they must be tamed and enlightened, before they can fully understand *our* laws, and our notions of right and wrong.

I was completely in their power, and might have been killed or robbed at any moment; but while I was with them I am not aware that I lost the worth of a dollar, although I had $5,000 worth of goods with me at one time. Yet they would steal from passers-by. I sometimes had occasion to be gone all day from home, but leaving my house and goods in the care of the chief, or some of the old men, I invariably found everything safe on my return. My confidence was never abused. I never abused theirs. I was uniform in my conduct with them, never but once making a promise that I did not perform. In that instance it was unavoidable, and was explained to their satisfaction. If I was leaving my store, although a hundred Indians were in, every one followed me out, unless I told some one to stay, when *all* would remain.

The indiscretion of some of the whites was strongly exemplified in the spring of 1850, on the middle fork of Feather River. It had become common to charge every theft of cattle on the Indians. A party of miners missed several head of oxen, and a cry was raised that the Indians had stolen them. Fifteen men were started out, well armed, swearing vengeance. Proceeding to a *rancheria,* about twelve miles higher in the mountains, they found a few bones, which they considered proof positive of the guilt of the inhabitants. They immediately surrounded the huts, when the Indians came out, and seeing their hostile attitude, without understanding the cause, and impelled by the instinct of self-preservation, attempted to fly. A deadly discharge of firearms was made, and fourteen Indians fell dead. After demolishing the houses, the brave whites set out on their return, with the glory of having taken signal and successful vengeance on the mountain robbers. When they had nearly reached home, their sense of justice was a little shaken, by seeing every ox which they had supposed stolen, quietly feeding in a somewhat isolated gorge, whither they had strayed in search of grass. Had the Indians, under similar circumstances, killed fourteen whites, an exterminating warfare would have ensued.

Polygamy is practised among the Indians of California. But it sometimes happens that there are more males than females in a village, when they content themselves with one wife. Indiscriminate cohabitation is never practiced.

I was one day talking with the civil chief, and he asked me how many wives I had. I told him but one. He only inquired if women were scarce in my village. "No, they are as numerous as the leaves on the trees."

"Wah!" he exclaimed with surprise, and holding up his fingers and pointing to his koomballum, he signified that he had four.

"Well, you old Solomon, what do you do with so many?"

"I make them gather acorns, make bread, pick up wood, and work for me."

"And I work for myself," said I.

"Humph!" said he, contemptuously. "Good for nothing. Does your wife dress like you?"

I could have added that she did not exactly wear the breeches, but I told him that she wore a long skirt, shoes and stockings and a kind of hat.

He thought I must have much clothes, or I was a very great fool to spend so much on one woman.

They can be taught to plow, to herd cattle, and perform manual labor very well. But I was once somewhat amused at the awkwardness of an Indian in a (to him) new branch of business. A sack of sugar had been landed for me about half a mile below, on the opposite bank of the river, and taking two Indians, I went after it. I found it too heavy for them to carry, so I borrowed a wheelbarrow and set them to wheeling it to the landing. As I expected, they made awkward work of it, but by dint of perseverance, one of them made out to keep the one-wheeled wagon in the track, and we managed to get it to the landing. Thinking the other Indian would find no difficulty in wheeling back the empty barrow, I directed him to return it. He stood a moment, looking irresolutely at it, when, calling for the aid of his companion, he hoisted it on his head, and deliberately marched off with it.

I could relate many anecdotes of what transpired during my brief sojourn with the untutored savages, which would present them in a favorable light, but it is probable the reader is already tired, and I forbear. I do not mean to appear as their apologist, but I do think their character is not well understood by the mass of people, and that their good will might be gained by conciliation, kindness and justice, if they can be kept free from malign influences, and that the principles of civilization may be instilled in their minds. But this will never be. Once in contact with the whites, they learn their vices without understanding their virtues; and it will not be long before intemperance, disease and feuds will end in their extermination, or complete debasement, and these once powerful tribes, like those upon the Atlantic shores, will have passed away, or be but a wreck of miserable humanity. They are already dwindling, for the fire-water and rifle of the white man are doing their work of death, and five years will not pass ere they will become humbled and powerless—a wretched remnant of a large population. I have been told that the valley of the Sacramento, fifteen years ago, contained from fifteen to twenty thousand, but a fatal disease breaking out in one year destroyed many thousands—in fact, reduced them more than one half; and this I think quite likely; for during a trip which I made last fall to the upper Sacramento, I passed a multitude of old deserted villages, which I was assured was caused by desolating disease. But the two races cannot exist in contact, and one must invariably yield to the other.

DECORATIONS BY
RAYMOND P. WINTERS

SACRAMENTO, CAL. BEE

JANUARY 29, 1936

BIDWELL HEIRS WILL GET CASH

Residue Of $410,000 Estate Is Ordered Distributed By Butte Judge

CHICO (Butte Co.), Jan. 29.—Approximately $20,000 in cash, the residue of a $410,000 estate left by Annie E. K. Bidwell, widow of the late General John Bidwell, has been ordered distributed by Superior Judge Harry Deirup.

The estate has been in the process of distribution since 1918. At that time Mrs. Bidwell left bequests in excess of the value of the estate, with the result that nonpreferred legatees' shares are to be prorated according to the cash on hand. Preferred heirs already have received their legacies.

Among the largest bequests ordered paid in the final decree are Reuben Messenger, Fred Peterson and Florence B. Proud, Rev. J. W. White, the Northern California Indian Association, National Indian Association, the First Presbyterian Church and the Prohibition Trust Fund Association.

SACRAMENTO, CAL. BEE

FEBRUARY 21, 1936

AN AUBURN INDIAN MAKES APPEAL FOR AID.

Editor of The Bee—Sir: I am an Indian rancher at Auburn. I want to know if our government has a heart. We want help. Our houses have no floors. In our old shacks we walk in the mud. That is why we are asking some of our white friends to help us, if you please.

There are hundreds of people supposed to be working for us Indians here in California, many getting big pay from the government. What good is that—to us? What good are these Indian agencies?

Money is provided for the Indian's benefit, but the poor Indian never sees one copper cent.

We never see the Indian agent here. Send him up here soon, you white people. We need him to see our woman and children living in the mud. C. B.

Auburn, February 19, 1936.

SACRAMENTO, CAL. BEE

MARCH 4, 1936

INVESTIGATION IS BEING MADE OF INDIAN HUTS

Federal Grants For Repairing Hovels Are Sought By Placer School Head

AUBURN (Placer Co.), March 4.—Mrs. Portia F. Moss, superintendent of schools of Placer County, who was designated by Roy L. Nash, in charge of the federal Indian agency at Sacramento, to make an investigation of the living conditions at the Indian reservation near Auburn, has forwarded a request for grants for the improvement of two houses.

Mrs. Moss states she makes a recommendation for the repair of two houses only, because they are the only buildings consisting of enough house to repair.

Extreme Poverty Prevails.

Mrs. Moss visited the reservation during one of the recent rainy days to observe conditions of the inhabitants. She said:

"The squalor and poverty prevailing among the forty-three residents at this camp is the worst I have ever seen. Most of the houses are mere shacks, built of old scraps of lumber, roofing paper and tin. Nearly all leak during storms, and the majority have only dirt floors, covered with scraps of discarded linoleum or carpet, salvaged from the city dump.

"One hut housing four persons had side walls made entirely of pasteboard cartons, reduced to a soggy pulp by the rains.

Three Rooms House Twelve.

"Eight Indian children and four adults were shivering in a three-roomed structure roofed with old sheet iron, through which the rain poured in a dozen places. The building has a dirt floor.

"Cleve Ray, father of the children, says he cuts wood for a living. He estimates his wages at $1.30 a day when he works.

"He says he will be unable to repay any loan from the Indian fund for the repair of his house because the money he can earn must all be used for food.

Receives $6 Per Month.

"Martha Le May, an aged woman, says her government allotment of $6 per month is her only means of support. During the past storm she constructed trenches across the dirt floor of her home to carry off the rainwater from several leaks.

"The situation seems so hopeless, for really nothing less than decent houses on a piece of property that will grow something seems worth while."

Mrs. Moss was notified by Nash that government funds might be available as loans or grants for repairs to Indian dwellings.

Auburn Aborigines Live In Shacks

Forty-three Indians were found living in squalid shacks on the reservation near Auburn by Mrs. Portia F. Moss, superintendent of schools of Placer County, who made an investigation for the federal Indian agency.

The upper picture portrays one of these shacks, built of odd scraps of tin, wood and cardboard and offering little resistance to the weather.

The middle picture shows Tony Paris, center, who is partially paralyzed; his wife, Anna Paris, left, and Mrs. Moss, right.

The lower picture shows the three-room residence of Cleve Rey, which houses twelve persons.

COLFAX CALIF. RECORD

MARCH 6, 1936

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"One hut housing four persons had side walls made entirely of pasteboard cartoon, reduced to a soggy pulp by the rains."

SACRAMENTO, CAL. BEE

MARCH 6, 1936

Agent Says Auburn Indians Barred Selves From Aid

Roy Nash, superintendent of the Sacramento Indian Agency, stated to-day that any immediate plans for the rehabilitation of the Indians on the Auburn Rancheria, the deplorable state of whom was related in The Bee earlier this week, depends entirely upon a gratuity appropriation by congress for land purchase and housing outside of the Indian Reorganization Act.

The official revealed that by an ironical twist of fate the Auburn Indians, through their own act, barred themselves from participation in the benefits of the law and from being relocated on more fertile lands.

Survey Was Made.

Superintendent Nash's statement was evoked by the publication in The Bee of pictures of conditions as found at the rancheria by Mrs. Portia F. Moss, the superintendent of schools of Placer County, who was requested by Nash to make a survey.

The Indian agent's statement follows:

An item in The Bee calls attention to the shocking conditions under which the Indians on the rancheria at Auburn live. Neither words nor photographs could overstate the fact. But I feel your readers should understand why this pathetic group cannot be rehabilitated, while a program of land purchase and house building is under way for certain other California Indians.

Rancheria Is Worthless.

It is out of the question to rehabilitate the Auburn Indians on the present rancheria; the land is worthless, a rock-pile. The only fund from which land can at present be purchased is the $1,000,000 appropriated by the last congress to implement the Indian Reorganization Act. Out of that fund, $80,000 was assigned the Sacramento Indian Agency for land purchase this year. Had it been possible, good land and decent houses for the Auburn Indians would have been my first concern; none are more in need.

But the Indian Reorganization Act carried a provision giving the Indians on each reservation the right to say at a special election whether or not they wished to come under its provisions. The Auburn Indians rejected this act by a vote of sixteen to five. They put themselves outside the operation of the only instrument which this year could have been used for their salvation. No part of this appropriation can be spent for groups which voted themselves out.

Solution Is Outlined.

The resettlement administration is unable to extend any hope of ability to purchase land for indigent Indians.

The only solution, then, of what long has been a stench in the nostrils of every citizen cognizant of the Auburn situation, is a gratuity appropriation by congress for land purchase and for the housing of Indian groups outside of the Indian Reorganization Act.

SANTA BARBARA, CALIF. NEWS

APRIL 2, 1936

Indian Studies Described By Ex-Resident

An interesting bulletin dealing with the results of numerous months of archaeological work by Jeremiah Beverley Lillard and William K. Purves, the former a former Santa Barbara boy, who has mounted high in California's educational circles, has just been issued under auspices of the department of anthropology, Sacramento Junior college. The scene of these activities is in the Deercreek-Consummes area of Sacramento county, approximately 18 miles southeast of Sacramento.

This particular area is referred to as an ethnological no-man's-land, where authorities have differed widely as to its Indian cultures. The bulletin which forms a first report, just issued by the Lillard-Purvis researchers, does not attempt to settle the differences of ethnologists, but does make public a vast amount of information dealing with the earliest Indian dwellers in that section.

Both cremation and burial were in vogue among the Indians, and from their graves have been retrieved not only the skelletons, but an endless array of artifacts, all of which are being studied and compared, in an effort to definitely reach conclusions as to the identity of the tribes that occupied the land.

Mr. Lillard's parents were among the early settlers in the Goleta area. The old Lillard ranch is one of the best known in that section. He was educated in the local schools, was a graduate of the Santa Barbara high school, and from here went to Stanford, from which he was graduated also. He became supervisor of agriculture in the schools of the state. He now is president of the Sacramento Junior college.

★ SAN FRANCISCO
PORTLAND, ORE.
Sun Jan 1936

SANTA BARBARA, CALIF.,
PRESS
APRIL 3, 1936

Indian Life Is Recounted

364

Story Written by Jeremiah Lillard, Formerly of Santa Barbara

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OROVILLE, CAL.
MERCURY-REGISTER
DECEMBER 15, 1936

midoo

Last of Concows, 106, Asks Aid

Kittie Williams of Cherokee Files Application; Outlives Two Husbands

367

midu

When Kitty Williams, last of the Concows, put her mark last week on an old age application there was no doubt that she was old enough to come under the provisions of the act.

The wrinkled, full-blooded Indian woman, who has outlived all her husbands, is 92, according to Indian agency records. But her cousin, Fred Johnson, 67, figures her age at 106. He said Kitty, then a married woman, cared for him when he was a baby.

Kitty lives in the old Indian way, in a cabin on the Dan Morgan place, between Oregon City and Cherokee. She still makes acorn bread, and gathers edible berries and herbs.

Walks Five Miles

Twice a week she walks 5 miles to Fred Johnson's place to bring him Manzanita cider. The juice from the manzanita berries she filters through ferns gathered from the hillsides near her home until it comes out clear and delicious. It is used to sweeten coffee and foods.

Sometimes she makes baskets of willows, which she sells for pocket money.

Kitty resorted to "handies" when Rubie Lothrop, assistant in the county old age pension department, and Lester Kloss, investigator for the county welfare departmen,t asked her how old she was when she "got her first man."

Outlives Two Husbands

She opened and closed her right hand three times to indicate 15 years.

Her first husband was Doc Charlie, an Indian doctor. She lived with Doc Charlie 40 years, she said, opening and closing her hand. For 16 years she was the wife of French Billie.

KITTY WILLIAMS
Still Going Strong

"Did she have any children?" the investigators asked.

"My papooses all dies," she said

★ SAN FRANCISCO
★ PORTLAND, ORE.
Sept 1936
SANTA BARBARA, CALIF.,
PRESS
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OROVILLE, CAL.
MERCURY-REGISTER
JANUARY 18, 1937

INDIAN CHIEF SHOWS WAR AXE

Konkow

"Old Man Smoke" is the picturesque translation of the Indian name Ponne Carno, by which Fred Johnson, 77-year old chief of the Pulga branch, is known to his fellow Concows. Holding a vicious looking old war axe dug up by Carl E. Tharaldson, Yankee Hill miner, Fred is shown above as he looks today. Despite the loss of his arm in youth he has made a living for years as a wood-cutter.

Concow Chief Recalls Battle In Which Tribe Was Subdued

Fred Johnson Known As Ponne Carne To Own People; Aids Them In Troubles

By DAVE LOEHWING

Old residents of Oroville know him only as Fred Johnson, the aged, one-armed Indian woodchopper who for as long as they can remember has eked out a living swinging an axe with his single arm, panning out tailings at the Cherokee mine and guiding hunting parties. They dismiss him as a "character."

But to his own people, the Concows, he is known as Ponne Carno—"Old Man Smoke," chief of the Pulga tribe.

Fred inherited the title of chief after the death of Frank Johnson, his uncle. It is more than a title, however. As chief he watches over his people as carefully as any paternal chieftain before the advent of the white man.

Conducts Last Rites

It is Old Man Smoke who is called in when any member of the tribe is sick or in trouble. Though many of them are half-breeds and most now are accustomed to the ways of the whites, he is often asked to conduct last rites in the language of their forefathers when one of the members dies.

Fred and Kitty Williams are all who are left of the old-timers of the Concow tribe in this district and as such they are properly revered by the youngsters.

Wandering through the territory between Cherokee, where he now lives, Yankee Hill and Pulga, Fred recalls the landmarks of another era when as a lad he saw his elders looking askance at the steady encroachment of the white people.

Engraved on his memory is the day when the soldiers came and, after a great battle in which many of the Cowcow braves were slain, subdued the wild people.

Remembers the Battle

"I was only a little one," says Fred. "I did not fight. I stayed in camp with my mother. But I remember the excitement before the battle—and afterwards the sadness."

"I saw the other day the place where the new sweat house was to be. It's in the Big Bend country about two miles from Intake. It was never finished. They had dug a big hole, pretty deep, and started to put up the sides when the battle came."

As Fred tells of the battle, his still

(Continued on Page 3, Col. 3)

and the stadium from which it takes its name supplies the title and much of the action for "Rose Bowl," America's annual football classic

Eugene E. Maxeys Are Parents Of Baby Boy

A son was born to Mr. and Mrs. Eugene E. Maxey of Westwood, Tuesday, Jan. 12. The baby's mother is the former Bettie Bonner, daughter of Mr. and Mrs. S. F. Bonner of this city.

The seven-pound-nine-ounce boy has been named Stephen Ray, combining the given names of both parents.

Mrs. Bonner, who has been a visitor at Westwood, Maxey home at Westwood, has decided to prolong her stay to enjoy the new grandson.

Club Choral Will Have Usual Rehearsal

Rehearsal of the Monday Club Choral will be held as usual at 10 a. m. Wednesday at the home of Mrs. W. A. Cullie.

Glee Club Rehearsal Tonight Is Cancelled

Owing to illness among members, there will be no meeting tonight of the American Legion Auxiliary Glee Club.

Mothers' Division Meeting Is Postponed

The Division of the California postponement Tues-

IT PAYS

To Look-For and Read

HERMANN'S ADS

Will the following five people please call at Hermann's for coffee tables.

1. Mrs. Latham
Rt. 2, Box 359C
Quincy Highway
Street Beane

Veterans Postpone Travel To Corning

Because of rain and prevalence of sickness members of the local Veteran of Foreign Wars post and auxiliary will not attend a meeting of Corning post tomorrow night, Paul West, district commander, said today. As a result of the change in plans, the organizations will meet in Memorial Hall here at 8 p. m. tomorrow.

...CONCOW

Continued From Page 1

bright eyes shine fiercely. One feels that he regrets his inactive role in it.

Like all of the old Indians, Fred is uncertain as to his age. On his pension application he is registered as over 70. "As near as I can figure out, I was born about 1859," he says.

A Crack Rifle Shot

Fred is one of the best deer hunters in that district. He is a crack shot with the old rifle given to him by his friend Carl Tharroldson who swears that Fred can nit a half-dollar every time at fifty yards.

At the age of about 15 Fred lost his arm. "I saw an old blind man trying to get a load of wood up on his back. I laid my shotgun against a log and helped him. When I picked up the gun by the barrel, the hammer caught on a log and it blew my arm off."

Until about two years ago he made most of his living by chopping wood with his strong right arm. Now a government pension solves his living problem except for the little gold panning he is able to do. This nets him about fifty cents a day when he feels strong enough to do a day's hard work.

Tahn'-kum

Midoo

SACRAMENTO, CALIF., BEE

OCTOBER 28, 1937

"Hookley" = Henkut.-

Lucy Thompson Of Yuba Tribe Is Dead

MARYSVILLE (Yuba Co.), Oct. 28.—Funeral services were scheduled for 2 P. M. today for Lucy Thompson, 80, one of the last of the Hookley Indians who died in her cabin on the abandoned reservation at Stanfield. She was a victim of pneumonia.

She leaves her son, Elmer Thompson; a nephew, Jerome Thompson, and an uncle. Her husband, Henry Thompson, died in 1932 at the age of 93 years.

The funeral services will be held in the reservation tomorrow at 2 P. M. under the direction of Lipp & Sullivan.

Mrs. Thompson's cabin was one of the two buildings at Stanfield that escaped destruction in a forest fire last year.

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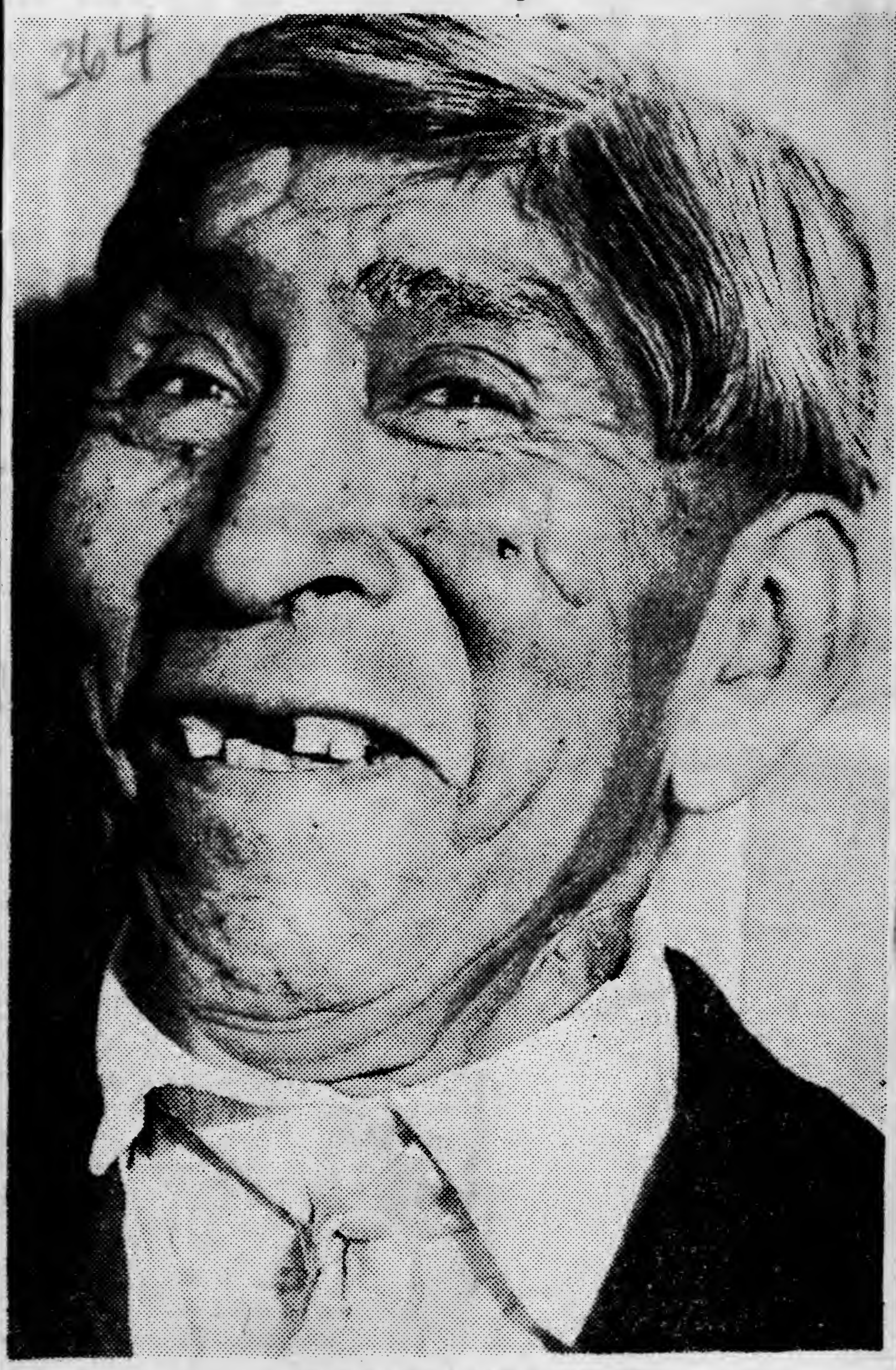
SAN FRANCISCO, CALIF.
NEWS
DECEMBER 5, 1938

Indian Lost on Way to Pow-Wow



CHIEF FRED JOHNSON. Concow

Travelers Aid Is End of Trail

Streetcar Tracks Confuse Mighty Hunter in City

Had he been back in his own hills, Fred Johnson, one-armed chief of the Concow Tribe, wouldn't have stayed lost very long.

But you can't build a signal fire at Third and Market-sts. The roar of traffic would drown any attempt to thump a message on the ground. And the pale-faces hurrying by certainly wouldn't understand the messages of piled stones and crossed sticks which would mean something to an Indian.

And so Chief Johnson, lost in the big city, told his troubles to a policeman.

Today, while he waited at the Travelers Aid, an agency of the Community Chest, to be sent back to his home in Oroville, the 79-year-old Indian, who was a mighty hunter until he lost his arm in a hunting accident, told his story.

He had received a letter, he said, from F. G. Collett asking him to attend a convention of "The Indians of California, Inc." Having danced at a meeting of the Wyntoon Tribe here 13 years ago he figured he wouldn't have any trouble finding his way about. So he borrowed $5 and boarded the train. But when he arrived at the Drake-Wilshire Hotel he could find no trace either of Mr. Collett or of an Indian convention.

The office of J. W. Henderson, attorney, who is president of Indians of California, Inc., said Mr. Henderson had scheduled the convention for today but was called out of town, so postponed it. The organization is not connected with Federal Indian Affairs Service.

OAKLAND, CALIF.,
TRIBUNE
DECEMBER 5, 1938

LO! THE POOR INDIAN—HE'S LOST

On the forest trails, Chief Fred Johnson, 79-year-old one-armed tracker of the Concow tribe of California Indians is a sensation. But his cunning bogged down in San Francisco's traffic and he got lost. The Travelers' Aid is going to help him to get back to Oroville.—Tribune photo.

Indian Confused, Loses Trail in S.F. Traffic Hubbub

The arts of finding concealed trails and tracking elusive game through the wild woodlands were of little avail to Chief Fred Johnson, 79, of the Concow tribe of California Indians, when he became lost in big city traffic today in San Francisco.

Traffic at Third and Market Streets proved too much for the one-armed veteran tracker, and he was forced to avail himself of the assistance of the Travelers' Aid Society and police to get located.

He told officers that he had left Oroville on a borrowed $5 bill, but that the wampum was exhausted and he wanted to get back to his tepee.

Johnson told police he came to the city in response to a summons from F. G. Collett, to attend a convention of Indians at a San Francisco hotel, but the convention could not be located, and at Collett's hotel at 340 Stockton Street, it was learned that he was out of the city.

Collett, according to officials at the Indian Affairs Office in San Francisco is endeavoring to seek legislation to aid the Indians in land matters.

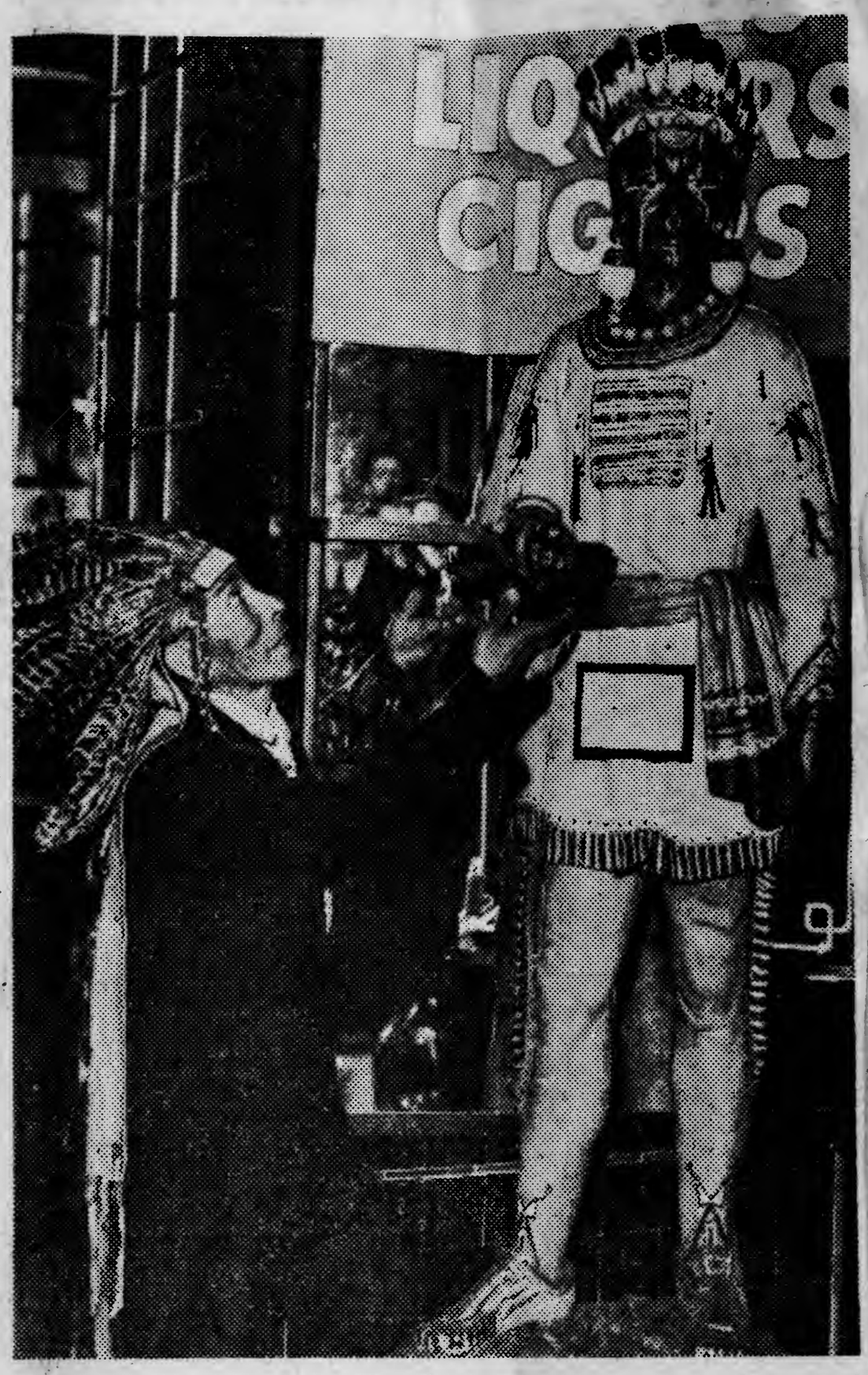
Travelers' Aid workers assured Chief Johnson that they would assist him to return to his home.

SAN FRANCISCO, CALIF.,
NEWS
DECEMBER 6, 1938

Chief Meets Sally—And An Old Tobacco Pal

364

SALLY RAND. CHIEF PUN NIN GANO.



The Chief greets an old pal on Powell-st.

* * * * * *

Photo of "Chief" Fred Johnson Examiner.

Redskin Paints the Town Red in Round Of Paleface Firewater, Pow-Wow Places

Through the canyons formed by skyscrapers, in and out the steel and concrete tepees, crouched beside the "water holes" called taverns, making whoopee in the night-spot wigwams, went Big Chief Pun Nin Gano.

And all as a one-man convention, guest of the San Francisco Tourist & Convention Bureau.

When Walter Gaines Swanson, Big White Father of the bureau, learned of the chief—how he had borrowed $5 and come here by train from Oroville for an Indian convention that had been postponed without his knowledge, and was stranded here—Mr. Swanson was touched.

'Convention Is Brief'

He dispatched two of his bureau aides, Nora McDevitt and Tommy Thompson, to borrow the 70-year-old chief from the Travelers Aid, in whose custody he had been placed. They registered him at the Sir Francis Drake.

"Hah, it is not every tepee that has waterfall that can be turned on and off," he said wisely.

They told him that was the shower.

'Like Hunting Buffalo'

He wanted a bit of air. Donning a towering feather headdress, he was taken on a downtown tour.

Into a "trading post" they went—big department store. Blankets in the home-furnishing department interested him.

A store model, Ruth Batten, was posing with the latest in hats—a huge feather pointing upward from it. Feathers are coming back, she told him. The Chief compared his feathers with hers. "Pretty girl," he said. "I got feathers, too."

Meets an Old Pal

Along Powell-st he spotted a lonely cigar store Indian.

"My name, Pun Nin Gano, means Tobacco Man, too," grinned the Chief.

Then over to Treasure Island. Mighty were the medicine men who conjured up this land from the sea, he reflected. He was taken to the court to see the controversial statue, "Indian Woman Grinding Corn." This has been dubbed, "Woman Peanut Pusher."

Her posture—hips up, face down, as though pushing a peanut—got her that name. The Chief stalked slowly toward her, peered into her hands.

"No peanuts," he said.

The Convention Bureau people took him to the night spot which is featuring Sally Rand. It was some time yet before she had to do her fan dance, so she sat at the Chief's table.

"I am good dancer," he said.

Sally got up, ready to go into a fox-trot with him. Instead, the Chief started hippity-hopping about, alone. This was a tribal ceremonial dance, he said.

They made the rounds of other night spots. At 3 a. m., the Chief was still raring to go. The Convention Bureau folks were sleepy and tired.

As they bade him good night at his suite, the Chief thanked them for a lovely evening. Did he enjoy himself?

"Yes. But I would not like to stake my tepee here for good. Too much noise, not enough space, too many people. If you want to give this land back to the Indians, I think Indians would refuse it."

He was to return home today.

LOS ANGELES, CALIF.
EVENING NEWS
DECEMBER 7, 1938

364

Heap much crowd gettum goat!

—Acme photo.

NO CONVENTION did he find, but street cars, hurrying pedestrians and automobiles confused Fred Johnson, one armed chief of the Concow tribe of Indians, no end when he arrived in San Francisco, and so he appealed to police to get him home to Oroville. He went to San Francisco to attend a convention of the "Indians of California, Inc."

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EVENING NEWS
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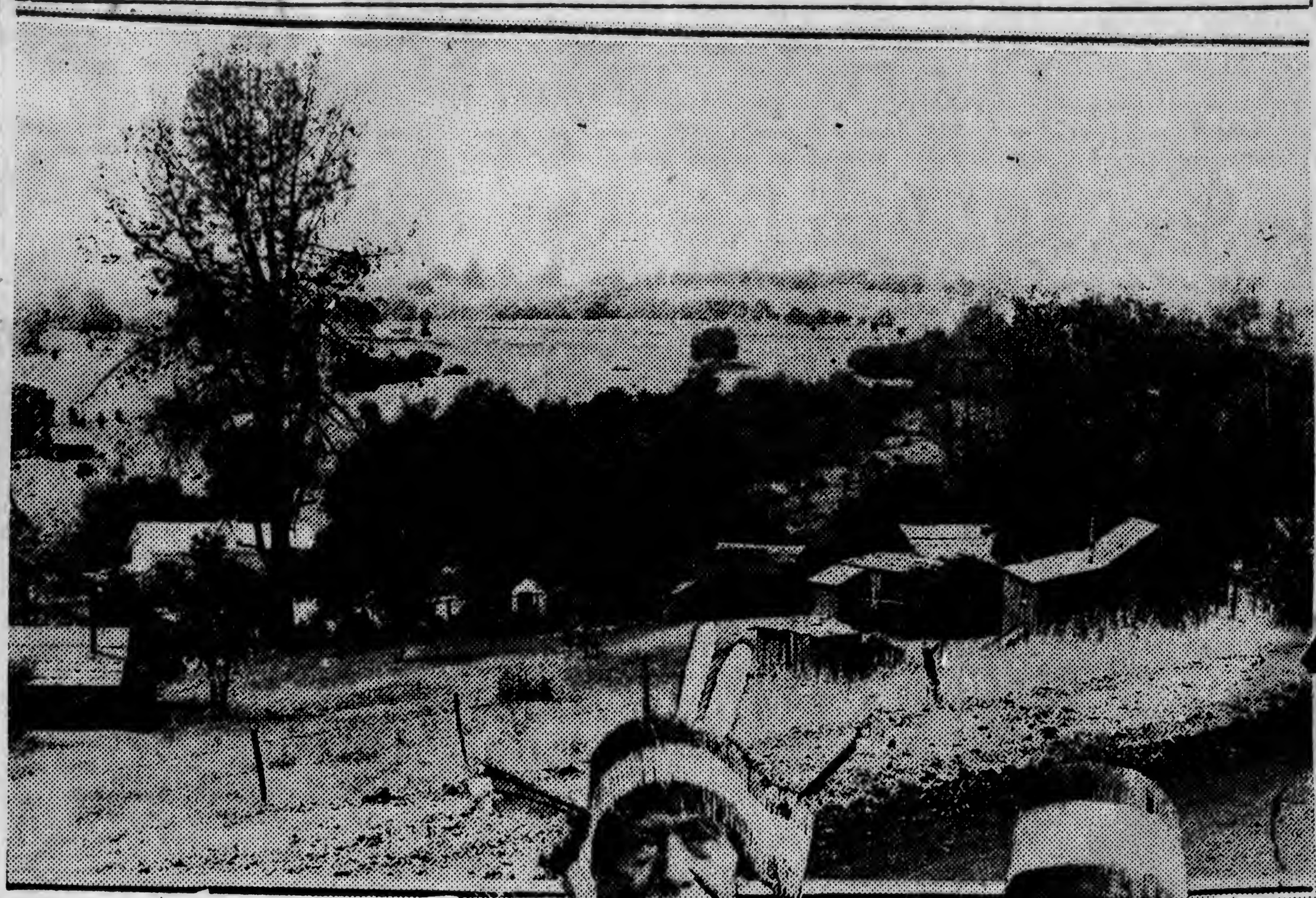
MIWOK - folder 1

1925 - 1934

SACRAMENTO, CALIF.
BEE
SEPT. 17, 1932

Remnants Of Amador Indian Tribe



THE top picture shows the Indian village two miles south of Jackson, Amador County.
The lower picture is of the chief, Pedro Oconnor and his wife, Lily.

JACKSON (Amador Co.), Sept. 17. The Indian settlement in Amador County has dwindled down to but half a dozen full-blooded Indians. The Indian village, situated two miles south of Jackson, is inhabited by about twenty Indians, most of whom are half-breeds. The chief of what was once a large tribe of Indians, lives with his wife in an encampment on the bank of the Mokelumne River. The tribe at one time consisted of over 200 Indians in this county.

The chief, Pedro Oconner is over 70 years of age, and his wife, Lily Oconner, is 45 years of age. The chief, Pedro, claims to have been married twenty times. These two old Indians still hold pow-wows and dance all night whenever they are visited by any of the few remaining members of their tribe.

Reservation Made.

An Indian reservation was secured for the county in 1895 by Anthony Caminetti, immigration commissioner under President Wilson. A large ranch was purchased and prepared for the caring of the Indians by the government. The reservation was governed over by superintendents for over thirty years until the scarcity of the Indians made such a procedure unnecessary. Most of the Indians of the reservation have become self-supporting by doing road work and ranching.

Killed Eight Chinese.

One of the most colorful Indian characters in the community was old "Indian Dick," who died two years ago in Jackson, following his release from Folsom Prison, where he had served a term of over twenty years for killing seven Chinese out of a party of eight who killed his brother in early days. "Indian Dick's" only regret was that he had not found the remaining Chinese who was in the party.

Amador County was once the meeting place for hundreds of Indians from all parts of Superior California. There big pow-wows were held near Buena Vista annually, where they would feast and dance for several days. They often danced until they dropped from sheer exhaustion.

STOCKTON, CAL. RECORD.
May 23, 1925

INDIAN RELICS OF CENTRAL CALIFORNIA

By W. E. Wilde

A HUNDRED years ago the Yachikamnas tribe of Indians lived where Stockton now stands. They claimed all the land between Mount Diablo and French Camp, thence to the Calaveras river. There were Siyokos south of French Camp and Mareklos on the banks of the Mokelumne.

Most of these had kept their aboriginal simplicity, and this was true down to about 1850. We have it upon the authority of those who came into California via the north, in 1841, that down to 1844 no one in the Sacramento valley had ever seen a white man. Bidwell was one of the first coming from Calaveras to Sutters Fort, and later to Dr. Marsh's ranch at the foot of Diablo, also visited by Captain Weber.

Stockton eighty years ago, might have been described in the words

(Continued on Page Three)

—Photos by James V. Lloyd.

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...roads con... Stockton

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Those who have been privileged to examine the fine collection of Indian relics in the possession of James A. Barr of Stockton will readily concede it to be of the utmost local importance, for it is not at all likely to be duplicated, and many specimens are quite peculiar to this district if not unique in Indan art.

This collection contains more than four thousand pieces of Indian work, such as arrow points, spear heads, knives, drills and specimens of gambling and ceremonial carvings in agate and obsidian. Here are clay balls of different shapes, some showing the very beginnings of ornamentation; cooking vessels of clay, globular or bell-shaped cones and cups, some decorated.

Some bone specimens are superior to those of other tribes, such as awls, whistles, nose and hair pins, knives, daggers, fish-spears, scrapers, root-diggers and fish hooks. Here are fifty-seven "medicine stones" fine in craftmanship and material. Also possibly 1000 feet of beads and wampum of shell or bone.

These specimens of Indian art are all from Central California, and the most valuable from mounds near and even in Stockton, principally on the banks of the channel and of Walker slough. It was on these streams only that Mr. Barr found some obsidian artifacts known to us as "serrated curves." Of these there are in this collection at least 158 "Stockton Curves." These are thin finely worked tools for scraping, cutting or sawing, all of obsidian except three, which are soapstone, toothed and serrated. The greater part of these were found in the valleys near Stockton and even within the city limits.

Some in burial mounds near the channel were found with skeletons associated with the little things that were valued in life—pipes, strings of beads, remains of baskets, etc.—and a few were notched as if for a handle.

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In the catalogue of this collection we read, "In one excavated mound out of eight 'curves' five were of obsidian, and three of a new type made of soapstone. These were found in ashes and charred coals just above the head of the skeleton. They were in a compact bunch seven inches long. Between the right arm and the body was a small pipe and under his head a broken arrow-point. By his right arm were two pestles and some wampum was on the breast and by the arms."

Yes, these "finds" are a revelation of the handicrafts of men handicapped to the last degree—isolated, self-reliant and aiming to make good work. They are all gone, but as we look at these relics these weapons, utensils and ornaments we must acknowledge their skill, which was like a gift of Athena.

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(From Page One)

of Viscaino of Monterey, 240 years before, (1602) "a land of elk, bears, and friendly Indians."

Those tribes who lived by the rivers, sloughs and tules were not fighting or hunting people, but could trap fish and game, and as quail and acorns were plentiful "why work?" and as the climate was mild—"why bother about clothes?"

They went entirely nude in a nineteenth century Eden, using the most primitive methods in all they did, as obtaining fire by rubbing hard and soft wood together. It was a dense population before the coming of gold hunters, smallpox (1833) and plague (1845). Then many thousands died.

Here was comparative isolation from the more warlike tribes. Most of them were lazy, sleepy-heads, while some practiced various arts and crafts. We need not say they were not builders of pueblos; they had no idea of permanent buildings but in their crafts showed great skill, working in stone, obsidian, bone, shell and clay.

These local tribes were peaceful and though mostly lazy, yet some were very far in advance of the coast tribes in pursuing some tribal arts. The Russian naturalist, Chamisso, tells us he saw some tribes between the bay and Stockton wearing ornaments of carved bone, beads, and strips of shells. (On their heads they often wore circles of leaves and flowers, as we see represented in ancient Greek sculpture.)

Perhaps they traded with tribes from the north, and obtained materials like cinnabar, obsidian, shells and mortars from Indians of Lake county or a similar volcanic area. This seems probable, for the black and glossy obsidian used here had the fine grain of that which has cooled as glass, and not in crystal form. This was not from difference of condition, but from the difference in mineral composition.

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When they needed slender poles for a winter house, small trees were cut down with stone axes, or with dressed elk horn, the hardest material then known here, and to which the Indian could give a keen edge in the matter of his ancestors. This elk horn was plentiful here, for valleys like Livermore had immense numbers of elk all the time. Not long ago, and maybe yet, some men in Stockton could remember elk coming to drink at McLeod's lake and hobnob with Captain Weber's cattle, where today the reflection of the Civic Auditorium greets your eyes.

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STOCKTON CALIF. RECORD
DECEMBER 6, 1932

DUNNE STARTS INVESTIGATING FATAL ACCIDENT

Surviving Driver Involved in Tragedy Free Pending Outcome

QUERY WITNESSES

Father of Youth Confers With Officers; Silent on Accusation

Investigation of the auto crash Sunday night in which William R. Fuller, 24, Soulsbyville, Tuolumne county Indian, was killed is being conducted by the district attorney's office with the view of bringing the matter before the Grand Jury to determine whether or not there was any criminal element involved.

Assistant District Attorney Raymond M. Dunne stated today that witnesses who saw the accident, which occurred one mile south of the McKinley School on the French Camp road, are being located by his office and that the investigation will probably be completed next week.

COLLIDED HEAD ON

Cars driven by Fuller and V. W. Hoxie collided head-on after Hoxie is said to have passed a car in which E. L. Spangle of Stockton and Louise Martinelli of Tracy rode. Fuller's car ran into a ditch, and he was instantly killed.

Hoxie was not held in custody, the assistant district attorney said. He is an engineer in San Francisco, employed by C. C. Moore, and is available at any time.

FATHER IN CONFERENCE

The assistant district attorney questioned Mr. and Mrs. Hoxie Sunday night, and yesterday talked to Mrs. Alice Fuller, wife of William Fuller, at the Emergency Hospital, where she is being treated for cuts and bruises. All told the same story of the crash, states Dunne.

William Fuller Sr., chief of the Muwik tribe of Digger Indians in Tuolumne county, conferred with Assistant District Attorney Dunne yesterday, but did not indicate that he would swear out a charge against Hoxie.

Young Fuller was known for his championship of Indian rights in dealing with the government.

FUNERAL SERVICES SLATED TOMORROW

SONORA OFFICE STOCKTON RECORD, Dec. 6.—Funeral services for Raymond Fuller, 26-year-old Indian, son of Chief Fuller of the Muwik tribe, who was killed in an auto crash near Stockton Sunday, will be hel dtomorrow afternoon at 2 o'clock at the Fuller ranch near Soulsbyville. Rev. William Hazelden of the Tuolumne Methodist Church will officiate.

Fuller is survived by his widow, Alice Fuller; a 7-year-old son, Raymond Fuller; his parents, Mr. and Mrs. William Fuller; and three brothers, Richard, Harry and Bert Fuller, all of Soulsbyville.

An Indian mourning "cry" is being now conducted at the Fuller ranch by the Indians from the Tuolumne reservation, and will continue until the burial. Interment will be in the family cemetery on the ranch.

STOCKTON, CALIF. RECORD
JUNE 15 1927

'Indian Sally,' Oldest of Her Tribe, Passes to the Happy Hunting Grounds at Great Age

364

JACKSON OFFICE STOCKTON RECORD, June 15.—Indian Sally, pioneer of the pioneers, died at her home at the Indian camp at Scottsville Sunday evening, after an illness of a number of weeks.

She was noted in the earlier days of her life as a leader among the Indians of this and adjacent counties. Her aim was to keep them together, and she was quite successful in her endeavor. Not only was Sally noted as a leader, but she was steady and industrious, and until recently made many baskets. They were considered of a superior quality and attracted much attention among collectors.

"Indian Sally" was born on the Caminetti ranch near Jackson, and although none knows her age, the death certificate stated 100 years. She was undoubtedly all of that. She was a widow of Yellow Jacket, who died many years ago.

The Indian woman was able to be around and tended to her household duties until recently, when her sight began to fail.

A daughter, Mrs. Rose Darrow of Jackson, and a sister, Katherina Wilson of Mokelumne Hill, survive.

Two sisters who died a number of years ago were Indian Mary and Manuella, both very old.

The funeral was held yesterday afternoon at 2 o'clock, and burial was made at the Indian burial ground on the reservation near Jackson.

Allen's Press Clipping Bureau
SAN FRANCISCO
LOS ANGELES
PORTLAND, ORE.
CLIPPING FROM
STOCKTON CALIF. RECORD
APRIL 16, 1934

Indians Hold Rites for Departed Spirit

364

TUOLUMNE, April 16.—The ancient Miwuk Indian "cry of the departed spirit" was observed all Saturday night and yesterday morning at the Cherokee reservation for Tom Bill, 58, son of the late picturesque Whisky Bill, who died after a short illness with pneumonia in a Sonora hospital Thursday night. Tom Bill was buried yesterday afternoon in the old cemetery at Cherokee, Burden Company of Sonora in charge.

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Miwok - Folder 2

1859 - 1939, n.d.

Hutchings' Calif. Mag. May 1859

ask, but I think you wrong that pretty lass, by thinking her guilty of such things, for she looked the picture of innocence when I last saw her; and McAdams ought to be banished from society, if he has not married her."

Alfred could not reply; his heart was too full, from the conviction that his every hope seemed blasted. He at length said: "Farewell, Simmons, till I hear from you."

Alfred returned home, sick at heart, while Mr. Simmons was rolling away towards Charleston.

[*Concluded next month.*]

THE FALLS OF THE YO-HAMITE.

Night! night upon the hills!
  Darkness upon the shore!
The mountain winds went moaning by—
The traveler laid him down to die,
  By the torrent's thundering roar!

"Must I perish here alone?
  Without one pitying eye?
While near me the torrent hurls its foam,
And the red wolf howls from its mountain [home,
  And the moaning winds go by!

Must I perish here alone,
  With none to hear or see?—
E'en now for me my children wait,
And my wife looks out at the cottage gate,
  At eventide for me.

Oh! for one cry, to rise
  O'er torrent roar and blast!
One prayer, to pierce the midnight sky,
Up to the ear of God on high,
  My mightiest, and my last!"

Darkness had left the hills,
  The red wolf sought his lair; [by,
And the mountain stream went sounding
But it only flashed on the sunken eye
  Of a silent sleeper there.

G. T. S.

[G.T. Sproat]

[1860]

THE FALLS OF THE YO-SEMITE.

BY G. T. SPROAT.

THE voice of waters! ringing on the ear,
  Awe-struck, amid the fearful solitude—
Alone with Nature! Torrents fitful gleam,
Rushing, and hurrying on, with maddening leap,
Into the depths below! The deafening shock
Of rapid whirlpools, leaping on the rocks—
Dancing and foaming, with their deep hoarse roar,
Like some huge monster—then, with maddening plunge,
Dashing to depths below, while o'er them towers
A mighty pyramid of misty cloud,
Rising on high to heaven;—such, such art thou,
Yo-Semite!

The old red hunter stops amid the chase,
And bows his head, and worships at thy shrine,
As in the presence of the Invisible!
The wild deer, roving on thy banks, look up,
And snuff the air, and pause, and wonder oft
To hear thy solemn chant, ascending up
To God, both day and night! The eagle looks
From out his regal mansion in the sun,
And gazes on thy forehead, set with gems,
Flinging back the light into his fiery eyes,
Above the sun's full brightness; while the roar
Of all thy waves ascends, and drowns the voice
Of the hoarse thunder-trumpet.

He who laid
Thy deep foundations, which no eye can see
Save the Eternal's, and gave thee thy voice
Of fearful majesty, thundering up to Him—
What saith he, from that cloud of mist and foam,
Hiding the awful grandeur of his face,
From which he speaks as from a sanctuary?—
"Lift up thy voice, thou deep! and sing with all
Thy world of waters! Raise thy anthem song,
Majestic, high, up to the heaven of heavens—
Deep echoing unto deep! Sing praise to him
Who sits upon the jasper throne—who built
The earth, and poured the roaring floods, from out
The hollow of his hand—whose name is GOD!"

Sept. 5, 1903. Chronicle SAN FRANCISCO CH

INDIANS CONDEMN A MEDICINE WOMAN

Kalapine, the Yosemite Indian Medicine Woman Whose Third Failure Has Condemned Her to Death.

Kalapine, the Aged High Priestess of Yosemite Tribe, Doomed Because of Her Third Failure to Cure Patient

KALAPINE, Indian medicine woman, one of the seven remaining aborigines who are actually of the Yosemite tribe of Indians, has lost her third patient and is in line to answer to the immutable Indian law with her own life. The unwritten law of the Yosemite tribe, which is likewise the law of nearly all the Digger tribes of California, is that when the medicine man, or medicine woman, has allowed three patients to die his, or her, life must be forfeited. With the death of the aged Piute squaw known as Mrs. Uncle George in Yosemite valley last Sunday night, the skill of old Kalapine is declared to have met its third failure. This she loudly declares is not true, but the Indians, when they will talk about it at all, say that this is the fateful third instance, and the white people of the valley believe that when the Indians shall again come out of the woods for their summer gathering, old Kalapine will not be with them. Among no tribe has the law been more circumspectly followed than among the Yosemites.

Ten days ago the few remaining Yosemite Indians and about forty members of allied tribes gathered under Sentinel Point to hold an old-time war dance and jubilee. The dance progressed as it had not done in years. The preparations and the programme were all under the supervision of Kalapine, said to be 90 years of age, who, since the death of her husband, Captain John, several years ago, has acted as the chief of the tribe. She was greatly respected and feared by the Indians because, though a squaw, she possessed all the mystic lore and unwholly knowledge of the medicine man. For years she has been the doctor and conjuror when an evil spirit brought sickness upon an Indian of the vicinity. In a way, this war dance was a celebration of her success not only as a leader but also as a healer. Her joy was to be short lived.

At the height of the dance the widow of old Uncle George fell violently sick. The long journey across from the foot of Mount Conness had been too much for her waning strength. Kalapine undertook to drive away the evil spirit and cure her. The aged squaw lay upon a dirty blanket in the shadow of Sentinel Point. Pine boughs were set up as her only shelter. She would cry out with pain and touch this or that portion of her body. Kalapine would fly at her, and, applying her lips to the part touched by the patient's fingers, endeavor to suck away the pain. The medicine woman muttered strange words and went through marvelous incantations. All the Indians were affected by them except the sick woman. On Wednesday night, August 27th, the old squaw stiffened and appeared to have died. Immediately the dance stopped and the hideous death wail (Ah-Nokt) was commenced by the Indians. All night the valley rang with it. Kalapine brewed a tea from a strange herb and next morning the patient came out of the trance. The money which had been collected at the Sentinel Hotel from guests for burial expenses was held in reserve. A vigil was kept day and night, and on Sunday night the patient really died. She was buried with great ceremony at the foot of Indian canyon on the following day.

The death put an abrupt end to the assembly, but before the braves began to load their traps upon the squaws to be carried over the trails to their distant homes an old buck announced that Kalapine's third patient had been lost. Instantly all was commotion. Kalapine's protestations appear to have availed nothing. The old buck's words were accepted as the edict in accordance with the time-honored custom. Nearly all the Indians have now dispersed to their winter quarters. Though there will be no war dance next year, there will be the usual summer gathering in the valley just across from El Capitan, and the Indians say that before they next come together Kalapine will have met an unnatural death, in accordance with the custom.

The white people of Yosemite valley believe in the prophesy, because of the record of the past. Eight years ago Indian Bullock was the medicine man for the Indians of the section. In fact, he was Kalapine's predecessor. He had his camp at Wawona, and was employed at the hotel there. For the third time a patient of his died. A fortnight later old Bullock and his squaw were fishing on Big creek, when two bullets from ambush riddled the medicine man's head and heart. The squaw carried back the news and the body was brought to Wawona for the most elaborate funeral ever held there. Bullock's pony was killed at the grave, and into the tomb were tossed all of his baskets, valued at $1500. The Indians, having carried out the law of the tribe, were eager to do all honor possible to the dead medicine man. Three Indians were arrested for the murder. They were tried at Mariposa, and in court each freely confessed, pleading that he had merely done the duty delegated to him as a tribesman. Each of the three is now serving a twenty-year sentence for manslaughter. Another instance of the operation of this Indian law occurred in Burney valley, Shasta county, several months ago. A medicine man whose third patient had died was found shot to death in his cabin.

Beyond doubt old Kalapine will endeavor to keep hidden away as well as possible, but the whites of the community will not be surprised if, on any day, news is brought in of her tragic death.

[illegible] from [illegible] scores [illegible] ght distress to the beautiful young [illegible] years gone by.

7.4.1916

INDIANS ASSEMBLE FOR FETE IN YOSEMITE

Assistant Secretary Stephen T. Mather to Be Field Day Guest Next Monday

YOSEMITE, August 3.—Monos and Piutes have arrived here in scores today to attend the Indian field day to be staged at Yosemite Falls Camp Plaza Monday, August 7. Festivities will conclude with an Indian barbecue and a campfire war dance. Considerable difficulty has been experienced to obtain judges for the Indian baby show, which will be one of the features. All who have been approached and tendered the office of judge for this contest have declined on the ground that they have no desire to incur any Indian maternal displeasure.

Stephen T. Mather, assistant Secretary of the Interior, will be one of the guests at the field day. Mather will arrive here the latter part of this week for an inspection trip of the park.

The programme of Indian sports will include pony races, mounted potato race, tribal games, running and riding contests and a barbecue at which D. J. Desmond of San Francisco will be the host. In the evening a campfire war dance will close the ceremonies.

Indian 'Pow-Wow' In Yosemite Is Novel Affair

SF Chronicle Aug 8, 1920

Tribal Customs Revived in Gathering of Famous Clan

CAMP CURRY, August 7.—From high Sierra cattle lands, hundreds of miles away; from seldom-heard-of canyon settlements, and from nearer and more civilized villages as well, the Indians of the famous Yosemite tribe are flocking back to the ancestral home of their fathers and of their fathers' fathers. Although their "home-coming" was scheduled for just two days, August 9 and 10, most of them have already arrived on the scene.

It is a far different "home-coming" than the average college reunion or family get-together of the "paleface" people, yet it has something reminiscent of both such events.

The Indian war dance in celebration of the grand windup of the "Yosemite Field Day and Indian Picnic," as the affair has been named, undoubtedly will be wilder than any college rally, while the prize baby contest will cause even more excitement than the impromptu family reunion ones.

Over fifty full-blooded braves of the Yosemite tribe, in their primitive costumes of paint, skin and feathers, will dervish around the huge ceremonial bonfire—the climax event of the two-day programme.

Many visitors to the Yosemite who were planning on returning home this week-end are staying over for the Indian festivities. Among the interesting events which are included in the programme are a series of horse races for cash prizes of over $600; a mounted potato race, in which four picked teams will participate; an Indian pony bucking contest; a baby contest, in which prizes amounting to several hundred dollars will go to the mothers of the handsomest Indian papooses, and the grand ceremonial war dance, which will mark the conclusion of the "big pow-wow" Tuesday evening.

OAKLAND, CAL. TRIBUNE—[illegible]
JUNE 26, 1923

Squaws to Exhibit Yosemite Papooses

YOSEMITE, June 25.—California Indian squaws will enter their papooses in a contest to be held here in connection with the Indian field day, August 3. The contest will be conducted to determine the champion papoose of the State in the manner in which baby contests are staged. In addition to the field sports for the "bucks," there will be bead-stringing and basket-weaving contests among the squaws.

FRESNO, CAL. REPUBLICAN—120
JUNE 26, 1923

Will Judge Papooses Plan Indian Field Day Stunts For Yosemite

CAMP CURRY, June 25.—Among the most interesting events included on the program for the Indian field day, to be held August 3 and 4 in the Yosemite valley, is a prize baby contest. Indian squaws from all sections of the state and the Pacific coast are expected to enter their papooses, the prides of the tribes, in this contest. All factors, such as size, beauty, development and general health will be taken into consideration before adjudging a winner.

Other events which promise to cause a great deal of interest are a bead stringing and basket weaving contest, at which the Indian women are said to be very proficient. A huge barbecue will bring the festivities to a close.

FRESNO, CAL. REPUBLICAN 120
JANUARY 7, 1924

Ahwanee Round House Dark

Chief Near Happy Hunting Ground

Patriarch Over 90 Years Old

RAYMOND, Jan. 6.—Peter Westfall, the "big chief" of the Ahwanee Indians, is very ill and there is practically no hope for his recovery. The patriarch is over 90 years old and has been head chief for more than 20 years, succeeding his father who was the chief before him.

Chief Peter was taken ill several days after he returned to his roundhouse from the usual grape picking trip that no one in the tribe will miss. His condition did not become serious until Christmas week when for a few days his life was despaired of. It was for that reason that none of the Ahwahnee Indians were present at the Mariposa pow wow. He rallied for a while but, on account of his great age and his increasing feebleness during the past year, it is not considered possible that he will recover from this spell of illness.

IONE, CAL. ECHO—160
JANUARY 26, 1924

Chowchilla Muwah

While the body of Peter Westfall, the last chief of the Ahwahnee Indians, was lying in state in the Indian roundhouse near Raymond, his tribesmen, gathered from hundreds of miles in the foothills, to sound the death wail. With the death of Chief Peter, passes the Ahwahnee Indian habit of appointing a chieftain. The dead chief's father's thumb mark is said to be on the "Lost Treaties of California."

FRESNO, CAL. BEE—126
FEBRUARY 1, 1924

Mysterious Call Comes From Ahwahnee Indians

364

RAYMOND (Madera Co.), Feb. 1. "Be sure to come and eat the acorns" is the message awaiting all the Indians at the various postoffices and country stores of the district; it is the message which is being passed around from Indian to Indian; but what its real import is has not been communicated to the white men.

Some believe that it is the notification that the "cry" is about to take place, the celebration at which all the possessions of Peter Westfall, the dead Indian chief, will be burned according to the immemorial custom of the Ahwahnees.

May Have New Chief

Others think that in spite of previous statements, a new chief of the tribe is to be appointed.

The whites were included in Peter Westfall's funeral. They were notified ahead of time and cordially invited, but from this celebration they have not only been excluded but have not as yet been told either its import or its purpose. However, Indians from far and wide are gathering at the round house in answer to the call: "Be sure to come and eat the acorns."

FRESNO, CAL. BEE—126
FEBRUARY 28, 1924

Indians In Big Spring Dance In Mariposa

364

Younger Generation Wants To Dance White Style, But Learn Pow-Wow

RAYMOND (Madera Co.), Feb. 28.—The Indians of Ahwahnee and Mariposa have been enjoying their Spring day big time at the Indian dance hall near Mariposa. The Johnsons of Mariposa put on the big time and a large attendance of Indians from all over the hills appeared to enjoy the return of Spring. The dance started February 22nd, so that all who attended could be moderately sure of being home by Monday morning, for an Indian dance is by no manner of means a one-night affair. In duration it is merely limited by the provisions and the number of merrymakers that attend, but in any case the dance rarely lasts less than two days.

The older Indians are now busily teaching the younger ones to dance in the old accepted way. The new and modern paleface dances may be all right they think, but the tribal songs and ceremonials do not go with them—and how have a pow-wow without them? The younger Indians do not agree with them. They can arrange to dance for thirty-six hours or more without there being anything of the past generation about it. They think it is a slight bore to have to learn all these old songs and dances, whose meaning they do not understand an no one will explain to them; but they do learn them as soon as the old Indians give the word, only to hear the old ones say: "Aw, you'll never learn how to dance. You're all white Indians. Don't know nothin'."

changes the translation. Some one has said that if Job could have another look at the heavens now he probably would detect no change in the position of any star, even in that of Arcturus. Thus the term fixed stars is sufficiently accurate. Arcturus was first discovered to be moving in 1718 by Halley. He announced that Arcturus, Sirius and Procyon had changed their positions since ancient times. These were the first stars discovered to be moving and not absolutely fixed. Really Arcturus is moving through space with a velocity of seventy-one miles per second. The sun's velocity in space is twelve miles per second. While the velocity of Arcturus is large, there are many stars with greater velocities than this.

"DIGGER" INDIAN PASSES.

Tribes Give Up Name Fastened to Them by Whites.

IONE, Calif., May 28.—The Digger Indian has gone. He has been killed by the Indians themselves. The Digger Indian was burned at the stake while he was jeered and mocked by 600 of his fellows at the annual "cry" of the Mewuks, near here, recently. The burning was in effigy, while a picked band in full regalia did a war dance about the victim.

The burning, while typifying, according to the Indian allegory, the culmination of a long hunt for an enemy, actually marked the abandonment of the name Digger Indian by all Indian tribes in California. The Mewuks were the last to gain their tribal designation. They were once called Diggers.

Indians say the name Digger first made its appearance in Utah. It was said to have been first used by whites on their way to California because of the Indian custom of digging for roots. Then, as the whites continued their westward migration, the settlers continued to use the appellation.

The Digger in Indian allegory came from Utah to Nevada, then to the Piutes of Pit River, then to Modoc County, Shasta County, Humboldt County and down into the south. Spurned by every tribe, he became an outcast and sought shelter in the territory of the Mewuks. Here he remained hidden, refusing to leave, until his recent capture and death at the stake.

The annual "cry" of the Mewuks is held in honor of the dead. Indians from all parts of the state attend. It is a time of ceremony, feasting and merrymaking.

EUREKA, CAL., TIMES 100
June 20, 1924

DIGGER INDIAN NOW OBSOLETE

364

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BAKERSHIM, CAL., PRESS 181
JUNE 27, 1924

STORY OF EARLY INDIAN LIFE AND LEGIONS OF YOSEMITE TRIBE

364

Denying that primitive Indian husbands were as faithful as most histories depict them and that the Yosemite Indians had any clearly defined conceptions or legends regarding creation or life, after death, "Pete" Hilliard, great grandson of Chief Tenaya, most famous leader of the Yosemite Tribe, today told to Don Tresidder, manager of Camp Curry, a new story of early Indian life and legends. Hilliard is an exceptionally intelligent Indian and has been a familiar character in the Yosemite Valley, ever since the coming of the white men, having been born and raised in this one-time land of his redskin forefathers.

"Pete" takes exception to the legends about the Indians that appear in numerous books on the Yosemite, and which have remained uncontradicted for years. He declares that many of these stories of Indian life are not true.

When questioned by Tresidder, "Pete" talked freely and furnished more information about the olden days when the redskins alone inhabited Yosemite than it is believed has ever been previously obtained from any other Indian at one time.

Following are some of the popular beliefs of Long standing, the truth of which he denied:

Contrary to most histories, Indian husbands were not always true to their wives, according to Chief Tenaya's great grandson. "If a man got tired of his wife, even though he had four or five children, he would get up and leave her and get another wife," he states. "They did not have any laws in those days."

The Yosemite Indians did not believe anything about a future life; neither did they consider nor have any legends about the creation of the world or of the Yosemite Valley; such legends are figments of imagination of various white men who first wrote about the Yosemite and its Indian inhabitants, according to "Pete."

Concerning the Indian legends about Basket Dome and other interesting Yosemite points, Pete said: "It is true they used to tell these legends but they would tell them just the same as you would tell stories or novels."

Yosemite does not mean grizzly bear, as commonly believed; the true meaning of Yohamite, from which the word Yosemite is derived, is "Great Hunter." The Yosemite Indians were famous as hunters.

The Indians did not live in two distinct settlements, one on each side of the Merced, as most historians claim; they all lived in the same village, although they were divided into two distinct groups.

The tradition as passed on by the historians is that when an Indian baby was born, neither father or mother worked for a time, "Pete" says "They never worked any time; the hardest work they ever did was to hunt."

Illilouette is not an Indian name at all. The Indian name for this famous waterfall is "Little Round Holes."

FRESNO, CAL. BEE—
July 5, 1924

Indian Husbands Untrue To Wives

Yosemite Brave Denies Veracity Of Legends

Hunting Labor To Valley Tribes

364

CAMP CURRY, YOSEMITE, Cal.—Denying that primitive Indian husbands were as faithful as most histories depict them and that the Yosemite Indians had any clearly defined conceptions or legends regarding creation or life after death, Pete Hilliard, great grandson of Chief Tenaya, most famous leader of the Yosemite Tribe, to-day told to Don Tresidder, manager of Camp Curry, a new story of early Indian life and legends. Hilliard is an exceptionally intelligent Indian and has been a familiar character in the Yosemite Valley, ever since the coming of the white men, having been born and reared in this one-time land of his redskin forefathers.

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Braves Not Constant

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Concerning the Indian legends about Basket Dome, Half Dome and other interesting Yosemite points, Pete said: "It is true they used to tell these legends but they would tell them just the same as you would tell stories or novels."

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OROVILLE, CAL., MERCURY 100
July 15, 1924

"Indian Lucy" 120 Years Old

364 (2)

CAMP CURRY, Yosemite, July 15.—Of the many thousands who annually visit the Yosemite, few have seen "Indian Lucy", oldest Indian in the Yosemite and one of the oldest, if not the oldest woman in the world.

Lucy, who is 120 years old, lives in a typical Indian tepee not far from Camp Curry, but keeps out of sight of the tourists and few have even photographed her in recent years.

Although she no longer walks, Lucy has retained full possession of all other faculties, and "Pete" Hilliard, direct descendant of the historically famous Chief Tenaya, greatest of all chieftains of the Yosemite Tribe, says she can remember clearly events of a hundred years ago. Lucy was living in Yosemite Valley when the first white men made their entrance and recalls that happening distinctly in all its details. Hilliard and other Indians take food to the aged squaw every day, although she no longer eats very much. They also supply her with water and wood.

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MARTINEZ, CAL. GAZETTE
July 17, 1924

36

"Indian Lucy", Oldest Living Woman

—Camp Curry Studio.

This is "Indian Lucy, 120 years old, who is the oldest Indian woman in the Yosemite, and said to be the oldest woman alive. Although she can no longer walk, she is in full possession of all other faculties. She lives in an Indian tepee not far from Camp Curry.

FRESNO, CAL. BEE—125
July 19, 1924

Indian Field Days To Be Held

Yosemite's Annual Event To Be Great Affair

C364

CAMP CURRY (Mariposa Co.), July 19.—With $1,500 in prizes as the lure, Indians from the adjacent regions are already beginning to arrive in Yosemite Valley for the fifth annual Indian field days to be held here Friday and Saturday, August 1st and 2nd. This will be the greatest Indian celebration of the kind ever held in California, it is believed.

The greatest collection of Indian baskets ever assembled will be on display here on these dates, for $500 of the prize money will go in awards for the best-made baskets and examples of Indian bead work alone. Yosemite is gaining a big reputation in the basket line already, and such events as the Indian Field Days still further serve to keep up the interest and skill of the Indians in this fast-disappearing craft. After the contests have been decided the baskets and beadwork will be placed on sale by the Indians.

The past year's crop of papooses has been unusually heavy, it is said, and there are more entries for this year's Indian baby contest than for several seasons past.

Monos, Piutes, Yosemites and other tribes will be on hand for the potato race, mounted tug-of-war, and other horse and pony racing events which, together with the mounted parade, contributes the most spectacular feature of the two-day celebration.

Chief Ranger Forrest S. Townsley is chairman of the committee in charge of the annual Indian festival.

FRESNO, CAL. BEE—125
July 19, 1924

INDIANS PREPARE FOR FESTIVAL IN YOSEMITE VALLEY

364

Many Kinds Of Baskets Are Being Woven For Entry In Competitive Display

By JAMES V. LLOYD
(Yosemite National Park Ranger)

Hundreds of Indians in and about Yosemite National Park are to-day engaged in reversing the wheels of progress. Scorning the use of modern mechinery, these "first Americans" are attempting to revive the basket making industry as inaugurated by their forefathers long before the Mayflower hove into sight of the Plymouth Rock.

Like other native arts, basket making among the Indians has fallen into disuse due to abundance of machine made articles. Many of the red men receive mail order catalogues as regularly and with as much pride as "John Jones of Four Corners."

An Efficient Census

Several years ago interested persons prevailed upon the national park service of the department of the interior to grant special permission for an Indian field day celebration in Yosemite National Park. A full program of sports, baby shows, baskets and exhibitions were provided by the park officials and operators. Reluctantly a few of the more venturesome Indians came from their rancherias to mingle with the white people. At that time the custom of presenting each Indian that registered at the rangers' office with a shiny new dollar was established. Imagine the efficiency of this novel method of conducting a census!

The welcome extended them soon spread to the Piutos and Miwoks, residing near Coarse Gold, Grub Gulch, Mono Lake and even into Nevada.

Keen Rivalry For Prize

Gradually more interest is being

(Continued on Page 2 [illegible])

MARTINEZ, CAL. GAZETTE
July 17, 1924

36 "Indian Lucy", Oldest Living Woman

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FESTIVAL

(Continued from Page 1 A)

C364

shown in the competitive basket display. Each succeeding year finds the rivalry keener for the first prize in the basket show. There are many kinds—cooking baskets, seed gatherers, conical shaped burden baskets, baby carriers, chingoos or scoops, fish traps, treasure baskets, gambling trays and huge ceremonial baskets into which many hands have dipped while feasting. Many of the first baskets exhibited seemed to have been brought "out of the kitchen," there still being evidences of mush or stew in them which was being cooked when news of the show reached the Indian rancheria.

Chief Ranger Forest S. Townsley, in charge of the Indian Field Day celebration which opens on August 1st, this year, predicts an unusually large attendance of red men and their families. "Papooses," says Townsley, "are being modeled to fit the hand-woven baskets. Each mother and babe is out for victory in the baby and basket shows—may the best win."

WOODLAND, CAL. MAIL—357
July 25, 1924

INDIAN FIELD DAYS AUGUST 1, 2

364(2)

As a population increaser, there is really nothing more efficient than Yosemite's Annual Indian Field Days, which wiill be celebrated in Yosemiite Valley this August on Friday and Saturday, August 1 and 2.

If there are any skeptics regarding that boast, Chief Ranger Townsley can give statisticss to prove the claim.

"I have just returned from a visit to the Mono Lake regiion," the Chief said today, "and there was a new papoose in every wickiup. The Indian population of California has not received such a boost since the white man began to crowd the Indian from his hunting grounds. All the squaws were busy making beadwork to decorate the new arrivals.

"Him give dollar for every Indian go to Yosemiite, another dollar for every papoose in baby show," I was told by Charlie Cornbread, one of the leaders of the Indian community. And that's the reason the Indian population is growing so fast."

Chief Townsley and his committee are now casting up accounts to see if the $1,500 prize money is going to be enough to take care of the various mounted events and still leave enough to give on dollar each to every Indian who registers and a second dollar to every papoose entered in the nIdian Baby Show, whcih is an annual feature of the Indian Field Days celebration. If the Indians multiply as rapidly in the next two or three years, it may be necessary to apply to Congress or to some of the scientific societies which deplore the passing of the Red Men, for financial assistance to continue the encouragement.

Sonoma, Cal. Index-Tribune / 478
July 26, 1924

INDIAN FIELD DAY AT THE YOSEMITE

364

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MILL VALLEY, CAL. RECORD
July 26, 1924

INDIAN FIELD DAYS

Yosemite Special Attraction Coming at Park Next Week

364

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The greatest collection of Indian baskets ever assembled will be on display here on these dates, for $500 of the prize money will go in awards for the best made baskets and examples of Indian bead work, alone. Yosemite is gaining a big reputation in the basket line already, and such events as the Indian Field Days still further serve to keep up the interest and skill of the Indians in this fast disappearing craft. After the contests have been decided the baskets and beadwork will be placed on sale. by the Indians.

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Chief Ranger Forrest S. Townsley is chairman of the committee in charge of the Indian festival.

MARTINEZ, CAL. GAZETTE
July 28, 1924

INDIAN FIELD AT YOSEMITE AUGUST

364 1-2

YOSEMITE, July 28—Following the announcement of the prize list for events in the annual Indian Field Days celebration here Friday and Saturday, August 1 and 2, Chief Ranger Townsley has received word that all the Indians in the Mono region and all the cowboys of the High Sierra country are heading for Yosemite to get in on the money.

Emblematic of the championship of the High Sierras, a saddle, magnificently decorated and valued at $15 will be presented to the contestant winning the greatest number of points in all the events. Billy Williams, of Bishop Harry Tom of Mono Lake; and Bertha Blancett, world champion from Pendleton, Ore., now a guide in Yosemite; are considered among the likeliest contenders.

Money prizes will total $1500. There will be three games of the famous "potato race", which is rougher than football, more spectacular than polo and displays the fearless horsemanship for which western riders are famous. Trick riding, fancy roping, musical chairs, relay riding, Roman racing, chaps and spurs race, and other novel and thrilling events will bring out the best which the contestants have to offer.

The ladies will be especially interested in the Indian baby show, and the Indian beadwork show. One of the main purposes of the Indian Field Days is to encourage the basket and bead weaving, which gradually are dying out, generous prizes causing the squaws and young girls to work all winter on the making of splendid pieces for display. After the exhibits have been judged, they will be put up for sale by the Indian makers, all the proceeds going to the Indians. This applies, of course, to baskets and beadwork only—not to the Indian babies!

WOODLAND, CAL. MAIL—557
July 25, 1924

INDIAN FIELD DAYS AUGUST 1, 2

364 (2)

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Chief Townsley and his committee are now casting up accounts to see if the $1,500 prize money is going to be enough to take care of the various mounted events and still leave enough to give on dollar each to every Indian who registers and a second dollar to every papoose entered in the nIdian Baby Show, whcih is an annual feature of the Indian Field Days celebration. If the Indians multiply as rapidly in the next two or three years, it may be necessary to apply to Congress or to some of the scien tific societies which deplore th ing of the Red Men, for fi sistance to continue ment.

Sonoma, Cal. Index-Tribune 478
July 26, 1924

INDIAN FIELD DAY AT THE YOSEMITE

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MILL VALLEY, CAL. RECORD
July 26, 1924

INDIAN FIELD DAYS

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Sonoma, Cal. Index-Tribune / 478
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SEBASTOPOL, CAL. JOURNAL
July 29, 1924

YOSEMITE TO BE SITE OF BIG INDIAN POW WOW

364

Yosemite's annual Indian Field Day Celebration will be held Friday and Saturday August 1st and 2nd. The Indians of the high Sierra country during the last winter have been making baskets, bead work and other handicraft. This display will be one of the finest ever seen in this country. Five hundred dollars in prizes are offered for basket and bead work alone. After judging, all articles will be sold.

There will also be athletic events and prizes are offered for these. Chief Ranger Forrest S. Townsley, chairman of local committee is preparing a very interesting program.

SACRAMENTO, CAL.—BEE
July 30, 1924

INDIAN FIELD DAY TO ATTRACT MANY

Redskins Already Arriving In Yosemite Valley For Annual Event

364

YOSEMITE, July 30.—With $1,500 in prizes as the lure, Indians from the adjacent reservations are already beginning to arrive in Yosemite Valley for the fifth annual Indian Field Days, to be held here Friday and Saturday, August 1st and 2d.

The greatest collection of Indian baskets ever assembled will be on display here on these dates, for $500 of the prize money will go in awards for the best-made baskets and examples of Indian beadwork, alone. Yosemite is gaining a big reputation in the basket line already, and such events as the Indian Field Days still further serve to keep up the interest and skill of the Indians in this fast disappearing craft. After the contests have been decided, the baskets and beadwork will be placed on sale by the Indians.

Papoose Contest Heated.

The past year's crop of papooses has been unusually heavy, it is said, and there are more entries for this year's Indian baby contest than for several seasons past. The task of picking the handsomest papoose is a difficult one, and the judges usually find it advisable to leave the Yosemite by airplane immediately after the decision is announced, in order to avoid the ire of the disappointed squaws whose offspring fail to capture the blue ribbon.

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Chief Ranger Forrest S. Townsley is chairman of the committee in charge of the annual Indian festival.

BISHOP, CAL. REGISTER
July 31, 1924

INDIANS TO YOSEMITE

364

Friday and Saturday of next week will be the days of Yosemite's annual Indian field days. A bulletin from that point says that word has come that Indians in the Mono Basin and all the cowboys of the high Sierras are to be on hand, to get a slice of the $1,500 prize money and the $150 saddle, the latter for the contestant winning the greatest number of points. Billy Williams, of Bishop, Harr Tom, of Mono Lake, and Bertha Blancett, world champion lady rider, now a guide in Yosemite, will be among the riders.

San Francisco, Cal.
DAILY NEWS 172
July 31, 1924

INDIANS GATHER FOR FIELD DAY

364

Big Wild West Contests Open in Yosemite Friday

YOSEMITE, July 31.—The annual Indian field days' celebration of the Yosemite national park opens here Friday. All of the Indians of the Mono region and all of the cowboys of the high Sierra country, the chief actors in this famed picturesque event, are already on the scene, while hundreds of visitors and tourists are pouring into the park to witness the celebration, reminiscent in its capture of the olden Golden West. The program, which has been arranged by Chief Ranger Townsley, will come to a close Saturday night.

Money prizes for the roundup contestants will total more than $1500. There will be three games of the famous "potato race," trick riding, fancy roping, musical chairs, relay riding, Roman racing, chaps and spurs race and other novel and thrilling events.

Emblematic of the championship of the high Sierras, a saddle, magnificently decorated and valued at $150, will be presented to the contestant winning the greatest number of points in all the events. Billy Williams of Bishop, Harry Tom of Mono Lake and Bertha Blancett, world champion from Pendleton, Ore., now a guide in Yosemite park, are considered among the likeliest contenders.

A special feature of the celebration will be provided by the Indian squaws, who will exhibit Indian basket and bead work. After the exhibits have been judged they will be put on sale by the Indian makers, all of the proceeds going to the Indians.

FRESNO, CAL. BEE—12
August 2, 1924

YOSEMITE STAGES INDIAN FIELD DAY

Winner Of Most Points In Events Styled 'Champion Of High Sierra'

364

YOSEMITE VALLEY (Mariposa Co.), Aug. 2.—To the many scenic attractions of Yosemite Valley available at all seasons of the year there is now added the Indian Field Day which commenced yesterday, bringing here scores of braves, squaws and papooses. Most of the latter were entered in the Indian baby show held yesterday.

The meet will close this afternoon with the finals of the potato race, and such events as fancy roping, relay race, mounted tug of war, Roman race, trick riding, musical chairs, cowboy chaps and spurs race and a horse race.

The contestant winning the most points in the various events will receive a magnificent saddle valued at $150. The total prize money to be distributed amounts to over $1,500. The saddle carries with it the title of champion of the high Sierra.

Every Indian attending the Field Days receives a dollar and every squaw who entered a papoose in the baby show received the same amount.

MARYSVILLE CAL. APPEAL—215
August 2, 1924

INDIANS TO FROLIC AT YOSEMITE VALLEY

364

CAMP CURRY, Yosemite, Aug. 1—Not a single papoose has been seen in the Yosemite this year strapped to the back of its mother. This time-honored traditional method of carrying Indian babies has passed into the discard and the squaws carry their offspring in the same manner as do the "paleface" mothers.

However, the Indian race does not appear to be dying out as fast as some scientists believe, judging from the large number of infants entered in the Indian Baby Show that was a feature at the Indian field day at Yosemite today and will be tomorrow. One of the reasons for this highly interesting annual event was the desire of the Yosemite authorities and concessionnaires to do all they could to perpetuate the Indian race and prevent its disappearing from the Yosemite country altogether. The system worked, apparently, for each year more papooses are entered in this competition. Each squaw receives a dollar for each baby entered, and each Indian attending the field days gets another dollar, so braves and squaws will be as numerous as papooses in Yosemite August 1 and 2.

More than $1500 will be awarded in prizes to the winners of the various events programmed for the two-day celebration. The contestant winning the most points in the various events will be awarded a magnificent saddle, valued at $150, emblematic of the championship of the High Sierras. A parade from Camp Curry to the various other points on the floor of the valley started the celebration at 1 o'clock today before large crowds. Prizes will be awarded the best cowboy, cowgirl and Indian costumes in the parade. Prizes will be awarded in the Indian basket and beadwork show Friday afternoon. The Indian Baby Show was also held this afternoon, with

MARYSVILLE CAL. APPEAL—21b
August 2, 1924

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3646

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FRESNO, CAL. BEE—126
August 2, 1924

Indians By Hundreds Take Part In Annual Yosemite Field Days

YOSEMITE (Mariposa Co.), Aug. 2.—Hundreds of Indians are gathered here during Yosemite National Park's annual Indian Field Days program, which opened yesterday afternoon. During the past few days all trails and roads leading to Yosemite Valley have brought in many visiting red men from the far flung plains of Nevada to the fertile foothill country adjacent to the San Joaquin Valley, in California. The celebration opened to-day with a display of Indian baskets and beadwork. Mrs. W. B. Lewis, judge of the exhibition, awarded the first prize for the best basket to Lucy Tallas, an Indian living at Mono Lake. Edna Foster, another Indian, residing in Minden, Nevada, receved the first honors as maker of the most valuable bead work exhibited. A total of $500 was distributed among the Indians entered in these two contests.

In the afternoon feats of horsemanship by both the red and white men kept the huge crowd keyed up with excitement. Harry Williams, Harry Tom and Mac Jones, three Indian youths residing near Mono Lake, shared most of the prizes. Chris Orown, Yosemite Indian, captured second prize in the Indian pony race, being nosed out by Harry Tom, mounted on a black 3-year-old colt.

Bertha Blancett, world's champion Roman racer, thrilled the spectators with her daring horsemanship.

Superintendent W. B. Lewis and Chief Ranger F. S. Townsley are in charge of the affair.

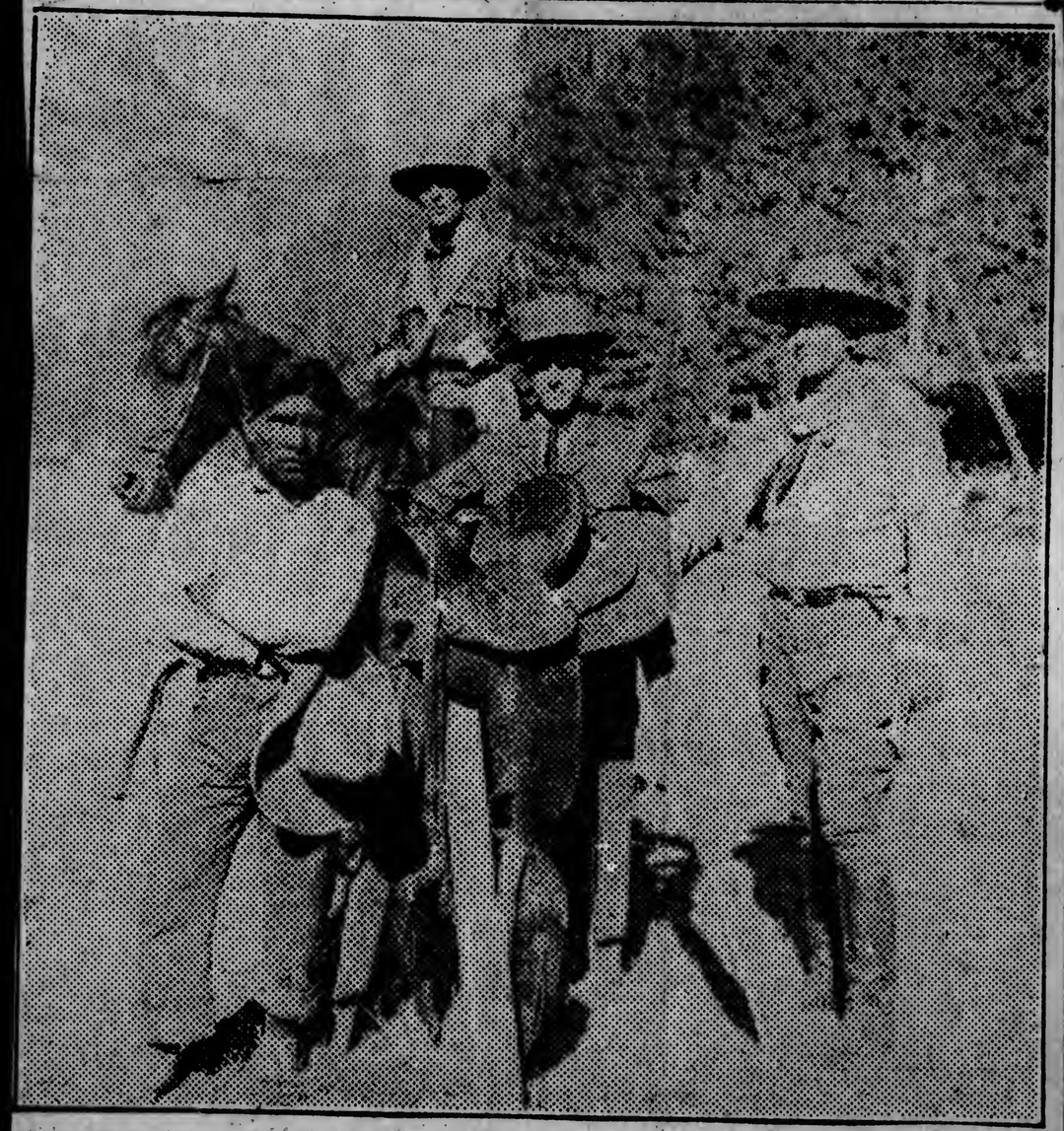
HERE'S Indian papoose and Indian basket entered in the annual Indian field days being held in Yosemite Valley. While papooses are sometimes carried in baskets, rarely does such a big baby appear in such a little basket.

Photo by Camp Curry Studio.

FRESNO, CAL. BEE—126
August 4, 924

HARRY TOM, Mono Indian, won the greatest number of points in the Indian Field Days at Yosemite, and with them the handsome saddle shown in the picture. Tom appears at the left. In back of the saddle is W. B. Lewis, superintendent of Yosemite Park, while Chief Ranger Forrest S. Townsley, who made the presentation, appears at right. Don Tresidder, Camp Curry manager, and official announcer of the show, is the horseback member of the group.

—Photo by Camp Curry Studio.



Mono Indians Triumph Over Piutes In Field

YOSEMITE (Mariposa Co.), Aug. 4.—Mono Indians led by Harry Tom triumphed over Billy Williams' Piute Indians from Bishop in the thrilling mounted potato race during the closing events of the Yosemite Indian Field Days celebration. The five red men composing the winning team are the new champions of the California-Nevada High Sierra region. Painted squaws, abetted by squawking papooses, joined 1,000 white spectators in cheering the victors.

Billy Williams, undaunted by the defeat of his team re-entered the arena with startling performances, returning him winner in trick riding event. Lester Klein, 12-year-old San Francisco youth, defeated Joe Souvolewski, Yosemite lad, in the Shetland pony race.

Superior horsemanship enabled Joe McBride, Mono Lake Indian, to outdistance Ralph Cornett of Merced his white rival, in the free-for-all cowboys' race. Chief Ranger Forest S. Townsley, director of the celebration, declared the Indians were more numerous this year than ever bofere, thanks, perhaps, to a novel census conducted whereby the Indians receive $1 and papooses $2 for registering at the superintendent's office.

SAN FRANCISCO, CAL
DAILY HERALD (S. F.)
August 4, 1924

364 (2)

WAR WHOOPS ECHO FROM YOSEMITE WALLS AGAIN—Palefaces and real redskins took part in the Indian field days at Camp Curry last week. Upper left: Miss Marjo Shaw of Oklahoma, with her prize Cheyenne outfit. Upper right: Disguised celebrities—Mrs. Mabel Johnson of San Francisco chamber of commerce; Don Tresidder, B. J. Rosenthal and Miss Shaw. Left center: Cowboys in costume. Lower left: Al Key of Mercel Falls, fancy rope winner. Lower right: Bob Williams and Don Tresidder, Camp Curry managers.

SACRAMENTO, CAL.—BEE
August 6, 1924

YOSEMITE INDIAN FIELD DAY PROVES GREAT ATTRACTION

364

Indians Win Rodeo Events From Cowboys; Squaws Proud As Result Of Papoose Contest

YOSEMITE, Aug. 6.—Yosemite's fifth annual Indian field days, ending Sunday proved the most exciting and best attended affair of this kind ever held in this park. Over a hundred Indians were in attendance, and many of them participated in the spirited events of the two-day rodeo.

More than a dozen Indian babies were entered in the baby contest, which was finally won by a blue-eyed mite of a papoose, Douglas Dewey. His proud mother, Edith Dewey, is now the most envied squaw in the Yosemite. As prizes were awarded clear down to sixth best baby, there are lots of other proud Indian mammas, too. The difficult task of judging the babies was given to two women this year. They were Mrs. Mabel Johnson, director of hospitality for the San Francisco Chamber of Commerce, and Mrs. W. B. Lewis, wife of the superintendent of the Yosemite National Park.

Indians Win Rodeo.

The Indians bested the cowboys in the rodeo events. The grand prize, a handsomely engraved saddle valued at $150 went to Harry Toms of Mono. Toms captured forty-seven points in the rodeo events, defeating another Indian, who followed close behind with forty-one points. The nearest cowboy was fifteen points behind Williams.

Thrills aplenty were furnished hundreds of spectators who watched the mounted tug-of-war, mounted potato race, cowboy and Indian horse races, musical chairs contests, stake race, relay race, chaps and spurs race, trick riding, hurdle races, sabre races, and other events on the rodeo program.

Contest Is Rough.

The mounted potato contest should have been called the mounted lemon race, for lemons were used instead of the more homely spuds this year. Rougher by far than either polo or football, this game is much like both and even more exciting than it would be if both a polo and a football game were in progress on one field at the same time.

Robert T. Williams, Camp Curry Manager, proved the comedy hit of the day, and won the prize for the most ridiculous cowboy costume. Chief Ranger F. S. Townsley was director of the program.

Harry Hedges, who drove the first horse-drawn stage into Yosemite Valley fifty years ago, appeared at the reins of a six-horse team, drawing a stage that looked old enough to have been the original one, and drove around the track.

Hedges is still driving in the Yosemite, but now his mount is the baggage truck.

San Francisco, Cal.
CHRONICLE
August 7, 1924

YOSEMITE INDIANS' CELEBRATION

364 (2)

It Has the Economic Value of Increasing Market for Their Handiwork

THE annual Indian celebration at Yosemite includes most attractive exhibits of sports such as none but a most virile race would attempt. That of itself is useful, both to participants and spectators. Recreation is more and more a necessity as the increasing strenuousness of the struggle of life with an increasing population makes rest and recreation imperative.

But the gathering is far more than that and intended to be more. It has, to the Indians, the economic value of an increasing market for their handiwork, and also, let us hope, at decent prices.

Quantity production is obliterating our sense of pleasure in the individuality of handwork. The pressed sheet iron cornice has supplanted the honestly carved wooden beams. The woven rugs, with their exact patterns, are supplanting the irregular but honest handwork of Asia. In our own country the tourist of the West brings home as a priceless treasure a basket or a tapestry bought for a trifle from some poor Indian woman, who had given days and days of work and thought to it. It is said, however, that the Indian women are getting on to the game. Also their sisters and brethren in Persia and elsewhere.

If the friends of the Indians can make a profitable market for honest Indian handiwork, and also keep the Indians at doing the honest work which they did when they were savages and knew no better, it will be a fine accomplishment.

Somewhere there should remain a group which can restore the traditions of good old-fashioned handiwork of all kinds and not compel those who seek it to find it only in museums and buy it only at some auction of a dead rich man's household goods.

OAKLAND, CAL.—TRIBUNE
August 10, 1924

INDIAN MEET AT CAMP CURRY ENDS

364

CAMP CURRY, Yosemite, Aug. 9.—Yosemite's fifth annual Indian field days proved the most exciting and best attended affair of this kind ever held in this park. Over a hundred Indians were in attendance, and many of them participated in the spirited events of the two-day rodeo.

More than a dozen Indian babies were entered in the baby contest, which was finally won by a blue-eyed mite of a papoose, Douglas Dewey. His proud mother, Edith Dewey, is now the most envied squaw in the Yosemite. As prizes were awarded down to sixth best baby, there are lots of other proud Indian mammas, too. The difficult task of judging the babies was given to two women this year. They were Mrs. Mabel Johnson, director of hospitality for the San Francisco Chamber of Commerce, and Mrs. W. B. Lewis, wife of the superintendent of the Yosemite National Park.

The Indians beat the cowboys in the rodeo events. The grand prize, a handsomely engraved saddle valued at $150, went to Harry Toms of Mono. Toms captured 47 points in the rodeo events, defeating Billy Williams of Bishop, another Indian, who followed close behind with 41 points. The nearest cowboy was 15 points behind Williams.

Thrills aplenty were furnished the hundreds of spectators who watched the mounted tug of war, mounted potato race, cowboy and Indian horse races, musical chairs contests, stake race, relay race, chaps and spurs race, trick riding, hurdle races, saber race and other events on the rodeo program.

The mounted potato contest should have been called the mounted lemon race, for lemons were used instead of the more homely spuds this year. Rougher by far than either polo or football, this game is much like both and even more exciting than it would be if both a polo and a football game were in progress on one field at the same time.

Robert T. Williams, Camp Curry manager, proved the comedy hit of the day and won the prize for the most ridiculous cowboy costume. Don Tresidder, Camp Curry manager, was the official announcer. Chief Ranger F. S. Townsley was director of the program.

The smallest automobile in Germany is a three-wheeled, one-passenger car, and is propelled by a three-horsepower engine.

SACRAMENTO, CAL.—BEE
August 13, 1924

OLD INDIAN DENIES YOSEMITE LEGENDS; UPSETS NEW IDEAS

Brands Faithfulness Of Indian Husbands And Tales Of Creation Of Valley As Fiction

YOSEMITE, July 9. — Denying that primitive Indian husbands were as faithful as most histories depict them, and that the Yosemite Indians had any clearly defined conceptions or legends regarding creation or life after death, "Pete" Hilliard, great grandson of Chief Tenaya, most famous leader of the Yosemite Tribe, has told Don Tredidder, manager of Camp Curry, a new story of early Indian lilfe and legends. Hilliard is an exceptionally intelligent Indian, and has been a familiar character in the Yosemite Valley ever since the coming of the white men, having been born and raised in this one-time land of his redskin forefathers.

"Pete" takes exception to the legends about the Indians that appear in numerous books on the Yosemite, and which have remained uncontradicted for years. He declares that many of these stories of Indian life are not true.

Indian Talks Freely.

When questioned, "Pete" talked freely and furnished more information about the olden days when the redskins alone inhabited Yosemite than it is believed has ever been previously obtained from any other Indian at one time.

Following are some of the popular beliefs of long standing, the truth of which he denied:

Contrary to most histories, Indian husbands were not always true to their wives, according to Chief Tenaya's great grandson. "If a man got tired of his wife, even though he had four or five children, he would get up and leave her and get another wife," he states. "They did not have any laws in those days."

Legends Only Fiction.

The Yosemite Indians did not believe anything about a future life; neither did they consider or have any legends about the creation of the world or of the Yosemite Valley; such legends are figments of imagination of various white men who first wrote about the Yosemite and its Indian inhabitants, according to "Pete."

Concerning the Indian legends about Basket Dome, Half Dome and other interesting Yosemite points, Pete said: "It is true they used to tell these legends, but they would tell them just the same as you would tell stories or novels."

Means "Great Hunter."

Yosemite does not mean grizzly bear, as commonly believed; the true meaning of Yohamite, from which the word Yosemite is derived, is "Great Hunter." The Yosemite Indians were famous as hunters.

The Indians did not live in two distinct settlements, one on each side of the Merced, as most historians claim; they all lived in the same village, although they were divided into two distinct groups.

The tradition as passed on by the historians is that when an Indian baby was born, neither father nor mother worked for a time. "Pete" says: "They never worked any time; the hardest work they ever did was to hunt."

Illilouette is not an Indian name at all. The Indian name for this famous waterfall is "Little Round Holes."

No Yosemite Tribe.

That there never was a Yosemite tribe of Indians is the deliberate opinion of most of the white men and women who have investigated the question. Indeed, the California Indians of the Sierra foothills and the great valleys would more properly be called families than tribes, according to those who have studied them and their customs and traditions.

An interesting dispatch from Yosemite to the Fresno Bee goes farther than this in speaking of the Yosemite Indians, although the correspondent refers to them as a tribe, for he declares that they had no clear ideas of a future life—that so far from remaining true to one wife, as currently believed, the men frequently deserted their mates for others, and that the legends about the valley ascribed to them were really invented by the white men who first visited the region.

The truth, according to the old histories of Fresno County and to the statement of men who lived on the upper San Joaquin and Merced Rivers in the early days, is that the Indians who lived in the valley were really outlaws from other families, augmented by Piutes who crossed the Sierra from Nevada. They had no laws, were quarrelsome among themselves as well as with their neighbors and clung to Yosemite Valley because of its inaccessibility, not because of its beauty. It was these outlaws who led the attack on the old fort northeast of Fresno and who were decimated in the battle.—Reno Evening Gazette.

Washington Star
Sept. 28, 1924.

120 Year Old Yosemite Indian Woman Dies

364

S.F. Daily News, Oct. 21, 1924

Six generations of Indians are sitting in somber silence today at the bier of Lucy Brown, 120-year-old Indian woman of the Yosemite Valley.

She died in Yosemite Monday for heart disease.

Before her death she called all her descendants to her. She told them of the days before the coming of the white men, of the wild free life in the great California valley. She told them of the wisdom of her people, now lost and forgotten.

Then she recounted the tale of the coming of Spaniards, of black-robed priests and friendly intercourse.

While she talked the younger generations piled wood high on a campfire, lighted to appease the Big Chief and to light the way of the departing spirit.

But she did not die until her tale was done.

She told of the coming of the early settlers in search of land. Dread enemies of her people who sought to snatch the primeval forests from them.

Then of the discovery of gold, of the crowding, dangerous flood of people who swarmed the lands of her people, digging into the soil for gold.

As she related the scenes of long ago, scenes witnessed by no other person now alive, her voice became weak.

Then as the flame from the campfire burned high to the gods of her people, she died.

Thousands of acquaintances throughout California are paying homage to her memory today.

FRESNO, CAL.—BEE—12
October 21, 1924

OLDEST INDIAN SQUAW IS DEAD

364

(By the United Press)

YOSEMITE (Mariposa Co.), Oct. 21.—Lucy Brown, last member of the original Indian tribe found in the Yosemite Valley when the white men came, is dead, aged 120 years.

The famous old squaw succumbed to heart disease yesterday and will be buried to-day in the tiny Indian burying ground, to rest beside her husband, Mono Tom Brown.

All last night Lucy's descendants—six generations of the Brown family—sat or paced about a great camp fire paying homage to her memory. The guttural exclamations of the braves, the wailing of the squaws and the crackling of the fire composed her requiem.

Thousands of people who have visited the valley in increasing yearly numbers since its discovery in 1851 knew the old woman, who received her callers with wrinkled impassiveness, content with her reputation as the oldest Indian and one of the oldest women in the United States.

RED BLUFF, CAL.—NEWS
October 21, 1924

INDIAN DIES AT AGE OF 120 YEARS

364

YOSEMITE, Oct. 21.Lucy Brown, last member of the original Indian tribe that found the Yosemite Valley when the white men came, died Sunday, aged 120 years. She was buried today in the Indian plot beside her husband, Mono Tom. The mourning ceremony of the Indians throughout the night chilled the listeners.

BERKELEY, CAL.—GAZETTE
October 21, 1924

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San Francisco, Cal.—Examiner
October 22, 1924

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Famous Yosemite Squaw, 102, Dies

YOSEMITE (Cal.), Oct. 21.—(International News Service.)—Lucy Brown, said to be aged 120, last of the original Indians found in the Yosemite Valley by white men at the time of its discovery in 1851, is dead here today. She died suddenly last night from heart disease. She was the oldest of six generations of the Brown family now residing in Yosemite Indian village.

Lucy Brown was well known to thousands of visitors to the Yosemite, her camp being a gathering place for persons interested in the Yosemite Valley. She was believed to have been the oldest living Indian.

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FRESNO, CAL. BEE—16
November 2, 1924

Only Four Old Indians Are Alive

Lucy Brown Death Prompts Aborigines Count

Remaining Historians Are Women

364

RAYMOND (Madera Co.), Nov. 1.—Lucy Brown, the old, old woman of Yosemite, is dead and other Indians of Mariposa County say there are only four of the really old people left, and they are all old women, too. Old Chico of Northfork died nearly two years ago and Peter, the old Ahwahnee chief, was buried near his roundhouse very shortly after the big times last Christmas.

There is now only the "Leonard's old woman," who lives near Usona, at the Leonard's ranch between Mormon Bar and Nipinnawasee. She is very old. It is many years since she has been able to get around. She, too, can remember Yosemite before the white man saw it, but she never speaks about those days.

There is still Lucy Hite, the once famous rich Indian of the hills. She married a white man, John Hite, because she hated him, she tells us, and was "a fine woman—too pretty to no work." She had a "Chinee cook," a "good house," silk dresses and gold pins. She says she "put up with her husband until he picked up with a low Mexican woman in Madera, who wouldn't give her nothin' to eat."

She sent the sheriff after Hite, divorced him and got all his money and land. That all happened so long ago it is hard to connect it with anyone still living.

The old Indian woman is white-haired and shriveled, and for several years has been unable to walk. Her faculties are unimpaired and she is as ready as ever to tell about what the hills were like before the white man came.

Strange, but true, Lucy has an older sister, who is still alive and lives in Mariposa. That sister never learned to speak English. She and her Spanish "old man" found they did not need it. That is why that old woman is not well known. Most people can not speak to her.

The old "Graham woman" is probably the oldest of the four. She was another Lucy — Lucy Cohen — in the distant days when the hills were being settled. This old Lucy is very spry and an inveterate traveler. You hear of her joining the Indians to pick grapes down at Minturn, and then back again at her grandchildren's ranches, near Mariposa or Coarse Gold or Ahwahnee or Nipinawassee, or near no place at all. She seems to be traveling perpetually. But even if you did not know who she was you could tell she was very old, for there are still the faint lines of green paint about her face, that you do not see on the faces of the Indians who came after the white man's day.

When those old women are gone, the Indians tell us there will be nobody left to say how things used to be.

OAKLAND, CAL. TRIBUNE
JUNE 21, 1925

YOSEMITE INDIANS WILL BUILD NEW VALLEY VILLAGE

364

Old Tribes to Erect Homes in Neighborhood of New Federal Buildings.

YOSEMITE NATIONAL PARK, June 20.—Descendents of the old tribes of Yosemite and Chinquapin Indians, original inhabitants of the Valley many years ago before white men came and took possession, are to have an opportunity to come back into Yosemite Valley and make their homes just as they did years ago.

A new Indian village, aside from the straggling settlement which is located now at the far end of the Valley, is to be built within the next few weeks, which is to imitate as far as possible the ancient villages of the almost extinct Yosemite Indians.

The new Indian village is to be located at the foot of Indian Creek which is just a short distance from the new Village where the Government buildings now are. Here Indian teepees are to be erected by the natives themselves, just where they stood years ago. It is expected that about fifty or more native red men and their squaws will live in the new village. They will weave their baskets, do their bead work, cook in the old Indian crockery just as they did in primitive days.

Guests in Yosemite Valley will have the opportunity, as soon as the village is completed, of seeing these Yosemite and Chinquapin red men in their native haunts, just as they may be seen in the Grand Canyon and in Southern Arizona. In addition to basketry and weaving, special arrangements are being made by Herbert Earle Wilson, who has worked among the Yosemite tribes for many years, for a revival of the old war dances, in order that the guests may have the opportunity of seeing these curious Indian customs.

Indian Field Day exercises, July 31 and August 1, will be centered in the new Indian Village this year.

OAKLAND, CAL.
POST ENQUIRER
JULY 10, 1925

PERMANENT HOME FOR INDIANS IN YOSEMITE

364

YOSEMITE NATIONAL PARK July 10.—Yosemite Indians are rejoicing in true Indian fashion these days, following the announcement made by Superintendent W. B. Lewis this week, that Camp 20, one of the regular campsites, will be set aside for the permanent Indian village.

This village is being established for the descendents of the tribes which occupied the valley before white man came.

The new Indian village was inaugurated this season. It is being sponsored by Herbert Earle Wilson, who has lived among the High Sierra tribes for many years and who understands their life and customs.

Already about 50 Indians have assembled in the village and more from the outlying sections of California, Nevada and Arizona are expected to arrive.

LIVE IN TEPEES

All of the Indians live in bark teepees, cook in their curious cooking baskets, chip their own arrowheads and do their bead and basket work just as in the primitive days.

About six papooses are living in the village, also, carried about on the backs of the old squaws as they work about the camp.

The Indians recently celebrated their victory in obtaining a permanent home by a great feast, to which only one white man, Herbert Earle Wilson, was invited. It consisted of "noo-putty," or acorn bread, the meal of which was ground by the squaws in the old earthen bowls, and meat cooked over the glowing coals.

FIELD DAY

Indian field day in Yosemite will be July 31 and August 1, when about 300 Indians will journey to Yosemite valley on foot or otherwise, for the annual celebration.

The chief tribes who have come back to the home of their Yosemite forefathers are the Yosemites, the Chookchancees, the Piutes and some of the Monos.

Stockton Record - July 14 1925

INDIANS GET A NEW VILLAGE IN THE YOSEMITE

Summer Visitors Enjoy Close-Up of Valley's "First Families"

YOSEMITE NATIONAL PARK, July 11.—Yosemite Indians are rejoicing in true Indian fashion these days, following the announcement made by Superintendent W. B. Lewis this week that camp 20, one of the regular campsites which has heretofore been used by campers, will be permanently set aside for the permanent Indian village which is being established for the descendants of the tribes which originally occupied the valley before the white man came.

The new Indian village has just been inaugurated this season, and is being sponsored by Herbert Earle Wilson, who has lived among the High Sierra tribes for many years and who understands their life and customs.

Already about fifty Indians have assembled in the village, and more from the outlying sections of California, Nevada and Arizona are expected to arrive.

Guests in Yosemite these days are being treated to a rare sight of seeing the Indians live, eat and perform their curious dances, just as they did many years ago on the same spot near the thundering Yosemite Falls.

The new village is the scene of great excitement, as the braves don their costumes and war paint each night, and dance for the spectators. All of the Indians live in bark teepees, cook in their curious cooking baskets, chip their own arrowheads and do their bead and basket work just as in the primitive days.

Six Papooses Seen

About six papooses are living in the village also, carried about on the backs of the old squaws as they work about the camp.

Last night the Indians celebrated their victory of having a permanent home by having a great feast, to which only one white man, Herbert Earle Wilson, was invited. The feast consisted of "noo-putty," or acorn bread, the meal of which was ground by the squaws in the old earthen bowls, and meat cooked over the glowing coals. The Indians are never so happy as when feasting in this fashion, according to Wilson, and later visitors in Yosemite will be allowed to watch the feasts from the outside.

Field Day Dates Announced

Indian field day in Yosemite will be July 31 and August 1. At this time, about three hundred Indians journey to Yosemite Valley by foot, or any way they can come, for the annual celebration.

This year it is expected that the greatest Indian spectacle ever seen in the history of the valley will be staged on Indian field day. All of the red men will be seen in full regalia of the old days. The plans for Indian field day center around the new village, and it is expected that many of the Indians will remain there, after making their trek across the mountains.

The chief tribes who have come back to the home of their Yosemite forefathers are the Yosemites, the Chookchancees, the Piutes and some of the Monos.

Vacationists in Yosemite Valley are very enthusiastic over having a glimpse of the braves and their squaws in their natural habitat.

FULLERTON, CAL., TRIBUNE
JULY 20 1925

INDIANS WILL HAVE BIG DAY

364

Special Dispatch to The Daily Tribune
YOSEMITE NATIONAL PARK, July 20. — Indian Field Day will be held July 31 and August 1 in Yosemite this year with about 300 Indians from all sections of the West participating.

This year it is expected that the greatest Indian spectacle ever seen in the history of the valley will be staged on Indian Field Day. All of the redskins will be seen in full regalia of the old days. The plans for Indian Field Day center around the new Indian village, and it is expected that many of the Indians will remain there, after making their trek across the mountains.

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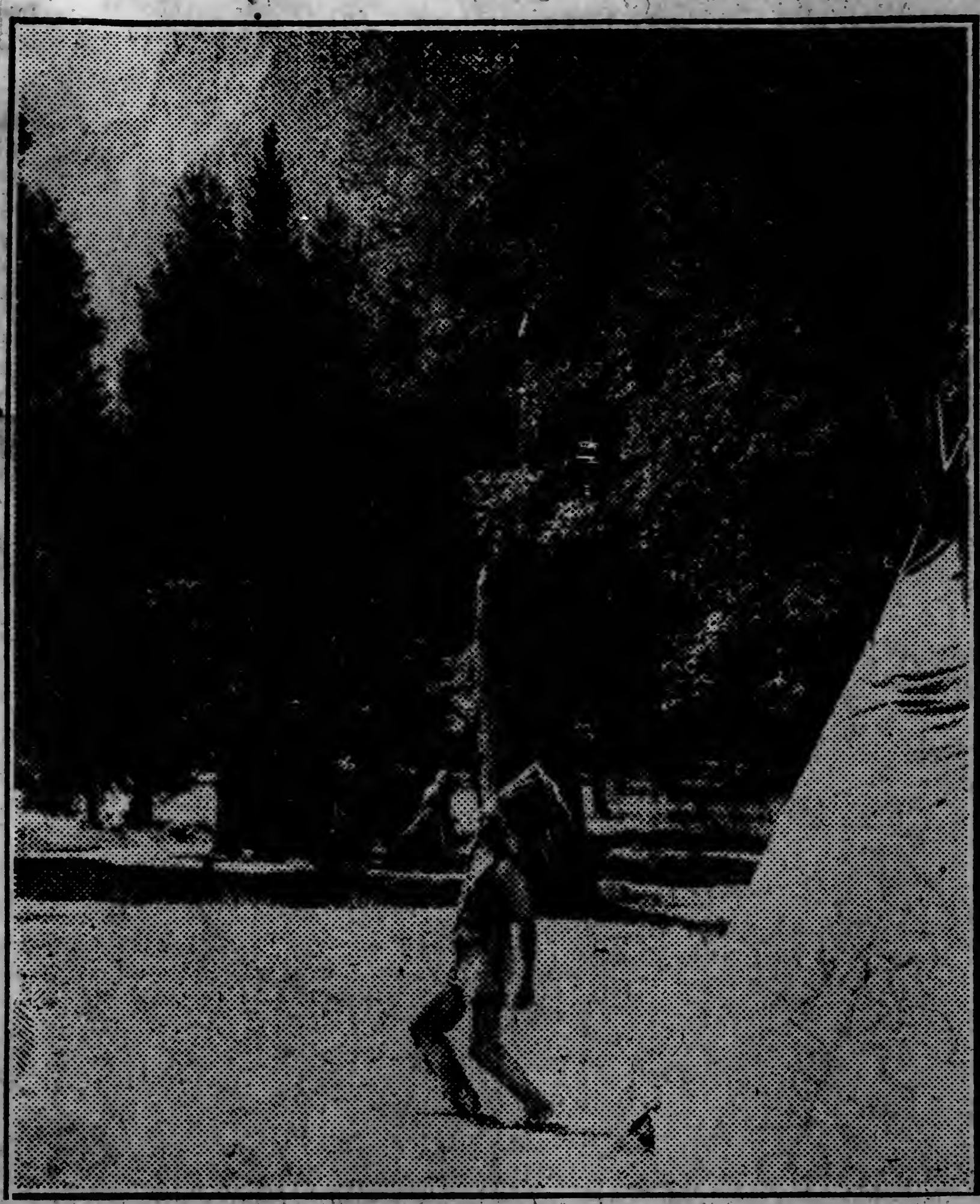
FRESNO CAL. BEE—475
JULY 27, 1925

A MEMBER of the Yosemite Indian Tribe practicing the sun dance for the Indian field day celebration to be held in Yosemite Valley July 31st and August 1st. Yosemite Falls is seen in the background.
—*Photo by J. V. Lloyd.*



Indians Gathering For Field Day In Yosemite

YOSEMITE (Mariposa Co.), July 27.—Indians from the various mountain tribes around Yosemite National Park are gathering in Yosemite Valley now, ready for the sports of the Indian Field Days, July 31st and August 1st, Friday and Saturday.

This is the Indian's big day in Yosemite. Descendants of the original Yosemite Indians who inhabited the valley before the coming of the white man will be hosts to the tribes from the Mono Lake Region and from the slopes on the San Joaquin of the Sierra.

The Monos come from over near the Nevada line. In the old days, they were the traditional enemies of the Yosemites, and it was the Monos who practically wiped out the Yosemites in a war that raged back in the sixties, but now the tribes smoke the pipe of peace and vent their rivalry on the field of sport on Indian Field Days.

The Monos are particularly good as horsemen, having skill not only in riding, but in roping and stunts as well. The Monos learned to ride horses from the Piutes, who learned horsemanship and secured horses from the early Spanish explorers.

The Yosemites had no contact with the white men until about 1860. Horses to the Yosemites in those days were but huge animals to be eaten. It was a feast of the Yosemites on horses stolen from the Monos that started the bitter rivalry between the two tribes and led to the disastrous war. In recent years, some of the younger Yosemites have learned to ride horses well, and this year they will attempt to compete with the Monos in horseback stunts.

Strong In Competition

The Yosemites have been strong in more or less civilized competition. Their specialty is basket weaving. They will have a display of baskets at the field day show. In addition, the Yosemite wives have each year put on a baby show that attracts visitors from all over this region. Some of the Yosemite Indian squaws have exhibited a new baby each year for several field days, never missing a show.

This year the Yosemites are in particularly high spirits. They have secured from the government permission to build in Yosemite Valley a replica of their old Indian villages. Several of their bark teepees have been constructed and each night now the Yosemites are entertaining visitors to the valley with war dances. They will put on a war dance for the Indian Field Day entertainment.

The Indian village has attracted back to Yosemite Valley a number of Indians who left many years ago. Several families of them are planning to return to their old home for good, to live and work here, and weave their baskets and make their bead belts, which they sell to visitors to the valley. A number of the more skillful Yosemites have found this more lucrative than the white man's wages which years ago lured them from their ancient home down to the farms and towns of the San Joaquin.

Encourage Return

National park officials have encouraged the Yosemites to return to the valley, and in view of the scarcity of their numbers, have suggested that they invite their relatives among the Monos and other neighboring tribes. The tribes in this region have intermarried, even as they did in days before the white man civilized them, and to-day it is difficult to find an Indian who is pure Yosemite or pure Mono stock.

With them, the Indians are bringing many of their pre-civilization costumes, including feather head dress, fur costumes, and bows and arrows. Their baskets, which were made waterproof, and which were used for cooking acorn mush and other food, when hot stones were dropped into them, are the distinctive work of the Yosemite Indians. These they are still making in the valley.

Purses aggregating more than $1,500 in prizes, for the best basket making, the best babies, the best riding, shooting and stunts, have been gathered together, to encourage the Indians in their effort to revive their old achievements.

CORONA, Cal., INDEPENDENT-43
JULY 28 1925

INDIAN FIELD DAY THIS WEEK AT YOSEMITE

364

Rival Tribes Will Compete With Sports Instead of the Ancient Tomahawk

MONOS AND YOSEMITES MEET

Old Differences in Horse Eating to Be Taken Out in Contests of Horsemanship

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The Yosemites had no contact with the white men until about 1860. Horses to the Yosemites in those days were but huge animals to be eaten. It was a feast of the Yosemites on horses stolen from the Monos that started the bitter rivalry between the two tribes and led to the war so disastrous to the Yosemites in the Sixties. In recent years, some of the younger Yosemites have learned to ride horses well, and this year they will attempt to compete with the Monos in horseback stunts.

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The Yosemites have been strong in more or less civilized competition. Their specialty is basket weaving. They will have a display of baskets at the Field Day show. In addition, the Yosemite wives have each year put on a baby show that attracts visitors from all over this region.

SACRAMENTO, CAL.—UNION
JULY 28, 1925

Indians Gather In Yosemite For Annual Field Day Show

Rivalry Existing Between Tribes Will Be Settled for Year in Sports Events; Baby Revue Will Be Feature of Entertainment

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YOSEMITE NATIONAL PARK, July 27.—Indians from various mountain tribes around Yosemite National Park are gathering in Yosemite Valley for the sports of the Indian field days, July 31 and August 1. These are the Indians' big days in Yosemite. Descendents of the original Yosemite Indians who inhabited the valley before the coming of the white man will be hosts to the tribes from the Mono lake region and from the slopes on the San Joaquin side of the Sierras.

The Monos come from near the Nevada line. In the old days they were the traditional enemies of the Yosemites, and it was the Monos who practically wiped out the Yosemites in a war that raged back in the 60s, but now the tribes smoke the pipe of peace and vent their rivalry on the field of sport on Indian field days.

Monos Good Horsemen

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To Display Baskets

The Yosemites have been strong in more or less civilized competition. Their specialty is basket weaving. They will have a display of baskets at the Field Day show. In addition, the Yosemite wives have each year put on a baby show that attracts visitors from all over this region. Some of the Yosemite Indian squaws have exhibited a new baby each year for several Field Days, never missing a show.

This year the Yosemites are in particularly high spirits. They have secured from the government permission to build in Yosemite Valley a replica of their old Indian villages. Several of their bark tepees have been constructed and each night the Yosemites are entertaining visitors to the valley with war dances. They will put on a war dance for the Field Day entertainment.

Village Attracts Indians

The Indian village has attracted back to Yosemite Valley a number of Indians who left many years ago. Several families are planning to return to their old home for good, to live and work here and weave their baskets and make their bead belts, which they will sell to visitors. A number of the more skillful Yosemites have found this more lucrative than the white man's wages which years ago lured them from their ancient home to the farms and towns of the San Joaquin.

National park officials have encouraged the Yosemites to return to the valley, and in view of the scarcity of their numbers, have suggested that they invite their relatives among the Monos and other neighboring tribes. The tribes in this region have intermarried., even as they did in days before the white man civilized them, and today it is difficult to find an Indian who is pure Yosemite or pure Mono stock.

To Bring Old Costumes

With them the Indians are bringing many of their pre-civilization costumes, including feather headdress, fur costumes and bows and arrows. Their baskets, which were made waterproof and which were used for cooking acorn mush and other food when hot stones were dropped into them, are the distinctive work of the Yosemite Indians. Those they are still making in the valley.

Purses aggregating more than $1500 in prizes, for the best basket making, the best babies, the best riding, shooting and stunts, have been gathered together to encourage the Indians in their effort to revive their old achievements.

SAN FRANCISCO, CAL.
DAILY NEWS 192
JULY 28, 1925

INDIANS GET READY FOR HOLIDAYS

A dress rehearsal for the Yosemite Indian Field Day. This little family is all set for the celebration on July 31 and Aug. 1.

TRIBES GATHER FOR FIELD DAY

Yosemite Will Entertain Indians This Week

YOSEMITE NATIONAL PARK, July 28.—Indians from the various mountain tribes around Yosemite National Park are gathering in Yosemite valley for the sports of the Indian field days, Friday and Saturday.

This is the Indian's big day in Yosemite. Descendents of the original Yosemite Indians who inhabited the valley before the coming of the white man will be hosts to the tribes from the Mono Lake region and from the slopes of the San Joaquin side of the Sierras.

The Monos come from over near the Nevada line. In the old days they were the traditional enemies of the Yosemites, and it was the Monos who practically wiped out the Yosemites in a war that raged in the "sixties," but now the tribes smoke the pipe of peace and vent their rivalry on the field of sport on the Indian field days.

—"Who Is Footloose?"—

SAN FRANCISCO, CAL.
DAILY HERALD (S. F.)
JULY 29, 1925

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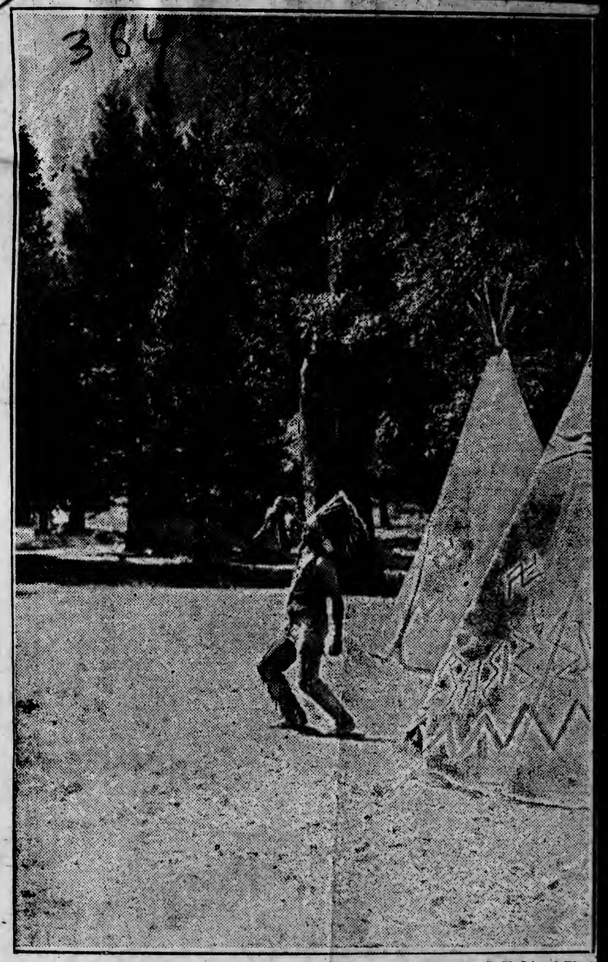

—J. V. Lloyd Photo

NATURE DANCER—Here's a member of the Yosemite Indian tribe rehearsing his part in the sun dance for the Indian field day celebration to be held in Yosemite valley July 31 and August 1.

San Francisco, Cal.—Examiner
JULY 31, 1925

YOSEMITE TO FETE INDIANS

YOSEMITE, July 30.—One subject of over-powering interest is holding the attention of visitors here today, on the eve of the opening of the annual Indian Field Days tomorrow.

For several years the wives in the various Yosemite tribes have arranged a baby show, and several of them have exhibited a new baby each year for several field days, never missing a show.

One squaw with an unpronounceable name who is called "Mrs. Smith" by pale-face friends who see her once a year, has proudly displayed a new baby each year for the last seven years. The first year she entered just one smilling little papoose. The second year there were two. Last year there were seven children.

CORNING, CAL. OBSERVER
JULY 31, 1925

California Indians Field Day Yosemite

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(By United Press)

YOSEMITE, July 31.—Hundreds of Indians of various California points arrived here for a two days' program of the Annual Yosemite Indian field day. Riding, roping, racing and other contests with white cowboys are on the program.

OROVILLE, CAL., MERCURY 26
JULY 31, 1925

SCATTERED TRIBES OF YOSEMITE INDIANS TO GATHER AT THE PARK

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YOSEMITE, July 31 (By United Press)—In response to an invitation sent out recently by Park officials, hundreds of Yosemite and Mono Indians arrived here today for the annual Yosemite Indian Field Day.

Games and contests featured the program of the day and a miniature Indian Village, constructed by the braves and squaws interested white visitors to the Park.

BAKERSFIELD, CAL.—ECHO
AUGUST 1, 1925

MONO INDIANS TAKE HONORS

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YOSEMITE, Calif., July 31. — The Mono Indians from the Nevada slope walked away with high honors and most of the $2,000 in cash prizes today at the annual Yosemite Indian field day meet.

Billy Williams and Harry Tom, two Monos, were the stars at horseback trick riding, racing and team riding. The Yosemite Indians staged a pageant featuring a war dance after the manner of their ancestors, in the Yosemite Valley.

SAN FRANCISCO, CAL.
DAILY HERALD (S. F.)
AUGUST 18, 1926

—J. V. Lloyd Photo

THEIR HOME—Yosemite Indians are returning to Yosemite national park with their papooses and belongings to found anew an Indian village where once their forefathers dwelt in the days of old Chief Tenaya. Here is a mother and two children of the tribe in front of their new home.

FRESNO, CAL. STAR
NOVEMBER 29, 1925

Yosemite Chief Weds

Emma Beale and Peter B. Hillard, chief of the Yosemite tribe of Indians, were married in Merced by Justice Harold Bone Friday. The chief said, in explaining his age, that he was born when El Capitan rock was only a pebble. This is the chief's first matrimonial venture.

Yosemite Indian Chief Weds After Many Years Of Single Blessedness

MERCED, Nov. 28.—Peter B. Hillard, chief of the Yosemite tribe of Indians, and Emma Beall, native of Mariposa county, were united in marriage Friday morning by Justice Harold Bone.

"Pete," as he is known to many Merced and Mariposa county people, was made chief following the death of Chief Teneya, who was head of the tribe several years ago. He gave his age as 55, and his wife as 5.

Mr. and Mrs. Hillard came out of the Yosemite valley this morning and are on the way to Tuolumne on their honeymoon to take part in an Indian war dance.

When asked how long he lived in the Yosemite Chief Hillard declared: "I was born at the foot of El Capitan rock when it was a pebble. I used to roll it around when I was a kid."

Mrs. Hillard was born in Mariposa and has lived in Yosemite most of hir life. The couple will return to Yosemite Sunday, where the bridegroom is employed.

FRESNO, CAL.
JANUARY 14, 1925

AHWAHNEE TRIBE INDIAN MEDICINE WOMAN IS DEAD

Mrs. Jim Roas, Sister Of Dead Chief, Victim Of Influenza

COARSE GOLD (Madera Co.), Jan. 14.—Mrs. Jim Roas, the oldest of the Indian medicine practitioners in this district and sister of the chief of the Ahwahnee tribe of Indians, who passed away two years ago, died near here yesterday, a victim of influenza, from which many others of the tribe are new ill. More deaths among Indians are expected. it was reported here to-day.

Mrs. Roas, past 80, attended a Baptist revival meeting here a week ago. During the meeting many of the Indians became ill and the meeting broke up.

The Indians are in a pitiable state of destitution it was reported to-day and an appeal for food, blankets and clothing has been sent out. Donations to aid these Indians will be received by the Madera Red Cross.

Mrs. Roas was known as an expert basket weaver and since they death of her brother, the chief, has dictated the policies of the tribe.

She met with an accident several years ago and since that time had but one arm.

FRESNO, CAL. REPUBLICAN
JANUARY 19, 1926
Yosemite

Indian Character Passes

Respected For 'Occult' Powers

Buried With Baptist Rite

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RAYMOND, Jan. 17.—The funeral of Mrs. Jim Roan, picturesque Indian character, took place yesterday at the Ahwahnee roundhouse. As Mrs. Roan had been a Baptist convert for the last few years, the funeral was Christian in character. Owing to the illness of her entire family and many of their friends, it was impossible to have the Indian death dance.

Today the body was removed to Ahwahnee where the interment took place in the funeral grounds that, according to custom, surround the roundhouse of the chief. The Baptist service was read, probably for the first time, in that alien burial ground.

In the passing of Mrs. Jim Roan the Indians of Ahwahnee, the "Deep Valley", have lost one of their most romantic figures, one that will probably never be duplicated, as Christianity and civilization gradually take possession of the Indians of the hills.

Mrs. Roan was the daughter of the head chief of the Ahwahnees in the days when the Ahwahnee headquarters were Yosemite valley. She was the sister of Peter Westfall, chief of the Ahwahnees, who died two years ago at the Ahwahnee roundhouse, near the Tri County sanitarium. No touch of white civilization was ever more than skin deep with Mrs. Roan. She was so Indian that not only her Indian name was not even whispered to the Indians outside of her immediate family, but she never took a white name, as her brother did for the sake of convenience. When anyone, either Indian or white, spoke of her, it was under her husband's name, as Mrs. Jim Roan, which to an Indian is not a name at all, for no Indian woman is known by her husband's name.

At a very early age Mrs. Roan gave evidence of great occult and "medicine" powers, and with her position as the daughter of the chief to help her, she became the secret, although the ruling influence in the tribe. A word spoken by her, particularly in the dark, decided the matter under discussion.

It was said to be largely due to her influence that the Ahwahnee roundhouse was abandoned as the meeting place of the tribe and the Baptist church at Nippinnawassee was built as a substitute for it. Some say that in her old age she decided to become a convert to the white man's religion, others say that her stand in the matter was the result of a quarrel between herself and her brother, the aged chief. At the time of his death, and half of the Indians firmly believe that she "medicined" him into his last illness, due to tuberculosis at the mature age of over ninety, she became once more wholly the medicine woman, and was terrified that her brother would die as a white man instead of as an Indian chief. However he did call his counsel at the last, and Mrs. Jim Roan built the big fire that burned on the floor in the middle of the roundhouse to keep away the ghosts, which is essential to an Indian's comfortable death; and the Indians who were late to that counsel, or who did not come at all, not knowing whether their deportment was to be red or white, paid dearly for their carelessness to Mrs. Jim Roan. Some of them have never dared to come to a tribal meeting since.

Mrs. Jim Roan was a marvelous basket weaver, as are all the members of her family. The only really modern touch about her is that even after she lost her arm in an accident, she was still an exceptionally good grape picker and was never known to miss a season at the grapes.

Mrs. Roan leaves a husband, Jim Roan, a daughter, Lizzie Roan, several grandchildren, and two sisters, Mrs. Hilliard and Mrs. Charlie Hart, both of whom have spent three quarters of a century ably and successfully concealing their names.

MILL VALLEY, CAL.—RECORD
JULY 24, 1926

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YOSEMITE CELEBRATION

Indian Enemy Tribes to Compete in Rodeo an Attraction

Two Indian tribes, traditional enemies for many decades, will smoke the pipe of peace this month, when they meet in friendly competition at an Indian field meet in Yosemite Valley, according to F. S. McGinnis, passenger traffic manager for the Southern Pacific.

The tribes are the Monos of Nevada and the Yosemites of California. Together with white cowboys, they will compete in rodéo stunts at the annual Indian field days celebration, July 30 and 31.

A pageant depicting the early Indian history of Yosemite Valley and its discovery by the white man will follow on August 1. Presented in Royal Arch Meadows, in the heart of the valley, the pageant will be directed by Garnet Holme, widely known pageant master of California.

Special rail service to care for the crowds that will flock to Yosemite for this event from all parts of California is being arranged by the Southern Pacific. Hotels and camps are making advance reservations and there will be no lack of accommodations for visitors.

S. F. CALL
BULLETIN
JULY 30, 1926

364

"Injuns!" — Once again the cliffs of Yosemite Park will echo to the warwhoops of the redskin. Next Sunday Garnet Holme's pageant depicting the seventy-fifth annivarsary of the discovery of the Yosemite valley will be staged at Royal Arch Meadow. Indians will participate in the affair.

When the Yosemite Indians Made Their Biscuits of Acorn Meal

ALTHOUGH WILD GAME WAS EASY TO GET AND PLENTIFUL, ABORIGINES PREFERRED DIET OF PLANT FOODS

How the Indian Ground and Made Acorn Meal Palatable; Various Plants Served the Yosemites as Food and Material for Arts; Chief Tenaya Preferred Wild Grasses as a Tonic

By FLORENCE BRUBAKER
Yosemite School of Field Natural History

"YOU may kill me, sir captain," said old Chief Tenaya, after the murder of his son by the white men, "but you shall not live in peace. I will follow in your footsteps. I will not leave my home, but be with the spirits among the rocks, the waterfalls, in the rivers and in the winds—wheresoever you go I will be with you."

Is it this, thy spirit, Tenaya, which causes hurried wayfarers to pause, hushed and peaceful beneath the pines and cedars; to stand reverently upon the heights of the valleys, searching inwardly for the most worth-while things of life; to sit beside streams, drinking anew of courage, and to commune with their wild friends, gaining new visions of trustfulness and loyalty? If it be so, let thy spirit dwell here evermore, for of these things the white man hath great need.

The original inhabitants of Yosemite Valley were Ah-wah-nee-chees, or dwellers in Ahwahnee, the "deep, grassy valley." They were a powerful people, until ravaged by wars and fatal black plague. The few survivors fled, leaving the deep, grassy valley uninhabited. Finally there came back one Tenaya, who, claiming to be a descendant of the Ah-wah-nee-chee chief, gathered about him some of his father's people, left the Monos, with whom he had been living, and reclaimed the valley as his birthright. To this valley the new tribe gave the name "Yosemite"—deriving it from the name of the great grizzly bear—Oohamate or Ohamite. "Tenaya said that the name had been given to his band [illegible] "villages" and seemingly were communistic affairs with varying numbers of mortar holes. The pestles or "metats" were crude, rough ended stones fitting the worn depressions. The stone was grasped with both hands and the kernels vigorously pounded into a fine, rich yellow meal. Before usage this meal was leached to remove the tannin which gives the acorn an unpleasant, bitter taste.

For leaching, large shallow basins were made in clean sand and lined with fir branches. Nearby a fire was kindled over which stones weighing about four or five pounds were heated and dropped into baskets of water. When the water was hot, it was mixed with the acorn meal, making a thin gruel which [illegible] village near Wawona to demand surrender, says of his hungry men: "Bob McKee thought this a capital time to learn to eat acorn bread, but after trying some set before him by a young and accomplished squaw, as the major cynically termed her, concluded he was not yet hungry enough for its enjoyment." Again, he says of the "atola," or corn mush: "None of us were able to eat it and we were quite hungry." It seems they were also offered acorn jellies and grass seed mush, but nothing was accepted save pinon nuts.

Tenaya's Tonic of Wild Grasses

On the other hand, the white man's diet was not suited to the taste of the Indian. Bunnell describes a scene in which Chief Tenaya, while held a captive by the whites, "made application to Captain Boling for [illegible] dignity brought upon their [illegible] baths" as a part of religious ceremonies, serving to remove bodily odors before embarking on hunts, and as curative measures, although for the latter purpose, varying resinous boughs and herbs were used for the fire.

Miscellaneous Uses

Among miscellaneous uses for plants one first thinks of the primitive Indian weapon—the bow and arrow. Of these Bunnell says, "Their bows were made from a species of yew peculiar to the West; from cedar and from a spicated evergreen tree, rare in southern California which, for want of scientific classification I gave the name 'Nutmeg pine.' It bears a nut resembling in general appearance that agreeable spice, while the covering or pulpy shell looks very much like mace. The nut is, however, strongly impregnated with resin. The leaves are long, hard and so sharp that the points will pierce the flesh like sharp steel. The wood is stronger and more elastic than either the yew, cedar or fir. It is susceptible of a fine polish. I made a discovery of a small cluster of this species of tree at the foot of the cascades in the canyon, two miles below Yosemite valley.

This location is undoubtedly along the El Portal road, where there are now good sized yew trees—and the species referred to by Gunnell as the "nutmeg pine" is Torreya Californica, whereas his "yew" is probably Taxus brevifolia.

The arrow shafts were of reeds, syringa (Philadelphus lewisii Pursh var e californicus Gray), rose shoots (Rosa californica) and the choicest, according to Bunnell, of Indian arrow wood or "Le Hamite," once very abundant in Indian canyon. Attempts have been made to find out what plant this Indian name refers to but none seem to know. I asked Maggie, but she could not tell me. She did say that for bows her father used the incense cedar.

Of course, all Indian threads were fibres of one sort or another, the two most popular ones being the bast of Indian hemp (Apocynum [illegible] ever, grow darker with age—so would be gathered in late fall. We asked Maggie to take us collecting with her, but she grunted "No! Got lots in house."

Making Fish Traps

As stated above, wicker basket traps, made of long willow sprouts were often used in catching fish. At other times, crude spear hooks of bone with lines of the tough silken fibres of the milkweed were used. However, the most ingeneous likewise the laziest way of catching fish was to use the soap root bulb (Chlorogalum pomeridianum) These were used in summer when the water was low. The bulbs would be pounded into a pulp, mixed with soil and water and placed on rocks out in the stream. As it spread through the water the fish became stupefied and rose to the surface, where they were captured by the scoop baskets.

The outer fibrous coating of the soap root bulb was also used, being tied into crude brushes which were used to brush together the acorn meal as it was being pounded in the mortar.

Bedding and clothing, such as they were, were mainly of skins of deer, antelope or elk, bears, rabbits, hares, wildcats and foxes sewn or woven together with the milkweed twine. Queer animal head-dresses of skin, from which protruded twisting branches of manzanita, were used to disguise the hunter.

Although no longer true, the dead of the early Indian inhabitants of

The Pictures

Left—Grinding Acorns. A picture from J. M. Hutching's "Heart of the Sierra." Acorns of the black oak formed the most important article of food for the Yosemites. The oily meats of the acorns were ground to meal in mortar holes worn in great slabs of granite. The presence of these mortar rocks today identifies the sites of ancient villages in Yosemite valley.

Center—A Yosemite Squaw. Women did the work. When Captain Boling captured a band of Yosemites in 1851 he attempted to place the burdens upon the backs of the marching braves. The squaws themselves fiercely resented this indignity brought upon their [illegible] berries was that of the manzanita (Arctostaphylos glauca). This berry is smooth skinned with an agreeable acid flavor. It was eaten raw or made into a cider for drinking or mixing with other food preparations.

Other common berries so used were the black raspberries (Rubus leucodermis-Dougl), the thimbleberries (Rubus parveflorus), elderberries (Sambucus racemosa L.), strawberries (Fragaria californica C. & S.), currants (Ribes nevadense), gooseberries (Ribes roezli Regel), squaw berries (Rhus trilobata Nutt.) and wild cherries (Prunus emarginata).

One of Maggie's neighbors was preparing a sauce of squaw berries and water the day we visited there. Apparently these berries are considered a delicacy, for they had driven to El Portal to procure them.

I asked Maggie whether she ever

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State Highway Ne[illegible]

PAVING PROJE[illegible]

Among the recent projects accept d by the California Highway Commission from contractors as completed, is the splendid new section of fourteen miles of concrete pavement between Ventura and Camarillo, Ventura county. The old fifteen-foot pavement was widened to twenty feet, with a "second story" cement concrete slab. This contract completes the rebuilding of the state highway to a width of twenty feet for practically the entire distance from Ventura to Los Angeles.

MONO COUNTY—Building of the state highway between Deadman's creek and Convict creek, 3.07 miles, Division 9, has been authorized by the California Highway Commission. The work will be done by

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From the accounts of such men as Bunnell and Galen Clark, who knew the Yosemite Indian as he lived in his happy valley—and from legends passed on by word of mouth and eventually recorded, one can tell something, however, of how he met the needs of his life. During six weeks of the summer of 1926 I have endeavored to gather such material as I could find concerning the use of plants and plant products by the Indians of the valley, and for the sake of convenience, have divided such plants under the headings of food, shelter and miscellaneous usages.

Food

Contrary to popular opinion, the Indian was to a considerable degree an herbivor. One likes to think of the brave returning from the hunt with a buck strung over his shoulder—whereas in reality, the familiar picture would be the squaw, returning with her conical burden basket hung from her forehead or strapped to her back, and filled with acorns.

As is true of many of the California tribes, the acorn was the staple food of the Yosemite Indian. The acorns most highly prized were those of the black oak (Quercus kelloggii newb), an oblong acorn when mature, from one to one and one-quarter inches in length and three-fourths inch in width. The nuts are green and covered with a silken pubescense when immature, but later become smooth and of a reddish brown color. Acorns from Quercus agrifolia chrysolepis, and lobata were also used, but those of the black oak were the most desirable. The acorns were gathered in the fall and stored in caches or granaries called "chuck-ahs." Such granaries were basket-shaped, woven structures of willow sprouts, about six feet high and three feet in diameter, set on stout posts about three feet high. Sometimes additional longer outer posts were used as props. Over this willow basket small pines were thatched with the needles pointing downward to shed the snow and rain, also to safeguard the contents against invasions by squirrels or birds.

When filled the top of the cache was securely covered by bark and skins. Acorns were removed, upon need, from a small hole in the bottom of the storehouse. The hulls were then cracked from the acorns by means of a hammerstone and the kernels removed and ground in the mortars of "hoyas." These mortars were simply depressions in large, flat granite rocks, worn deeply cup-shaped by long usage. Such "mortar rocks" now mark the sites of former "villages" and seemingly were communistic affairs with varying numbers of mortar holes. The pestles or "metats" were crude, rough ended stones fitting the worn depressions. The stone was grasped with both hands and the kernels vigorously pounded into a fine, rich yellow meal. Before usage this meal was leached to remove the tannin which gives the acorn an unpleasant, bitter taste.

For leaching, large shallow basins were made in clean sand and lined with fir branches. Nearby a fire was kindled over which stones weighing about four or five pounds were heated and dropped into baskets of water. When the water was hot, it was mixed with the acorn meal, making a thin gruel which was poured into the leaching pit. As the water drained off, more was added until the bitter taste was removed. This "sediment" of meal was then put into the cooking baskets of tightly woven wiregrass, thinned with water to the desired consistency, and cooked by means of hot stones. These stones were placed in and removed from the cooking baskets by means of a stirring stick made of tough oak sprout, doubled so as to form a round, open loop at one end. When cooked, the meal was either left until it cooled sufficiently to be taken in the hands and eaten as mush or "atola" or scooped out into smaller baskets and placed in cold water to harden into loaves which might be eaten when desired. Sometimes these loaves were softened with water and baked on hot rocks.

Older Indians Still Practice Ancient Methods

The above process, used by the Yosemites in 1850, according to Bunnell, is still practiced by the older Indians. In fact, just this summer we inadvertently trespassed a small Indian settlement where an old Indian woman, Maggie, was vigorously pounding acorns. We sat down beside her and chatted for some time, gathering interesting bits of information concerning her life. She is an old Piute who has lived in Yosemite Valley for over twenty-five years, apparently without any close relatives, for her sons live over the hills, with the Monos and her last husband, we gathered, had been "honorably dismissed." Her son was coming over for a visit and, as a special treat, Maggie was pounding a quantity of acorns for "biscuits." Being questioned, she in formed us that she used "white men's bread" until she became tired of it, then reverted to her acorn bread.

Contrary to my preconceived ideas, she pounded, rather than ground, the acorns. Grasping the metat firmly with both hands, she raised it high, bringing it down with great force, but with no grinding motion. The meal would this be scattered onto the surrounding rock, but she would deftly "scoop" it back, or brush it back with an "up-to-date" hairbrush. One of her Indian neighbors, who was likewise grinding meal, used a brush of the old type, merely a bunch of fibrous scales from the bulb of the soap plant (Chloragalum pomeridianum), rudely tied together. When the meal was as fine as desired, Maggie lifted it by the handful onto a winnowing tray of closely woven willow shoots. Holding this slanting towards her, she would deftly toss the meal into the air, catching it again, and tossing it with steady rhythmic motions, so that the larger pieces o facorns, which wer too coarse, would fall onto the mortar rock, and the fine meal remain on the tray. She would then begin grinding or "pounding" a new lot.

Maggie Said Her Biscuits Were Good

Maggie insisted that her biscuits were good and that white women liked them. Of their palatability, however, there seem to be conflicting opinions. Bunnell, writing of Savage's march to an Indian village near Wawona to demand surrender, says of his hungry men: "Bob McKee thought this a capital time to learn to eat acorn bread, but after trying some set before him by a young and accomplished squaw, as the major cynically termed her, concluded 'he was not yet hungry enough for its enjoyment." Again, he says of the "atola," or corn mush: "None of us were able to eat it and we were quite hungry." It seems they were also offered acorn jellies and grass seed mush, but nothing was accepted save pinon nuts.

Tennya's Tonic of Wild Grasses

On the other hand, the white man's diet was not suited to the taste of the Indian. Bunnell describes a scene in which Chief Tenaya, while held a captive by the whites, "made application to Captain Boling for permission to go out from camp to the place where grass was growing, saying the food he had been supplied with was too strong, that if he did not have grass he should die. He said the grass looked good to him, and there was plenty of it; why, then, should he not have it, when dogs were allowed to eat it? The captain said: "He can have a ton of fodder if he desires it, but I do not think it adviasble to turn him loose to graze." The captain consented to the sergeant's kindly arrangement to tether him and he was led out to graze upon the young clover, sorrel, bulbous roots and fresh growth of ferns, which were then springing up in the valley—one species of which we found good salad. All of these he devoured with the relish of a hungry ox."

The "fresh growth of ferns" Tenaya longed for were the coarse, hairy shoots of the brake fern (Pteris aquilina), which grows so commonly in moist shaded regions over the valley floor and in side canyons. These were cut off when the fern shoot had just begun to uncurl, scraped to remove the hairs, and then eaten row or cooked. When cooked in boiling salt water and served on toast, Saunders declares, fern sprouts are most delicious.

It seems that most California Indians were particularly fond of grasses or "greens" such as clover and sorrel. The clover they ate raw, before the flowering stage, when the plants were still young and tender. They munched with this the parched kernels of the pepper nut (Umbellularia californica) California bay or laurel, to prevent indigestion. Lupinus bicolor, as well as several other species of lupines also formed popular "greens"—particularly when moistened with manzanita cider.

Bulbs an Important Article of Diet

Bulbs too formed an important article of diet, so common, in fact, that the Yosemites were one of a group of tribes known as "Digger Indians" by the early California settlers, on account of their not being good hunters and from their practice of digging various bulbous roots. Those most commonly used were the bulbs of squaw root, Carum gairdneri, the various brodiaeas, particularly the bulb of the harvest brodiaea (Brodiaea grandiflora) Calochortus venustus, sorrel (Rumex acetosella) and camass. According to Saunders, the Brodiaea grandiflora bulbs are best when cooked by slow roasting in hot ashes. However, he calls camass or "Quamash" the queen root of this clime. The popular Indian method of cooking bulbs was to place them in a hole about one foot deep, lined with flat stones which had been heated by building a brush fire over them, then removing the ashes and lining the pit with fresh grass and leaves. The bulbs were covered with another layer of grass and leaves and the hole covered with earth. In this "air-tight oven" the bulbs were allowed to steam for a day, or even longer—then removed and eaten immediately, or dried in cubes.

The Pine Nut as a Food

Pine nuts also formed an important article of food, and although the caches found by Savage's party "were principally of acorns—many contained bay (Umbellularia californica). Pinon pine (Digger Pine) and chinquapin nuts, grass seeds, wild rye or oats (scorched) dried worms, scorched grasshoppers and what proved to be the dried larvae of insects."

The digger or nut pine above referred to is the seed of the "digger pine" (Pinus sabiniana). This was found around El Portal and formed the best local pine nut. However, the nuts of the pinon pine from the eastern side of the range (Pinus monophylla) were more desirable, but could be obtained only by barter. The seeds of the sugar pine (Pinus lambertiana) also were occasionally used.

Of the particular kinds of grass seeds used in this vicinity, little reference was found. Bunnell states that grass seeds were found in the caches, also that the black seeds of a particularly tough wire or bunch grass (prized for making baskets and small mats) were pulverized and converted into mush or mixed with acorn meal. It is also known that the biting seeds of the tansy mustard (Sisymbrium pinnatum) were frequently used in this way. It is probable that the seeds of many of the common grasses were so used—particularly when acorns were scarce.

Berries, too, were greatly prized, being used fresh or dried in various ways. For example, service berries (Amelanchier almifolia) were used fresh, tasting not unlike huckleberries, were dried whole or were pounded into masses or loaves of ten to fifteen pounds. When needed these would be broken into pieces and softened with water.

Manzanita Berries Highly Prized

One of the most highly prized berries was that of the manzanita (Arctostaphylos glauca). This berry is smooth skinned with an agreeable acid flavor. It was eaten raw or made into a cider for drinking or mixing with other food preparations.

Other common berries so used were the black raspberries (Rubus leucodermis-Dougl), the thimbleberries (Rubus parveflorus), elderberries (Sambucus racemosa L.), strawberries (Fragaria californica C. & S.), currants (Ribes nevadense), gooseberries (Ribes roezli Regel), squaw berries (Rhus trilobata Nutt.) and wild cherries (Prunus emarginata).

One of Maggie's neighbors was preparing a sauce of squaw berries and water the day we visited there. Apparently these berries are considered a delicacy, for they had driven to El Portal to procure them.

I asked Maggie whether she ever used the coffee berry (Rhamnus californica), but she said: "No! He bird berry. Husband one time bring to cook but no eat. Too bitter."

Making the Poisonous Buckeye Palatable

One cannot but admire, howevr, the ingenuity and cunning with which seemingly inedible fruits and berries are made palatable. Thus the fruits of the buckeye (Aesculus Californicus), which, in the raw state are said to be poisonous, were placed in the conventional "baking pit" lined with hot stones and allowed to steam for several hours They were then sliced and placed in running water for from two to five days, or mashed into a paste with water and leached, thus draining away the "noxious principle." The resulting mass was usually eaten cold.

Again, the stones of Prunus ilicifolia, gathered in late autumn, were cracked, the kernels removed, crushed and leached, then boiled as mush.

The berries of the California juniper—which are seldom thought of as edible—were greatly relished because of the sweet flavor of their mealy pulp. Their pulp was either eaten raw or dried, then ground into a meal and made into cakes to be baked on hot stones.

Few possibilities escaped the clever Indian—he finding food even among the Thallophytes in the from of truffles, mushrooms and various "fungi of the oaks." Bunnell says that nothing pleased the captive Tenaya more than a meal of fungi—after which he was most amiable.

Shelter

In summer, of course, the Indian needed no dwelling or shelter, but his winter hut, or "o-chum," was of a conical form—made with small poles and covered with the bark of the incense cedar (Libocedrus decurrens). Such dwellings were easily heated and formed a comfortable shelter against the storms of winter. "One of these huts," said Clark, "would hold a family of one-half dozen persons with all their household property, dogs included."

Another type of "house", though ceremonial rather than domestic, was the "sweat house." This was larger than the ordinary dwelling and was made by sticking a few poles ten or twelve feet long into the ground, their tops inclined toward each other around an area about twelve feet in diameter. The outside was then closely covered with long strips of cedar bark, then reeds and grass and the whole structure plastered with mud, making it water tight. An opening, which could readily be closed by a portable door, was left on the south side for an entrance. An opening was also left in the top as a "smoke escape." These houses were used by the men only to take "sweat baths" as a part of religious ceremonies, serving to remove bodily odors before embarking on hunts, and as curative measures, although for the latter purpose, varying resinous boughs and herbs were used for the fire.

Miscellaneous Uses

Among miscellaneous uses for plants one first thinks of the primitive Indian weapon—the bow and arrow. Of these Bunnell says, "Their bows were made from a species of yew peculiar to the West; from cedar and from a spicated evergreen tree, rare in southern California which, for want of scientific classification I gave the name "Nutmeg pine." It bears a nut resembling in general appearance that agreeable spice, while the covering or pulpy shell looks very much like mace. The nut is, however, strongly impregnated with resin. The leaves are long, hard and so sharp that the points will pierce the flesh like sharp steel. The wood is stronger and more elastic than either the yew, cedar or fir. It is susceptible of a fine polish. I made a discovery of a small cluster of this species of tree at the foot of the cascades in the canyon, two miles below Yosemite valley.

This location is undoubtedly along the El Portal road, where there are now good sized yew trees—and the species referred to by Gunnell as the "nutmeg pine" is Torreya Californica, whereas his "yew" is probably Taxus brevifolia.

The arrow shafts were of reeds, syringa (Philadelphus lewisii Pursh var e californicus Gray), rose shoots (Rosa californica) and the choicest, according to Bunnell, of Indian arrow wood or "Le Hamite," once very abundant in Indian canyon. Attempts have been made to find out what plant this Indian name refers to but none seem to know. I asked Maggie, but she could not tell me. She did say that for bows her father used the incense cedar.

Of course, all Indian threads were fibres of one sort or another, the two most popular ones being the bast of Indian hemp (Apocynum cannabium) and the milkweed (Asclepias speciosa). The hemp stems were rotted by soaking in water, after which the fibres could be easily removed. These were used for weaving into articles of clothing, for fish and carrying nets and for string and ropes. These fibres are remarkably strong and easily twisted into long threads by a novice.

The milkweed fibres, however, formed the true thread. As Bunnell states, "The thread used by the Indians I found was spun or twisted from the inner bark of a species of the Asclepias or milkweed by ingeniously suspending a stone to the fibre and whirling it with great rapidity."

Water Proof Baskets

Their baskets, said Bunnell, "were quite numerous and were of various patterns and for different uses. The large ones were made either of bark, roots of the tamarack or cedar, willow or tule. Those made for gathering and transporting food supplies were of large size and round form, with a sharp apex into which when inverted and placed upon the back everything centers." Still another kind made of a tough, wirey grass, closely woven and cemented, was used for kettles for boiling food. The boiling was effected by hot stones being continually plunged into the liquid mass, until desired results were obtained.

It is interesting to know that Maggie still insists upon cooking her meal in such cooking baskets, using hot stones. I told her that one would think the water would leak out from the gruel, but she answered that as soon as the meal began to cook it coated the basket and served to hold the water.

Water baskets were also made of "wire-grass" and being somewhat porous evaporation is facilitated thus cooling the water.

Besides such baskets there were the weirs for catching fish, the winnowing trays and cradles—all made from approximately the same materials. The "warp" seems most generally to be of willow. (Salix lasiolepis) the long shoots of Pentstemon breviflorus or the split stems of the squaw bush (Rhus trilabata) and the "woof" of scraped willow (Maggie now uses an old piece of broken glass to scrape the glistening yellow strips) black stems and roots of the brake fern, (Pteris aquilina) or red strips of bark from the creek dogwood (Cornus pubescens). The designs of the baskets vary, of course, with the purpose, but as Maggie proudly pointed out, they are just as nice inside as outside and the "threads" are not colored, but used as found, apparently the materials for basketry were gathered in the springtime, when the willow shoots are long and supple and the dogwood shoot brilliantly red. The ferns, however, grow darker with age—so would be gathered in late fall. We asked Maggie to take us collecting with her, but she grunted "No! Got lots in house."

Making Fish Traps

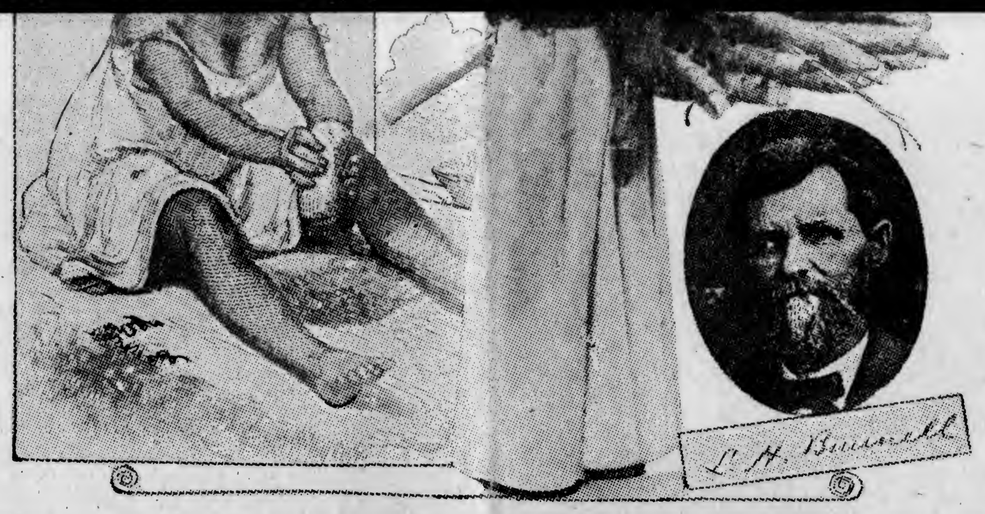
As stated above, wicker basket traps, made of long willow sprouts were often used in catching fish. At other times, crude spear hooks of bone with lines of the tough silken fibres of the milkweed were used. However, the most ingeneous likewise the laziest way of catching fish was to use the soap root bulb (Chlorogalum pomeridianum) These were used in summer when the water was low. The bulbs would be pounded into a pulp, mixed with soil and water and placed on rocks out in the stream. As it spread through the water the fish became stupefied and rose to the surface, where they were captured by the scoop baskets.

The outer fibrous coating of the soap root bulb was also used, being tied into crude brushes which were used to brush together the acorn meal as it was being pounded in the mortar.

Bedding and clothing, such as they were, were mainly of skins of deer, antelope or elk, bears, rabbits, hares, wildcats and foxes sewn or woven together with the milkweed twine. Queer animal head-dresses of skin, from which protruded twisting branches of manzanita, were used to disguise the hunter.

Although no longer true, the dead of the early Indian inhabitants of the valley were cremated, the ashes being gathered up, mixed with pine pitch and plastered on the face of the nearest woman relative, being left there until it naturally wore off. Pitch and rosin were also sometimes used to coat the water baskets, making them water-tight.

With regard to plants used medicinally, little is known. Bunnell, trying to learn the names of plants so used, was told that the secret was an heirloom and that if told, the curative powers of the plant would disappear. However, it is known that they used the parched kernels of the fruits of the California laurel (Umbellularia californica) to prevent indigestion. Also, according to Saunders, the Indians were accustomed to place a portion of a bay leaf in the nostrils as a headache remedy. Another remedy, Erythraea venusta, is known as wild quinine, and was used as a fever remedy, as also was the bark of Cornus nuttalli and Garrya elliptica (silk tassel bush). Again as above referred to, various aromatic herbs were burned in the sweat-house fire as curative measures. Beyond these few references, however, little could be found concerning the medicinal uses of plants.



The Pictures

Left—Grinding Acorns. A picture from J. M. Hutching's "Heart of the Sierra." Acorns of the black oak formed the most important article of food for the Yosemites. The oily meats of the acorns were ground to meal in mortar holes worn in great slabs of granite. The presence of these mortar rocks today identifies the sites of ancient villages in Yosemite valley.

Center—A Yosemite Squaw. Women did the work. When Captain Boling captured a band of Yosemites in 1851 he attempted to place the burdens upon the backs of the marching braves. The squaws themselves fiercely resented this indignity brought upon their lords.

Right—L. H. Bunnell. Dr. Bunnell's record of his observations of Yosemite Indian villages found by the Mariposa Battalion in 1851 gives us our earliest and most dependable account of Yosemite Indian habits. His "Discovery of the Yosemite" is replete with choice material for the ethnologist and historian.

STANDARD

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FRESNO, CALIF. —BEE
JUNE 3, 1927

Aged Indian Squaw Is Dead In Mariposa

RAYMOND (Madera Co.), June 3. —One of the last links between the Indians of the past and those of the present day was broken yesterday when death claimed Mrs. Nayo Figaro, aged squaw of Mariposa County, well-known here. Her exact age was unknown.

Her husband, who was known as the Musical Indian, died about a year ago.

STOCKTON, CAL.—RECORD
AUGUST 7, 1928

TENAYA'S WOES TOLD BY HOLME IN SPECTACLE

364

Great Throng Enthralled by Drama Enacted Under Glare of Calcium

Tenaya Rest! Forget your ancient woes.
The kingdom that you ruled has come, indeed
Into a glory that you dreamed not of.
Your people and the strangers that they fought,
Live side by side their enmity forgot,
Whilst the great world outside, from far and near,
Pours in to see the wonders of your realm.
So rest in peace, all bitterness is past,
We hail you now — Warrior and Patriot.

By G. E. REYNOLDS

If as beautifully told in the metered words and blank verse of Garnet Holme, the pageant master, the spirit of Tenaya, the old chief of the Yosemite Indians, "still roams the mountain tops mourning the glories of those happy days when, ere the white men came, he ruled the land," he must have looked down from Glacier Point, Half Dome, Washington Column or some other vantage point along the high granite wall of "the Valley Incomparable" last Sunday evening upon a scene that brought a great peace to his troubled soul.

For there assembled around Royal Arch Meadow, seated in the natural amphitheater which overlooks the green meadow with its fragrance of wild timothy and other lush grasses, were thousands of white men, those whom he once called enemy, who had come to hear his story and send up to him in spiritland a message of sympathy and understanding. They understood his love for the great valley of waterfalls in which he and his people sought seclusion and though they knew him to be crafty, cunning, deceitful and more or less of a renegade, they recognized the great wrong that was done him when his youngest son and greatest pride—Tenoc, a hostage in the hands of the white men, was slain while taking advantage of a purposely given

(Continued on page eight)

The writer will not attempt to review at this late date these various events, of which the reader has already been told. But the pageant, the climax of the Diamond Anniversary program, is deserving of special and further word.

No more charmingly alluring scenes have ever been enacted in Yosemite valley than those which were presented Sunday evening when Garnet Holme and his company of some 300 players, recruited mostly from the employes of the park service, the Yosemite Park and Curry Company, the professional entertainers at Camp Curry and Yosemite Lodge, and campers, hotel guests and other vacationists produced this pageant telling the story of the discovery of Yosemite, the causes which led to it and the developments which followed.

Royal Arch Meadow An Ideal Setting

Royal Arch Meadow, the only meadow in Yosemite which has remained practically untouched by the invading hordes of civilization, was just the ideal place for the pageant presentation. Secluded and screened in by trees, with a circular slope for the seating of spectators and a great open-air stage, it made a wonderful theater. Nature supplied such tremendous settings as Half Dome and the wall of Glacier Point which formed the back drop curtains. And the night was balmy after a warm day.

The program opened with orchestral music from Camp Curry. Classical selections were given by instrumentalists from Yosemite Lodge and then there were soprano numbers by a vocalist from the Lodge. At 9 o'clock came the traditional firefall, only upon this occasion there were two firefalls which poured simultaneously down the face of Glacier's wall. This awe-inspiring spectacle induced the mood for proper appreciation of the pageantry to follow. The actors in the pageant made up behind a screen of trees and shrubbery on the far side of the meadow and came out upon the green carpeted stage as their cues were given. The story of the pageant-drama was conveyed both by spoken word and living pictures. Two great batteries of high powered electric lights, specially imported from San Francisco, were trained upon the players. Gorgeously beautiful effects were obtained by masking the lights with color screens which were changed to suit the occasion and by the use of red flares behind the wall of shrubbery.

A splendid aid to the spectator in following the story of the drama was given by Herbert Wilson, well known author and guide, who played the role of the "Expositor" appearing before each scene in the prologue, the various episodes and the epilogue, to forecast the action that was to ensue. Wilson has a good voice and delivery.

Origin of the Name Yosemite

The prologue in three scenes gave the legendary origin of the name Yosemite. According to the story the valley was at one time the refuge of many warring groups of Indians, drawn from many tribes, who were prevented from destroying each other only by the rule of an old chief. Upon his death confusion seemed inevitable. At this juncture a brave young Indian so impressed the people by slaying a great bear with a bough as his only weapon, that it was determined to accept his leadership and form a united tribe. They gave the title "Yosemite," meaning "Great Grizzly Bear," to the hero and adopted it as a tribal name.

Jim Savage, the Trader

The first episode of the pageant introduced the character of Jim Savage, American trader, who in 1850 set up a trading post in the Mariposa country. Tenaya, the old chief of the Yosemites, resented this intrusion and planned the destruction of the white man's outpost. Savage escaped, but his three white assistants lost their lives. Tenaya himself was not present at the massacre. Quite a bit of comedy relief was injected into this episode by the introduction of Savage's five Indian wives. The trader had sought the friendship of the Indians by marrying the daughters of several chiefs. Glenn Hood, the veteran funmaker of Camp Curry, was the comedian of the scene.

The Night Attack and Massacre

The night attack on the trading post by a horde of Indians, who, but for headdress and breech clouts, appeared stark naked, was realistically carried out. The red devils surrounded the building, gave out terrifying whoops and applied the torch.

The Discovery of the Valley

The second episode, presented in four scenes, told the story of Yosemite's discovery on March 26, 1851. Aroused by the massacre, 200 pioneers formed the Mariposa battalion and trailed the Indians into Yosemite. Tenaya had withdrawn his people to the inaccessible cliffs and gorges and the armed expedition was rewarded only by the capture of an Indian squaw. It was during this advance that Dr. L. H. Bunnell, a member of the exhibition, who has written the history of Yosemite's discovery, christened the valley Yosemite, thus preserving the old Indian name. It seems quite remarkable that a name for this now world-famed wonderland should have been selected at a camp fire discussion of its discoverers.

The Death of Tenaya's Son

The third episode tells how Captain Boling headed a second expedition which attempted to pacify the Yosemites. He captured and held as hostage, Tenoc, the youngest son of Tenaya. The reluctance of Boling to use force against the Indians aroused great discontent among his men. While he was absent from camp Tenoc, whose ropes had been loosened, attempted to escape and was shot down by his guards. Just at this point Chief Tenaya, the father, came into camp at the summons of Captain Moling, who had promised that he would not be harmed if he would surrender. Tenaya arrived just in time to clasp the body of his son as he expired.

The Lament of Tenaya

The remarkable lament uttered by Tenaya (for which a transcription was preserved) was incorporated in the pageant. It furnished one of the great moments of the drama as the chief of the Yosemites, addressing Boling, exclaimed:

Kill me, Sir Captain, as you have killed my son.

Yes, you would kill all my race if you had the power. You, sir American, tell your warriors now to kill the old chief.

You have made me sorrowful, my life dark. You have killed the child of my heart. Why not kill the father? You have asked me to call my people to you. Wait until I am dead, then will I call louder than I have ever called. They will hear me in their sleep, and will come to avenge the death of their chief. When I am dead my spirit will trouble you as you have troubled me when I was alive. You may kill me, Sir Captain, but you shall not live in peace. I will follow in your footsteps, I will not leave my home, but be with the spirits among the rocks, the waterfalls, in the rivers and in the winds. Wheresoever you will not see me, but you will fear the spirit of the old chief, and grow cold. The great spirits have spoken, I am done. My son! My son!

At this juncture the lights were flashed out, leaving old Tenaya sitting by the body of his son, alone, revealed to the audience only by a single spotlight.

The fourth episode brought on the third expedition to Yosemite, under the command of Treadwell Moore, who came in, captured and executed five Yosemites who had killed two traders. This was the first occasion on which the United States regular army entered Yosemite. Tenaya swore revenge for this attack, but before he could achieve his purpose a band of Monos from across the mountains seized him and put him to death because some of their horses had been stolen by the Yosemite Indians.

Tenaya's Last Words

While in the hands of the Monos, facing death, Tenaya, in the language of the pageant, uttered this imprecation:

Tenaya and his people now must fall,
Struck down at last, and by an Indian hand.
I journey now into the great unknown,
And my heart breaks that I must set out now
Into the silence of the hunting grounds,
Without the fair sight of a cold, white face
Dead at my feet, struck by a father's hand.
Tenaya's vengeance for his murdered son.
Laugh, laugh, ye white men, ye may rest in peace.
Indian, Tenaya, dies by an Indian hand.
Farewell, great valley, loved Yosemite—
Yet, not farewell, my ghost shall ever roam
The mountain peaks, the waterfalls and trails.
One last request, Great Spirit, now I make:
Vengeance on those who slew my loved son.
Now comes the hopeless end. The white man's foe
Dies here at last, slain by an Indian hand.

The pageant was concluded with an epilogue which brought on a procession showing the various modes of costumes and vehicles used in Yosemite valley between the years 1851 and 1926. During the progress of this procession Royal Arch Meadow was brilliantly illuminated.

In presenting the pageant, Garnet Holme reproduced historical facts with great faithfulness, thereby acquainting thousands of Yosemite's visitors with the real story of the valley in a most effective manner. Many, doubtless, would never have learned this history in any other way. It would be a splendid thing if this pageant could be revived and reproduced annually. It would soon gain a big place in Western outdoor pageantry and would attract attention throughout the world.

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HOW PIONEERS FOUND YOSEMITE

364

Charm of Drama Enacted in Open Air Reflects High Credit on Garnet Holme

(Continued from page 1, Auto Sec.)

opportunity to break for liberty. They sympathized with him in his grief, they almost glorified with him in his magnificent wrath.

The Climax of an Eventful Celebration

The Diamond Jubilee pageant, entitled "The Tragedy of Tenaya," was the closing feature of the big celebration which opened Saturday morning with the long-looked-for dedication of the new All-Year highway. Yosemite had two fine, big days, crammed to the limit with dedications, cornerstone ceremonies and other portentous events but none of these, epochal though they were, brought keener delight to the thousands that flocked in from all points of the compass than the beautiful pageant in which Holme turned "the pages of history back" to seventy-five years ago and "called to life the heroes of the past—Boling, Bunnell, Jim Savage, Treadwell Moore—Tenaya, with his tribe and the brave men who formed the famous Mariposa band."

The story of that celebration has been well told in the columns of the press. It was distinguished by the presence of the director of the National Park Service, Stephen T. Mather, and the Governor of California, Friend W. Richardson, both of whom took a large part in various ceremonies, and by numerous other dignitaries. The new road was opened, the site of a new fish hatchery and aquarium to be built by the state was dedicated, the cornerstone of the new million dollar hotel was laid and the site of a half-million dollar interdenominational community church was consecrated by a religious service. And modern-day Indians, the remnants of the Yosemites and Monos, once enemies, joined with the white men in an afternoon of feats of horsemanship and athletic skill after the descendants of the aboriginies had exhibited their finest samples of basketry, bead work and other handcraft in prize competition.

The writer will not attempt to review at this late date these various events, of which the reader has already been told. But the pageant, the climax of the Diamond Anniversary program, is deserving of special and further word.

No more charmingly alluring scenes have ever been enacted in Yosemite valley than those which were presented Sunday evening when Garnet Holme and his company of some 300 players, recruited mostly from the employes of the park service, the Yosemite Park and Curry Company, the professional entertainers at Camp Curry and Yosemite Lodge, and campers, hotel guests and other vacationists produced this pageant telling the story of the discovery of Yosemite, the causes which led to it and the developments which followed.

Royal Arch Meadow An Ideal Setting

Royal Arch Meadow, the only meadow in Yosemite which has remained practically untouched by the invading hordes of civilization, was just the ideal place for the pageant presentation. Secluded and screened in by trees, with a circular slope for the seating of spectators and a great open-air stage, it made a wonderful theater. Nature supplied such tremendous settings as Half Dome and the wall of Glacier Point which formed the back drop curtains. And the night was balmy after a warm day.

The program opened with orchestral music from Camp Curry. Classical selections were given by instrumentalists from Yosemite Lodge and then there were soprano numbers by a vocalist from the Lodge. At 9 o'clock came the traditional firefall, only upon this occasion there were two firefalls which poured simultaneously down the face of Glacier's wall. This awe-inspiring spectacle induced the mood for proper appreciation of the pageantry to follow. The actors in the pageant made up behind a screen of trees and shrubbery on the far side of the meadow and came out upon the green carpeted stage as their cues were given. The story of the pageant-drama was conveyed both by spoken word and living pictures. Two great batteries of high powered electric lights, specially imported from San Francisco, were trained upon the players. Gorgeously beautiful effects were obtained by masking the lights with color screens which were changed to suit the occasion and by the use of red flares behind the wall of shrubbery.

A splendid aid to the spectator in following the story of the drama was given by Herbert Wilson, well known author and guide, who played the role of the "Expositor" appearing before each scene in the prologue, the various episodes and the epilogue, to forecast the action that was to ensue. Wilson has a good voice and delivery.

Origin of the Name Yosemite

The prologue in three scenes gave the legendary origin of the name Yosemite. According to the story the valley was at one time the refuge of many warring groups of Indians, drawn from many tribes, who were prevented from destroying each other only by the rule of an old chief. Upon his death confusion seemed inevitable. At this juncture a brave young Indian so impressed the people by slaying a great bear with a bough as his only weapon, that it was determined to accept his leadership and form a united tribe. They gave the title "Yosemite," meaning "Great Grizzly Bear," to the hero and adopted it as a tribal name.

Jim Savage, the Trader

The first episode of the pageant introduced the character of Jim Savage, American trader, who in 1850 set up a trading post in the Mariposa country. Tenaya, the old chief of the Yosemites, resented this intrusion and planned the destruction of the white man's outpost. Savage escaped, but his three white assistants lost their lives. Tenaya himself was not present at the massacre. Quite a bit of comedy relief was injected into this episode by the introduction of Savage's five Indian wives. The trader had sought the friendship of the Indians by marrying the daughters of several chiefs. Glenn Hood, the veteran funmaker of Camp Curry, was the comedian of the scene.

The Night Attack and Massacre

The night attack on the trading post by a horde of Indians, who, but for headdress and breech clouts, appeared stark naked, was realistically carried out. The red devils surrounded the building, gave out terrifying whoops and applied the torch.

The Discovery of the Valley

The second episode, presented in four scenes, told the story of Yosemite's discovery on March 26, 1851. Aroused by the massacre, 200 pioneers formed the Mariposa battalion and trailed the Indians into Yosemite. Tenaya had withdrawn his people to the inaccessible cliffs and gorges and the armed expedition was rewarded only by the capture of an Indian squaw. It was during this advance that Dr. L. H. Bunnell, a member of the exhibition, who has written the history of Yosemite's discovery, christened the valley Yosemite, thus preserving the old Indian name. It seems quite remarkable that a name for this now world-famed wonderland should have been selected at a camp fire discussion of its discoverers.

The Death of Tenaya's Son

The third episode tells how Captain Boling headed a second expedition which attempted to pacify the Yosemites. He captured and held as hostage, Tenoc, the youngest son of Tenaya. The reluctance of Boling to use force against the Indians aroused great discontent among his men. While he was absent from camp Tenoc, whose ropes had been loosened, attempted to escape and was shot down by his guards. Just at this point Chief Tenaya, the father, came into camp at the summons of Captain Moling, who had promised that he would not be harmed if he would surrender. Tenaya arrived just in time to clasp the body of his son as he expired.

The Lament of Tenaya

The remarkable lament uttered by Tenaya (for which a transcription was preserved) was incorporated in the pageant. It furnished one of the great moments of the drama as the chief of the Yosemites, addressing Boling, exclaimed:

Kill me, Sir Captain, as you have killed my son.

Yes, you would kill all my race if you had the power. You, sir American, tell your warriors now to kill the old chief.

You have made me sorrowful, my life dark. You have killed the child of my heart. Why not kill the father? You have asked me to call my people to you. Wait until I am dead, then will I call louder than I have ever called. They will hear me in their sleep, and will come to avenge the death of their chief. When I am dead my spirit will trouble you as you have troubled me when I was alive. You may kill me, Sir Captain, but you shall not live in peace. I will follow in your footsteps, I will not leave my home, but be with the spirits among the rocks, the waterfalls, in the rivers and in the winds. Wheresoever you will not see me, but you will fear the spirit of the old chief, and grow cold. The great spirits have spoken, I am done. My son! My son!

At this juncture the lights were flashed out, leaving old Tenaya sitting by the body of his son, alone, revealed to the audience only by a single spotlight.

The fourth episode brought on the third expedition to Yosemite, under the command of Treadwell Moore, who came in, captured and executed five Yosemites who had killed two traders. This was the first occasion on which the United States regular army entered Yosemite. Tenaya swore revenge for this attack, but before he could achieve his purpose a band of Monos from across the mountains seized him and put him to death because some of their horses had been stolen by the Yosemite Indians.

Tenaya's Last Words

While in the hands of the Monos, facing death, Tenaya, in the language of the pageant, uttered this imprecation:

Tenaya and his people now must fall,
Struck down at last, and by an Indian hand.
I journey now into the great unknown,
And my heart breaks that I must set out now
Into the silence of the hunting grounds,
Without the fair sight of a cold, white face
Dead at my feet, struck by a father's hand.
Tenaya's vengeance for his murdered son.
Laugh, laugh, ye white men, ye may rest in peace.
Indian, Tenaya, dies by an Indian hand.
Farewell, great valley, loved Yosemite—
Yet, not farewell, my ghost shall ever roam
The mountain peaks, the waterfalls and trails.
One last request, Great Spirit, now I make:
Vengeance on those who slew my loved son.
Now comes the hopeless end. The white man's foe
Dies here at last, slain by an Indian hand.

The pageant was concluded with an epilogue which brought on a procession showing the various modes of costumes and vehicles used in Yosemite valley between the years 1851 and 1926. During the progress of this procession Royal Arch Meadow was brilliantly illuminated.

In presenting the pageant, Garnet Holme reproduced historical facts with great faithfulness, thereby acquainting thousands of Yosemite's visitors with the real story of the valley in a most effective manner. Many, doubtless, would never have learned this history in any other way. It would be a splendid thing if this pageant could be revived and reproduced annually. It would soon gain a big place in Western outdoor pageantry and would attract attention throughout the world.

INDIAN LORE OF STATE IS TOLD ALAMEDA CLUB

Oakland Tribune? Oct. 1928

Optimist Club Given Data on Early Tribes by Writer on Oakland Tribune.

Yosemite

ALAMEDA, Sept. 6. — Frank Cliff, Oakland TRIBUNE marine editor and an authority on American Indian lore, life and customs, spoke before the Alameda Optimist club yesterday, with Kenneth White serving as chairman. A special guest was Superintendent of Schools W. G. Paden, who is deeply interested in California Indians, state history and United States Indian tribes. Paden and Cliff have worked along similar lines of Indian research and study. An unexpected revelation was made by Traffic Officer C. F. Webster after the address, when the speaker was asked numerous questions by club members. Webster's grandmother, still living, is a full-blooded Ahwahnee Indian, and the traffic officer is very familiar with life and customs of these Yosemite Indians. Webster drove stage in the valley for three years.

The speaker touched upon the now common belief of scientists and scholars that the American Indian originally came from Asia, perhaps simultaneously with the Cromagnon race in Europe. The American Indian shows a pronounced Mongloid type, pre-dating the Chinese, he said. The speaker aroused keen interest by saying that the original Japanese were of basic white stock but later became heavily mixed with Malay blood.

The speaker believes that had Columbus delayed his arrival in the New World 200 years that the Indians would have developed a civilization equaling that of the early Spaniards. They had a better calendar than the Spanish, had the picture language, and were evolving an alphabet.

"The coyote is not an animal, but a superior being, in the legends of the coast Indians," said Cliff, "and it was the coyote who stole a firebrand from watchful women guards at the mouth of the Russian river and passed it along to the Indians with the aid of the panther, bear, squirrel and bullfrog. The women chased the firebrand, pulling out the bear's tail,

FRESNO, CALIF. BEE

NOV. 8, 1929

Squaws Wrangle With Bears Over Yosemite Acorns

YOSEMITE (Mariposa Co.), Nov 7.—"Bears gettum all acorns Squaws no can makum acorn bread." This was the lament of local Indians here to-day after several bears had wandered into the vicinity of the new village and were eating the fallen acorns. Numerous squaws with sacks on their backs stood about waiting for the bruins to leave.

"Heavy crop acorns this season," said Chief Ung-Wah-Tootah as he handed out the bags to the squaws. "This good sign there will be plentum snow and lots ice this Winter. Good for Winter sport. Bringum lots people. Bears likum acorns very much. Acorns all same as city peanuts to bears. If bears eatum all acorns, squaws no can makum bread."

The squaws are out in full force gathering the acorns from beneath the huge oaks. Toward dusk they start for the Indian Village with heavy sacks of acorns on their backs. After being treated, the acorns are ground into meal and made into bread. Both bears and deer are very fond of the acorns and are running the squaws a close race for their Winter supply.

FRESNO, CALIF.
REPUBLICAN
MAY 24, 1930

GOVERNMENT TO INVESTIGATE INDIAN DEATHS

Situation About Merced Canyon Causing Uneasiness

Whisky Believed To Be Part Of Mystery; Hint At Murder

Entrance of the bureau of Indian affairs into the situation existing in the Merced river canyon of Mariposa county was indicated yesterday in an announcement to The Republican by L. A. Dorrington, superintendent of the bureau in California, with headquarters at Sacramento, that he was making an investigation of the alleged sales of liquor to Indians of that district.

In announcing the investigation is under way, Dorrington added that no complaints have been filed with his office from that district.

The situation, both among the Indians and whites of the Merced river canyon, is one of mutual distrust, fear and unrest, based upon the deaths within the past few months of three of the Indians. In each of the cases liquor is reported to have played its part, but around each of the deaths were certain circumstances which have never been explained to the satisfaction of many persons conversant with the situation.

THREE INDIANS DEAD

The three deaths were those of Billy Lances, Billy Wilson and his common law wife, Lena Wilson. Billy Lances' car was found in the Merced river on the morning of April 1 and his body was recovered from the river 16 days later. On his head was a wound, and his neck was broken. Evidence gathered by the coroner and sheriff led to a verdict of death due to drowning following the automobile accident. The Indians, however, refuse to believe this was the situation, maintaining that Lances was killed before his body was placed in the river. They, however, can give no direct evidence to back this belief. One report is that Lances was drunk on the night of his death; the Indians say that he was not drunk when he left home early in the evening of March 31.

TWO OTHERS FOUND DEAD

The bodies of Billy Wilson and his wife were found lying beside their automobile in an orchard near El Portal 10 days ago. Wilson had been shot through the head with a bullet from his own revolver. Mrs. Wilson had died from the result of a severe beating on the head, an autopsy showed. Joe Rube, brother of Mrs. Wilson, who had been riding with them on the night of their death, was arrested and is being held for investigation. Some of the evidence tends to the belief that it was a case of murder and suicide, but other circumstances are such that the officers are continuing their investigation. The three, together with other Indians, had been attending a funeral at Madera, and had secured some liquor in Merced on their return to Mariposa. A small amount of the liquor was found in a jug in the car beside which the bodies lay.

SLAYER BELIEVED AT LARGE

In both the Lances and Wilson cases the Indians believe that the slayer is still at large, and fear is expressed among them that other Indians are marked for death. A similar fear has been expressed by certain of the white residents of the canyon, and a feeling of tenseness and an air of uncertainty permeates the atmosphere of the district.

FRESNO, CALIF.
REPUBLICAN
MAY 24, 1930

CRIMINOLOGIST ENTERS CASE OF DEAD INDIANS

Heinrich Announces He Will Complete Probe Later

Examines Every Detail Connected With Tragedies

Special to The Republican

MARIPOSA, May 24.—In an effort to solve the mystery of the deaths of Billy Wilson and his wife, Lena Wilson, Indians, whose bodies were found in an orchard near El Portal 10 days ago, E. O. Heinrich, professor of criminology of the University of California, was called into the case today by District Attorney Louis Milburn and Sheriff J. J. Castagnetto.

Heinrich and the officers spent today going over the ground where the bodies were found and reviewing the evidence gathered by the officers in minute detail. Following the visit to the scene of the crime today, Heinrich announced that he would not complete his investigation until after his return to Berkeley.

AT CLOSE RANGE

Before leaving Mariposa for the Merced river canyon, Heinrich examined the handkerchief, which was found around the head of Billy Wilson to stop the flow of blood from a scalp wound, and expressed the opinion that the shot which killed Wilson was fired from a distance of not more than two inches from his head. He did not, however, express any opinion as to whether he considered it a case of suicide.

On the visit to the orchard where the bodies of Wilson and his wife were found, Heinrich made an exhaustive series of tests designed to determine whether Wilson could have taken his own life or whether, as the Indians maintain, he was killed by some other person. Measurements were made by Heinrich, the positions of the bodies and their relationship to the position in which the revolver was found and to the automobile were noted and the line of flight of the bullet, after it had pierced Wilson's head until it struck an apple tree 15 feet away, was reconstructed.

EXAMINES AUTOMOBILE

Later in the afternoon Heinrich examined in detail the automobile in which Mr. and Mrs. Wilson and Joe Rube, held in connection with the deaths, were riding. This evening he questionad Joe Rube in regard to the movements of the three on the night preceding the finding of the bodies.

Heinrich expressed himself as interested mainly in clearing up the physical aspects of the case, and said that his investigation would not be completed until after he had returned to Berkeley.

While Heinrich, Sheriff Castagnetto and District Attorney Milburn were at the scene of the killings in an orchard near El Portal, Col. Lafayette H. Dorrington, superintendent of Indian affairs in California, arrived from Sacramento and held a conference with the officers. He announced that he was satisfied with the manner in which the Mariposa county authorities were handling the situation in regard to the Indians in the canyon. He added that only one Indian, residing in the canyon, the father of Billy Wilson, is a ward of the government, the others having the status of citizens of the United States. The officers assured Dorrington that none of the liquor which the Indians had secured in the Wilson case came from Mariposa county, the Indians having admitted purchasing it in Merced.

Appointment of a special deputy sheriff for the Merced canyon district is being urged by various persons in the county as a means of settling the unrest in that portion of the county. Appointment of an additional traffic officer to patrol the highway from Briceburg to the entrance of Yosemite National park is also urged as a material assistance in straightening out the situation there.

The bodies of Wilson and his wife were found dead besides their automobile in an orchard near El Portal last week. Wilson had been killed by a shot through the head, his wife beaten to death. Investigation by Mariposa officers disclosed the fact that Mr. and Mrs. Wilson with other Indians had attended a funeral in Madera on the preceding day and while returning had procured a quantity of liquor in Merced. Leaving Mariposa, Mr. and Mrs. Wilson and her brother, Joe Rube, were riding in the Wilson car. Another car containing other members of the party accompanied them to within a few miles of El Portal and then drew ahead.

Following the finding of the bodies of Mr. and Mrs. Wilson, Rube was arrested as he returned down the road from El Portal carrying a lunch, which he said he was taking to the Wilsons. Rube maintained that the Wilsons were alive when he left them about daylight.

Indians of the Merced canyon district connected the deaths of the Wilsons with that of Billy Lances, another Indian, on April 1 and with the contest over the will of Lances. The two Wilsons, according to the Indians, were to be [illegible]

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REPUBLICAN
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FRESNO, CALIF.
REPUBLICAN
MAY 27, 1930

CRIME EXPERT THINKS INDIAN KILLED SELF

Heinrich Of University Makes Preliminary Report

Believes Also Lances Was Drowned, As Reported

Special to The Republican

MARIPOSA, May 26.—Billy Wilson, an Indian whose body, together with that of his wife, was found in an orchard near El Portal almost two weeks ago, killed himself, according to the opinion of E. O. Heinrich, criminologist of the University of California. Wilson's wife, Lena, was probably killed unintentionally in the drunken brawl in which the two Wilsons and Joe Rube had a part, the criminologist believes. The evidence as to the means of Mrs. Wilson's death was not entirely clear, he added.

That was the essence of a preliminary report made by Heinrich today to Sheriff J. J. Castagnetto, who, with District Attorney Louis Milburn, had called the noted crime expert into the case in an effort to solve some of the puzzling features surrounding the case. The opinion of Heinrich bears out the theory worked out by Sheriff Castagnetto and District Attorney Milburn.

IN LANCES CASE

While here Lances also examined the evidence in the Billy Lances case and expressed the opinion that there was nothing unreasonable in the conclusion that Lances was drowned, as was set forth in the verdice of the coroner's jury. Lances' car was found in the Merced river on April 1 and his body was recovered on April 16.

Heinrich pointed out that the condition of the body could have been due to the fact that it was under water all this time and that the water was cold at that time of year. He also took into consideration the evidence gathered by the officers that Lances was drunk on the night of the accident.

The report made by Heinrich is not final, according to Sheriff Castagnetto. Heinrich took with him to Berkeley the bullet which the Sheriff found on the ground near the body and which is believed to be the one which killed Wilson. After further examination of this bullet and a review of the evidence gathered here Heinrich will make a final report to the sheriff. It is expected that this report will not be made before Thursday or Friday.

FOUND TWO WEEKS AGO

The bodies of Mr. and Mrs. Wilson were found in an orchard near El Portal almost two weeks ago. Wilson had been shot through the head, while his wife had been killed by a severe beating about the head. Wilson's revolver was found between the two bodies.

Joe Rube, brother of Mrs. Wilson, who was with the couple on their

(Continued on Page 16, Col. 7)

arrying a lunch when arrested. He s still held as a material witness n the case.

Following the deaths of the three ndians many rumors arose, espe- ally among the Indians, and many nflicting opinions were expressed regard to the deaths.

OAKLAND, CAL.
TRIBUNE
MAY 28, 1930

Indians Fear Stalking Death, Taking 3 Lives at Mariposa

MODESTO, May 23.—Death, hunter of men, with three scalps already dangling at his belt, stalks the Indians of the Mariposa region with bloody tomahawk upraised and ready for his next victim.

So say the Indians, and so afraid are they of the strange Nemesis which they believe lurks among them that they have appealed to the Great White Father for protection.

Three deaths, all mysterious, all violent, have struck down Mariposa county Indians during the last six weeks. One Indian has been jailed, but the Indians, with the strange intuition of their race, shake their heads and merely say that he is not the killer. Out of their superstitions, their fear and the enmity of two rival factions, the tribesmen have built up a fearful picture of the killer something like the fabled "loup garou" which harrassed the French Canadians.

LEADER MURDERED.

The facts are these:

The automobile of Billy Lances, Indian leader, was found wrecked in the Merced river on April 1. Sixteen days later his body was discovered near his car. His will cut off Indian relatives and left his estate, valued at $70,000, to Abner B. Brown, retired Mariposa attorney. An Indian uncle of Lances sued to break the will.

Last week Billy Wilson, an Indian who was to have been an important witness in the will contest, and hisw ife were found dead in an orchard near El Portal. The woman's skull was crushed. Wilson had been shot to death with his own pistol. Their automobile was a shambles, and signs of a tremendous death struggle were on every hand. Mrs. Wilson's hands were securely bound.

FEAR STALKS INDIANS.

Joe Rube, brother of Mrs. Wilson, found dazed by head injuries a few miles from the scene of the double killing, was arrested by Sheriff J. J. Castagenetto, but will probably be released, no evidence having been found against him. Authorities have tentatively adopted the theory that Wilson killed his wife and then committed suicide, mut this idea is scouted by the Indians.

Now every Indian carries a gun and glances furtively behind him as he walks about. The valley is in a state of tension. Where will this murder madness burst out next?

So great has the fear of the Indians become, so certain are they that others of their number are marked for death, that one group has moved to the Indian village in Yosemite National park to be under federal protection. E. R. Klein, owner of the Indian Flat resort, has appealed to the sheriff, the forest and park services and the San Joaquin Valley Tourist and Valley association, for aid in solving the riddle before another death occurs. Klein himself keeps an armed bodyguard with him night and day, and other wealthy Indians were reported to be doing likewise.

MARYSVILLE, CALIF.
APPEAL-DEMOCRAT
September 19, 1930

Yosemite Indians Will Present Spirit Dance As Feature Of Land Show Every Day During Big Fair

B6/

White folks have bue one form of dance, indulged in for pleasure. The Indians had two forms, those for pleasure and others of a sacred nature.

The Yosemite Indians being brought to the Sacramento Valley Land Show next week by Major Ted Powell will put on a series of demonstrations of these two forms, the most spectacular of which is the Sacred Eagle dance, also known as the Feathers, or the Spirit dance. It was in olden times put on at night around a fire.

The eagle, yellowhammer and flickertail birds, the coyote and the bear are sacred to the Yosemite Indians. Whenever one of these has been harmed or touched the guilty must pay pennance by going through certain rites.

In the eagle dance the ones that wear eagle feathers during the rites had to, in old times, do without hot food, meats, or grease, and live on certain other foods for four days to cleanse themselves of the sin.

The dance portrays the young eaglet in its nest, getting ready to fly out into the world, and the driving away of evil spirits that might harm it, giving it a good start in the world. This dance is supposed to promote good hunting, good crops and good health and luck during the year.

Another ceremonial dance that will be staged daily and nightly at the Land Show will be the Acorn dance. This was put on in the spring, summer and fall, before and after the acorn harvest.

Acorns were a chief food of the Indians. They were pounded and ground into a flour by use of the stone mortars and pestles that are still found in the state. The flour was used to make bread. In Yosemite National Park the past summer Maggie Howard, one of the Indian women in Major Powell's troupe, ground some acorn meal and baked bread from it in the old way. Some of the Indians still use acorns in this way regularly.

The dance to the acorn is for a good crop, and it was staged more often than any other. The dancers enter a circle go around four times and then sing the Acorn song. Acorns are scattered, and the dancers circle four times again, ending the dance.

MERCED CAL. SUN STAR
NOVEMBER 3, 1933

INDIAN BURIAL

The burial rites for John Brown, the Yosemite Indian, who died at the age of 80, were impressive, according to George Tiscornia, who represented Welch and Griffin at the obsequies. The burial ceremony, yesterday afternoon, was held first in the Christian fashion by the Rev. James Asa White, Yosemite pastor. Following this the Indians took charge and conducted rites in keeping with their conception of the Great Spirit. They danced and chanted. A son of the deceased, Chris Brown, the present Indian chief, rendered the "peaceful dance," in plume and feathers, accompanied by other Indians, chanting, and at its conclusion the dancer threw his headdress and feathers into his father's grave. The burial was in Yosemite cemetery, back of the Museum, and was attended by 200 people. Seldom is the honor accorded for anyone to be buried in this cemetery which has been preserved for those having rendered special service to Yosemite.

OAKLAND, CALIF., TRIBUNE
SEPTEMBER 21, 1936

Indian Legend Of Yosemite's Falls Is Told

367

Tribune's Information Bureau Gives This and Other Data to Reader Inquirers

ASK THE TRIBUNE

There is an old Indian legend concerning the waterfalls in Yosemite Valley. Would it be possible for you to print this legend in your column?

The Miwok Indians of Yosemite Valley feared the waterfalls, and they believed that both Yosemite and Bridalveil Falls were inhabited by spirits. The spirits of Yosemite Falls were called Polotl, and those of Bridalveil were known as Pohono. It was said that they caused the gusts of wind which are likely to whirl into the falls when people venture too close. Once the Polotl captured a girl. It was said that she had gone to Yosemite Creek from a neighboring camp to get a basket of water. She dipped the basket into the water and it was full of snakes; the spirits had been the cause of this because they wanted the girl to abandon her accustomed spot and go farther upstream. Each time the girl dipped the basket into the stream it was filled with snakes, and so she gradually went higher and higher until she reached the pool at the foot of the falls, then a sudden gust of wind blew her into the falls.

Yosemite

PAINTINGS FOR YOSEMITE [Am. Forests May 1937.

Acceptance of two hundred and fifty paintings, left as a legacy to Yosemite National Park, in California, by the late widow of Christian Jorgensen, beloved painter of the glories of the Yosemite Valley, has been announced.

Mr. Jorgensen, for twenty years a familiar figure in the park, built by his own handiwork a studio where many prominent visitors congregated. This studio later became the first museum in Yosemite.

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WATSONVILLE, CALIF.,
REGISTER-PAJARONIAN
NOVEMBER 29, 1937

Indian Lore to Be Told Friday At Woman's Club

364

The charm and history of the California Indian will be the topic discussed at the program of the Watsonville Woman's club Friday afternoon when Herbert Earl Wilson will speak.

A naturalist working between Yosemite and Sequoia National Parks, Mr. Wilson is thoroughly versed in Indian lore. As a boy he was raised in the country near Sequoia and scouted the mountains and forests making many discoveries of his own. When Sequoia park was first opened a number of years ago, Mr. Wilson took many tourists and trips throughout the park. Making the trip at one time was Mrs. O. O. Eaton who will present him Friday.

To those interested in the enthralling tales of Indian lore, Mr. Wilson's talk will be a distinct pleasure. He has written several books, one of them, "The Lore and Lure of Sequoia" having been received by critics with much applause. Those who have taken his tours through Yosemite will remember his remarks concerning the subject. Deeply interestd in Indian lore himself, Mr. Wilson enthuses his hearers with the lengends he tells.

Prior to the program a business meeting will be held at 2:30 o'clock with Mrs. Roy Sayre, president, presiding.

Mrs. F. W. Bartlett is chairman of the courtesy and decorating committee assisted by Mrs. W. A. Trafton, Mrs. Roy T. Eaton, Mrs. F. J. Scott, Miss Loretta Allison, Miss Orinda Hildreth and Mrs. M. N. Watters.

OAKLAND, CALIF.,
POST-ENQUIRER
APRIL 27, 1938

Chief of Yosemite Indians Dances for Oakland Council

364

In headdress of eagle feathers, to the thrum of a war drum, Chief Leme of the Yosemite Indians recalled the folk songs and the war dances of his tribe before the Oakland municipal council yesterday.

Mayor William J. McCracken and members of the council were enthralled by Chief Leme's performance.

"My people in the long ago," said Chief Leme (whose American name is Chris Brown), "celebrated battles and peace time festivities in the dance. The dance in my father and my grandfather's time last four days and four nights by men of the tribe, who during that time had no food and no water. Times have changed. We no longer dance such long hours without food or drink."

Councilmen were interested in the method used by Chief Leme and his tribe in catching trout with hooks made of bone and feathers.

Chief Leme explained that the original name of the Yosemite Indians was "Yo-ho-met-se," which means "killers." He is giving a series of talks before Oakland school audiences.

MARIPOSA, CALIF. MINER
MARCH 9, 1939

YOSEMITE'S OLDEST INDIAN, ON VISIT TO CITY FOR FIRST TIME, IS GUEST OF DR. JAMES ASA WHITE

364

Yosemite's oldest and most famous living Indian—Maggie Tabuche, better known as Maggie Howard—is paying her first visit to a city! Maggie's travels prior to a recent journey to San Francisco, have been limited to the country between Mono Lake and Yosemite. Her family migrated to that district many years ago.

Member of the Piute tribe, Maggie is one of the few remaining Indians who persist in eating Indian food and living according to the customs handed down by her forefathers. In fact, Maggie's love for her beadwork is responsible for this visit to San Francisco.

For many years this famous Yosemite figure, whose age has been computed between 85 and 90 years, has devoted her time to gathering acorns, mealing them into bread, weaving baskets and doing beadwork. Tasks such as these tax the eyes and as a result the past several years have found her vision growing weaker and weaker, until it had been decreased to one-fifth normal vision.

Park Naturalist C. A. Harwell and Dr. James Asa White took a personal interest in Maggie's case, and together they prevailed on Dr. George Lachmann of San Francisco to remove the cataracts from her eyes. Dr. Lachmann graciously consented and although at first Maggie was reluctant to undergo the operation, she accepted their advice and departed for San Francisco Monday with Dr. White.

Typical of Maggie's independence was her insistence on defraying her own hospital bill. Self-supporting by her work, she refused any assistance on this score.

Yosemitians will watch Maggie's progress with anxiety and interest since she is undoubtedly the most famous and beloved character in the Yosemite Indian Village.

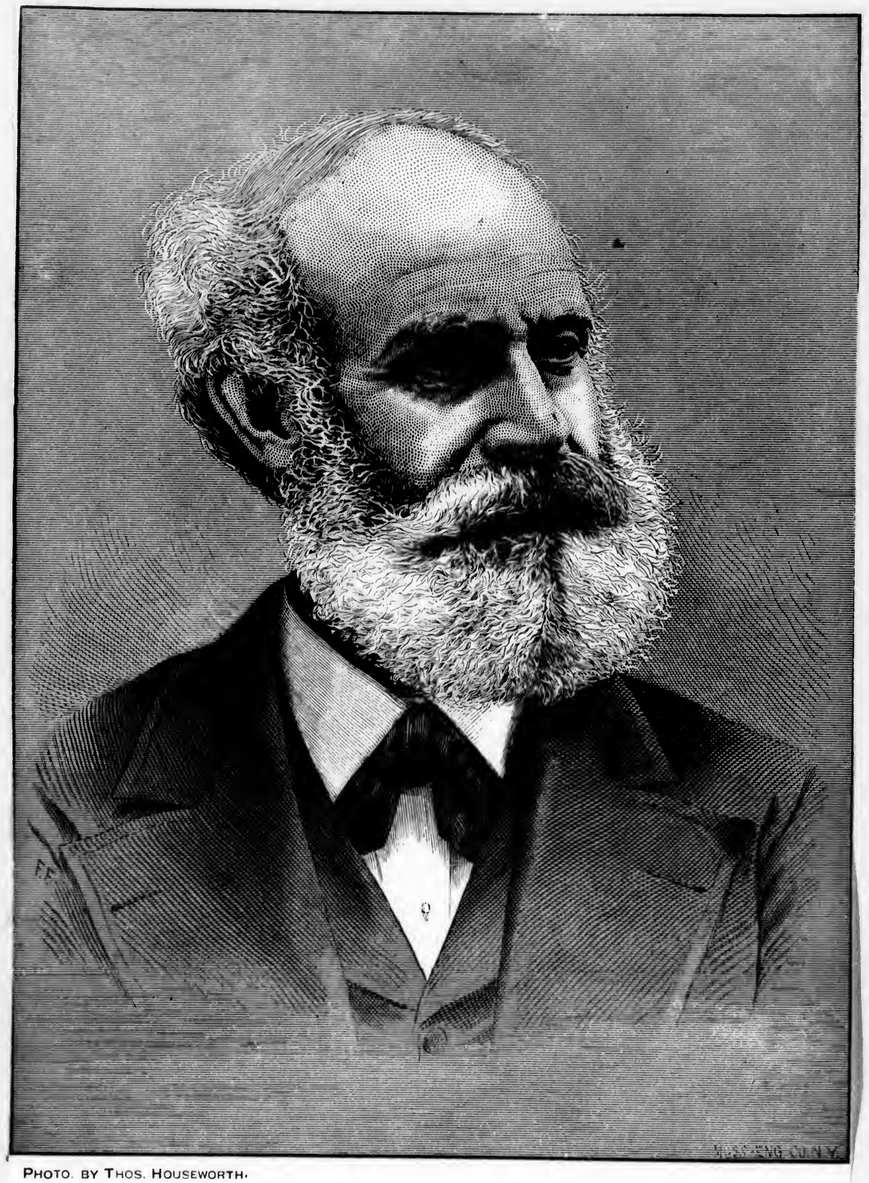


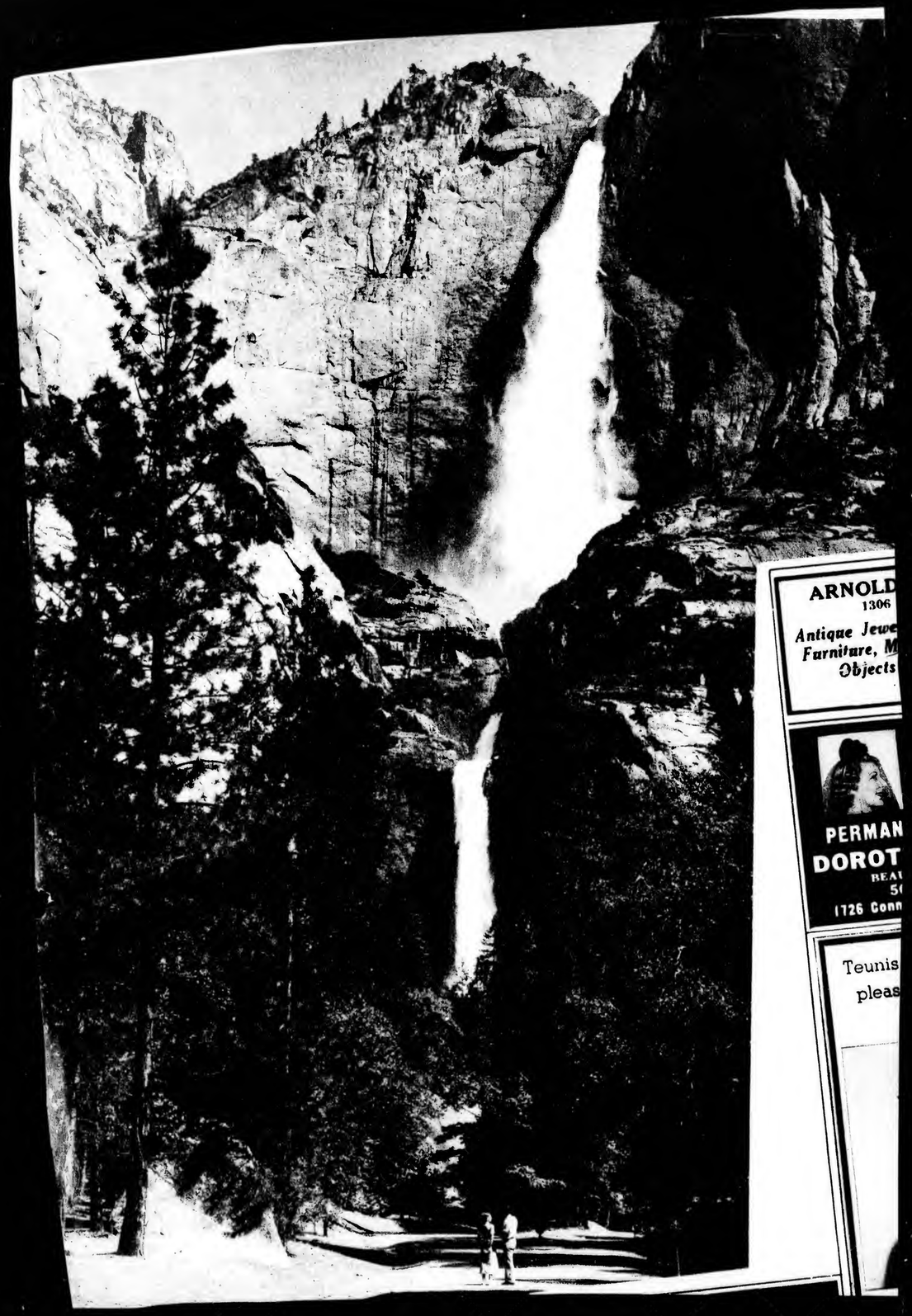
PHOTO. BY THOS. HOUSEWORTH.

Ever faithfully yours.
J. M. Hutchings.

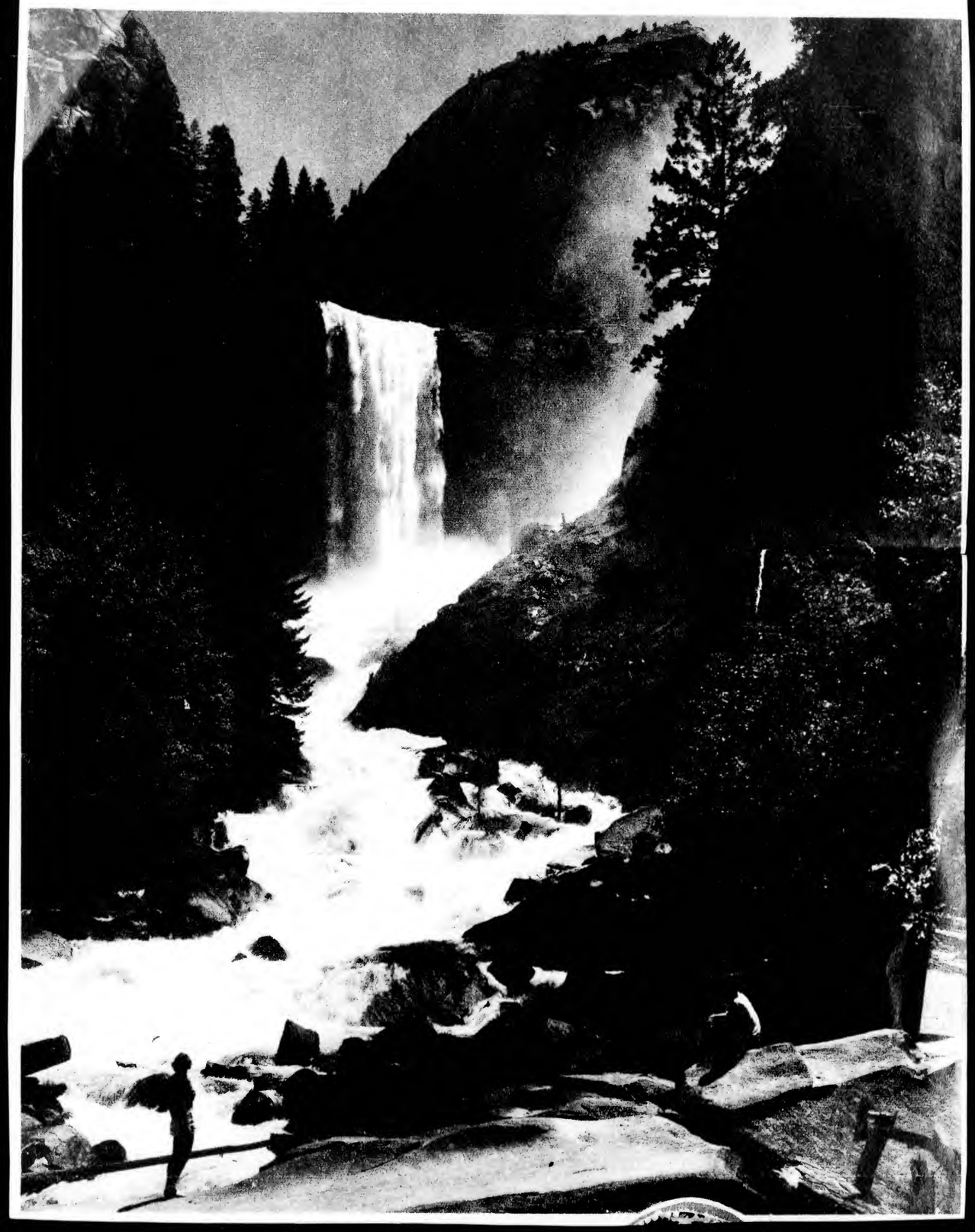
THE YO SEMITE VALLEY.

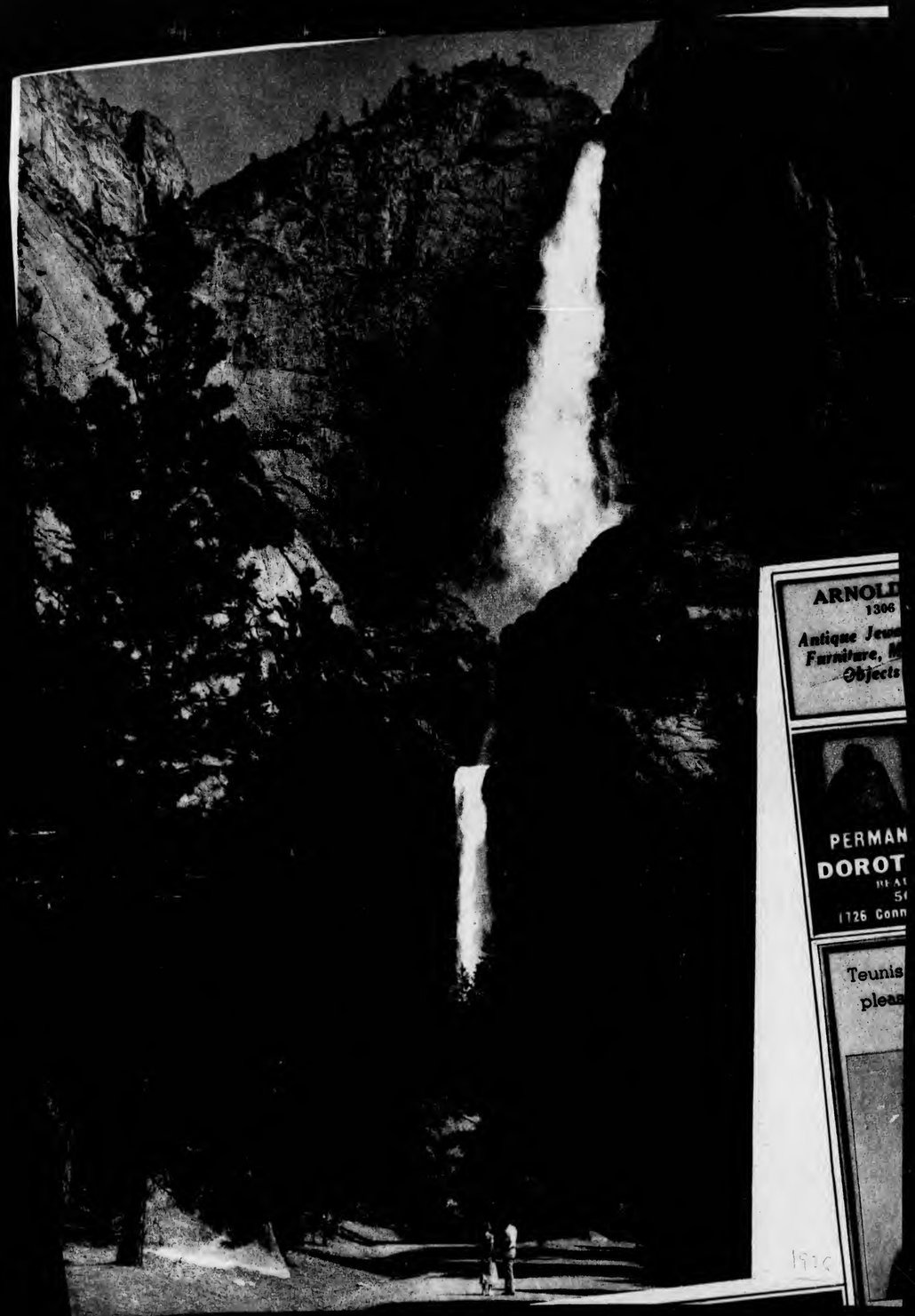
THE LAMON CABIN.

THE FIRST LOG-CABIN IN YO SEMITE.



In Yosemite National Park





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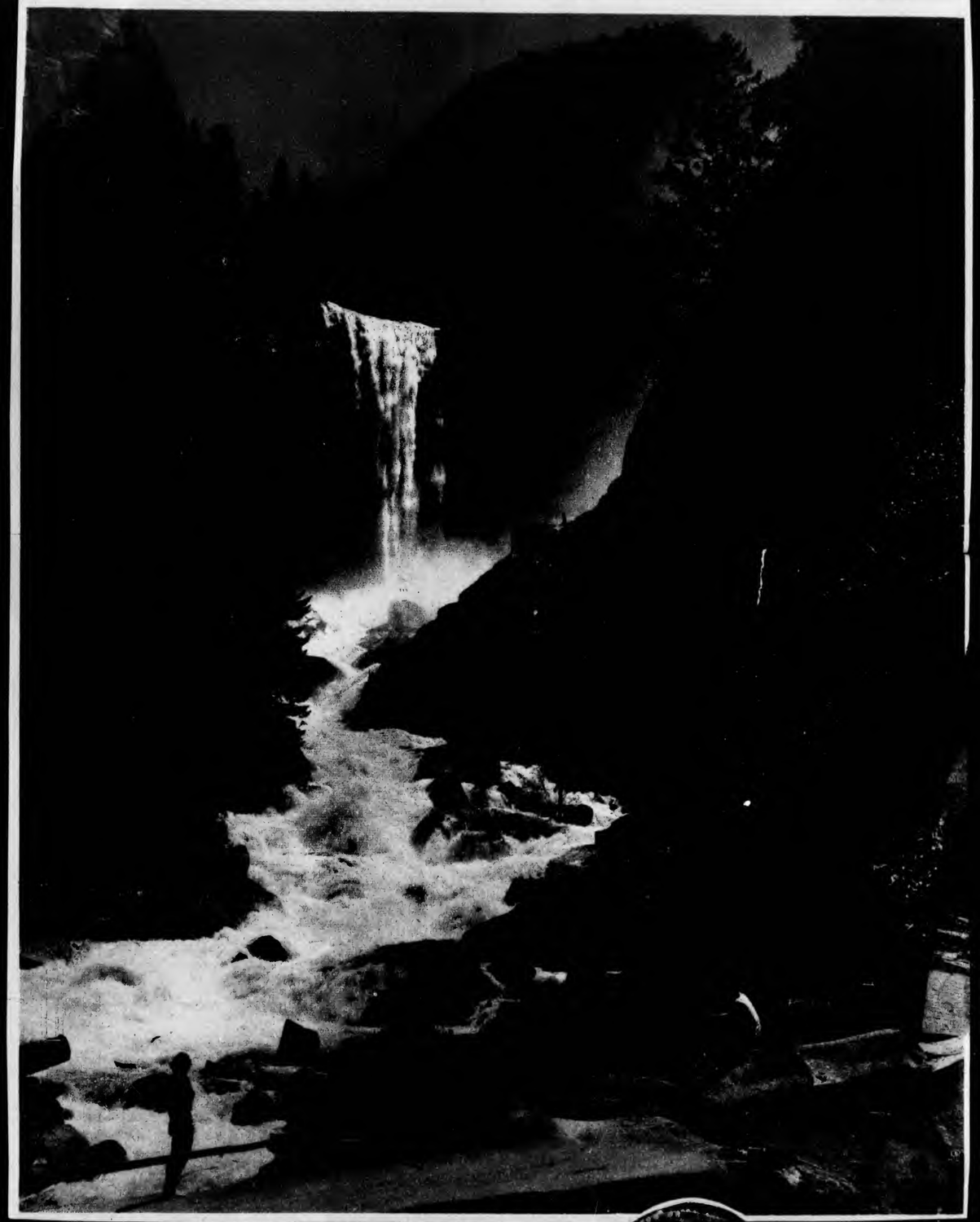

Shoshone Stock: Owens Lake Monache Piute

1891 - 1937

Piute & Indian Doctors

April 9 1890

Indians Improving.

Bishop Register.

"As some have reported that I said I would help any Indians to kill the Indian doctors who had been taking care of my little girl, I want to say that any and all such stories are entirely untrue and that the man who originated them did so knowing them to be false.

"JACK MALLORY (Indian.)"

This card is from one of the Indian farmers in Round valley, and is about self-explanatory. Jack Mallory, Indian, has a family including a little girl. The child was sick for a long time, her illness being assisted by the mysteries practiced by three Indian doctors. It was reported that Jack had expressed his willingness to reduce the number of Indian doctors by just those three. This report was untrue, hence this card.

A conference of Piutes was held in Pleasant Valley last Saturday. It appears to have been a general council; as our Piute informant remarked, "all the boys were there." It was decided that a stop must be put to the practice of killing Indian doctors who are unfortunate enough to have lost three patients, and to hereafter employ white physicians in cases of sickness. (Some few of the natives have long done this.)

The action thus formally taken is to be regarded as the most important step made in years. It means the abandonment of an immemorial custom and tradition at the bidding of the progressive element of the red men. The custom has given the whites much trouble in the past and removed many of the best men in the Piute tribe. It is probably known to most readers that the Indian medicine man is, like the poet, "born, not made." His destiny is settled by a particular circumstance or sign, the nature of which is to us unknown, at the time of his birth. To return to the main point, this emphasizes the need of a good Indian school in Owens Valley.

Pocatello (Ida.) State Journal
April 8, 1929

Pocatello Man Brings Home Town Publicity at Hoover's Inauguration

George LaVatta Gives Account of Interesting Event; Part Played By Indians

Pocatello and the Union Pacific received a great amount of publicity and attention at the inauguration of President Hoover, through the efforts of George LaVatta, a member of the Shoshone Indian tribe, who acted as the chief spokeman in Washington for the 105 Indians from 25 different tribes in the United States. It was an occasion in which LaVatta did not lose an opportunity to advertise Pocatello and the Union Pacific. He was the personal guest of President Carl R. Gray, of the Union Pacific system.

Upon LaVatta's return west, at the invitation of President Gray, he broadcast a talk in behalf of the Indians at Omaha. Before he launched into a talk urging greater assistance to the Indians, LaVatta told of Pocatello as the Gate City of Idaho and its growing importance in the intermountain west.

Since his return from Washington, LaVatta has been appointed overseer for the Indian tribes in the west. In this position he will visit the reservation and schools and work for the betterment of the employment conditions for the various tribes. He will take a leave of absence from the Oregon Short Line shops in Pocatello, where he has been employed for a number of years. Temporarily his headquarters will be in Pocatello but will later be transferred to Denver or Salt Lake. He is a graduate of Carlisle school, and a world war veteran.

Speaking of his trip to Washington for the inauguration LaVatta said:

"At the inauguration there were 105 Indians representing 25 tribes in different parts of the country. On the night of Sunday, March 3, fifteen Indians attended the Governors' ball at the Willard hotel. On the following night ten of the Indians attended the Inaugural ball at the Mayflower hotel. On Tuesday the Indians were presented to President Hoover and Vice-President Curtis and many prominent people at the inauguration.

"On Wednesday, March 6, I had a conference with Secretary Wilbur of the Interior department and a representative of the Indian bureau concerning Indian affairs. On that same day all the Indians were taken on a sight seeing trip. The first place visited was the grave of the unknown soldier in Arlington cemetery. Here the Indians stood in silent reverence with bowed heads. Many of the Indians, like myself had served in the World War. We then visited Mount Vernon, went to the top of Washington monument and to the Smithsonian. At the latter place the Indians looked upon the "Spirit of Lindbergh, the Lincoln memorial, Congressional library and other points of interest.

"The visiting Indians in the inaugural parade attracted much attention and applause along the line. The parade took 2 hours and 20 minutes to pass. The Indians were treated royally every where they went while in Washington."

Owens Valley Indians
Pasadena Shakespeare Club.

Assisting Indians

Mrs. Louis J. Gillespie, chairman of the Indian Welfare division, created much interest with her description of a visit to the Paiute Indians at Lone Pine, Bishop, and other points in Inyo county, in which she told of indigent Indians of advanced years ill-clad and hungry, the agent in that region claiming insufficient government supplies. As a result of these conditions, Mrs. Gillespie wrote a letter to President Coolidge asking if he cannot do something to help these Indians. The letter was indorsed on Saturday at the district board meeting and after reading it yesterday at the presidents' council, it was handed to Mrs. Charles H. Toll for her signature and that of the secretary, after which it will be forwarded to Washington. It was at the close of her talk that Mrs. Gillespie presented Mrs. Toll with the handsome basket made by one of the aged Indian women, whom she discovered without food and scanty clothing. Needless to say, the audience applauded heartily when her talk ended with the simple remark: "Of course, I saw that the poor old woman had what she needed before I returned to Long Beach."

Long Beach [Calif.] Sun
March 17, 1925.

BISHOP, CAL. REGISTER [1925]

Almost four columns of the Los Angeles Times of March 22 are used in picturing and describing the meager aid given by the national government to the Indians of Owens Valley. Information heretofore given us by Indian Supervisor Parrett substantiates the allegations of the Times story. It is a deplorable situation beyond his power to remedy. In one of the details, however, the Times writer is misinformed. It is stated that 10,000 acres northwest of Bishop was set aside for the Indians, an opportunity never accepted because "it is not only useless as farm land but it is so strewn with boulders and broken rocks that one with his wits about him would not even try to build a house on it." A photograph of rock-strewn ground accompanies the description. There may be a large part of such useless ground, but on the other hand there are some thousands of acres of as good looking land as any desert stretch a hopeful settler ever tackled. Its drawback is lack of water. Surveys were made looking to furnishing that necessity, but whatever their findings (unfavorable, we believe) any diversion from Owens river for that purpose has been made impossible. The isolation of the area was another reason to which Indians objected when expressing their views. For both reasons, the tribespeople would have none of it.

The shortage of provisions, for probably a hundred of the aged and infirm among the Piutes, ought to receive prompt consideration.

BISHOP, CAL. REGISTER
May 27, 1925

INDIAN AFFAIRS IN OWENS VALLEY

Dr. and Mrs. W. C. Barton, of Washington, D. C., are here looking after the health conditions of the Indians of this district, with special reference to trachoma, of which they have found very little thus far. Miss Elinor D. Greeg, of Washington D. C., supervisor of Field Matrons and nurses in the Indian service is spending a few days in Bishop looking over the conditions of living among the Indians.

Mr. and Mrs. Brittain and family, who have been employed at the Pine Creek Indian school in Round Valley left this week for their new location at Riverside, under Sherman Institute, The Pine Creek school being closed permanently. The Bishop school will also be closed next week and this winds up all the Indian schools in the valley. The Indians will now attend the public schools.

Geo. Simeral and wife who have been in charge of the Bishop Indian school, have asked for a transfer in the Indian service to some other school in California on account of the closing of the school.

LOS ANGELES, CAL., TIMES
DECEMBER 31, 1927

INDIANS REJECT CLAIMS ON CITY

Take Names Off Petition in Owens Valley

Piutes Declare They Were Misled by Whites

Signatures on Reparations Plea Unauthorized

Indians of the Piute tribe in Owens Valley, who have been represented by the Big Pine (Owens Valley) Reparations Association as demanding reparations from the city of Los Angeles, yesterday disclosed that they do not desire any reparations from the city but, on the contrary, ask that their names be withdrawn from the list of those who have sought such payments.

In a communication received yesterday by the Board of Water and Power Commissioners, the Piute Indians, speaking through a committee appointed by their tribe, declared that some of their number had been misled into signing reparation claims against the city, while others whose names appear as claimants did not even know that claims were being made in their behalf.

FILED YEAR AGO

The demand upon the city of Los Angeles for the reparations money for a number of claimants in the town of Big Pine was filed with the Water and Power Commission about a year ago by the Big Pine Reparations Association. The claims for reparations were made on the contention that the business and occupations of the claimants had been damaged through the purchase of Owens Valley land by the city. Among the Big Pine claimants listed were thirty-five Indian laborers for whom reparations totaling $22,320 were demanded.

In the Indian laborers' claims it was indicated that the occupation of these people had, in some manner unexplained, been damaged through the city's land purchases.

In their communication to the water and power commission, the Indians declared that they have been informed by their leader, John Somerville, that they have no valid claims for reparations money from the city for the reason that jobs with the city on valley ranches and Owens Valley Aqueduct work have been open all of the time to all those who want work.

TEXT OF MESSAGE

The communication, signed by Mike Tibbitts, Louis Stewart, Paul Baker and Logan Watson, a committee appointed by the Indians, follows:

"We find that we have been misled to signing the Owens Valley reparations claims as farm labors, and in some cases we know nothing of signing the reparations claims. We have been advised by our leader, John Somerville, of Big Pine, to withdraw from the said claims. To the Honorable Board of Water and Power Commissioners, will you please except our withdrawal from the Owens Valley reparation claims.

"At the time of signing the reparation claims we were advised by the white man that we could collect the amount stated in the reparation claims. Since then we have been advised by our leader that we could not collect anything for the reason the city jobs have been open to anyone that wanted work. To the Board of Water and Power Commissioners of Los Angeles, we want to state that we are laborers and depend on work for a living, we have families dependent on us, therefore ask you to give us Indians labor whenever you can, we are willing to work."

BERKELEY, CALIF.—GAZETTE
SEPTEMBER 4, 1928

ENGINEERING OF INDIANS PRAISED BY U. S. STUDENT

Difficult feats of engineering were not beyond the ability of even the comparatively primitive and uncultured Indian tribes of California, according to word brought back to the University of California by a member of the department of anthropology from Inyo County, where he has been studying the past culture of the Paiutes of that district.

The Paiutes, it was found, though a non-agricultural people, had developed a complex irrigation system before the coming of the white man, which to the casual observer would seem beyond their powers.

J. H. Steward, graduate student who made the survey, states that on the creeks tributary to the Owens river, vestiges of the old dams and ditches constructed by the Indians for the purpose of irrigating meadows and seed plots planted by nature, are still to be found.

Were Not Agriculturalists

He explains that the Paiutes were not agriculturists, because they never attempted to plant seeds, but merely helped to develop fields of sunflowers or other seed-bearing plants which they found growing wild. But on the other hand, their irrigation ditches are sometimes thousands of feet in length, and show a remarkable ingenuity in estimating the correct spot for dams and the amount of drop necessary to bring water to a selected meadow.

Also, according to the old men of the tribe, they had discovered the necessity of harvesting only in alternate years in order to give the soil a chance to recuperate. Irrigation ditches would be opened one year, then allowed to remain idle the next.

Use was also made of the ditches for catching fish. The water would be turned from some creek into a ditch, and then in shallows of the creek bed the fish would simply be picked up and taken home for dinner. Then the water would be turned back and in the bed of the irrigation ditch more trapped fish would be gathered.

During his stay among the Indians, Steward also made studies of old hunting territories, trade routes, village sites, and the general culture of the people before the coming of the white man.

Steward also collected fifty phonograph records of the primitive melodies of the Paiute Indians.

Steward carried a recording machine with him, lived with the Indians, and by gaining their confidence and good-will, obtained reproductions of some fifty or sixty songs. Among those obtained are the famous Gambling Song, the Circle Dance Song, the Cry Dance Song, the Lost Bear Cub's Lament, one that might be titled "Lonesome," and another that is supposed to attract fish to the hook.

SAN FRANCISCO CHRONICLE
SEPTEMBER 5, 1928

ENGINEERING OF INDIANS ASTONISHES

Feats Reflect More Ingenuity Than California Digger Tribes

Feats of ancient engineering which reflect more ingenuity than scientists have formerly attributed to California "Digger" Indians, have just been reported by a University of California anthropologist, recently returned from three months' study of Inyo county tribes.

Delving into the past and present history of the Paiute tribe, J. H. Steward, graduate student in anthropology on the Berkeley campus, found remarkable evidences of a culture never before suspected. During his survey in the Owens Valley district the university man found vestiges of old dams and ditches constructed by the Indians for the purpose of irrigating meadows and seed plots planted by nature.

Anthropologists learned in the ways of California Indians have never considered them agriculturists in any sense. The chief reason for this is because they never planted seeds, but merely helped to develop fields of sunflowers or other seed-bearing plants which they found growing wild. As irrigationists, however, the Paiutes reached a state of considerable proficiency, as evidence by the complex ditch system, remains of which were found by Steward. Some of the ditches were thousands of feet in length and showed a remarkable ingenuity in estimating the correct spot for dams and the amount of drop necessary to bring water to a selected spot.

Another bit of unsuspected agricultural wisdom was discovered among the Paiutes by Steward. Old men of the tribe informed him that they realized the importance of harvesting only in alternate years, in order to give the soil a chance to recuperate. Irrigation ditches would be opened one year, then allowed to remain idle the next.

As efficiency exponents, the Paiutes showed their ability by using their laboriously-made ditches for a double purpose. The Indians caught fish by turning the water from some creek into a ditch, and then in the shallows of the creek bed would pick up the fish stranded there. Then the water would be turned back into the creek and the fish picked up from the irrigation ditch.

During his stay among the Indians, Steward also made studies of old hunting territories, trade routes, village sites and the general culture of the tribesmen before the coming of the white man.

RIVERSIDE, CAL., PRESS
SEPTEMBER 22, 1928
SATURDAY EVENI

OWENS VALLEY SCENE FABLED INDIAN TALES

Lone Pine, Winnemumah, Convict Lake, Bodie, Mono Craters,—names such as these bring forth visions of the stories past of early California history. Between the serrated peaks of the High Sierras and the rugged, desolate western slopes of the range formed by the Coso mountains, the Inyo mountains, and the White mountains, lies this Owens valley country, the scene of fabled Indian legends and the romantic history of the gold camps. Not only is this land famed in the past for its historical associations but also in the present for the Alpine grandeur of its scenery.

Motorists driving to Owens valley will traverse pavement via Mint Canyon, thence through the Joshua forests of the Mojave desert to the town of Mojave.

Graded, natural gravel road and gravel, rather corrugated and chucky in places for light cars, is then used through the multi-colored and variegated formations of Red Rock Canyon and past Little Lake to Olancha. Far upon the flanks of the Sierras the sinuous course of the Los Angeles aqueduct may be readily discerned. Rather rough gravel next extends past the old bed of Owens Lake with its many soda works to Lone Pine.

From Lone Pine the highway, which is chiefly good oiled gravel, gradually ascends to Bishop, elevation 4,147 feet, thence over easy grades to the summit of Sherwin Hill, elevation 6,430 feet.

The road of generally good gravel then extends through the beautiful high plateau country over Deadman's Pass and past the Mono Craters to Mono Lake, that body of saline solution with its volcanic islands.

Near here the scenic Tioga Pass road takes off for its elevated journey to Yosemite National Park.

LOS ANGELES CAL. TIMES
MARCH 22, 1925

Original American Fares Ill at Hands of Conquerors

Los Angeles Times - March 22, 1925

No Oil to Enrich Them

Some of the land on which the government expects its helpless charges to till the soil and make a living is shown in the upper picture. At the left above is Mose Baker, an aged Piute Indian, nearly blind, and a typical specimen of a vanishing race. Below at the right is a squalid wikiup of straw and branches which serves as the habitation of two old Indian women whose allowance of rations from the government is too scant to keep them. At the left below is Mitt J. Sepsey, a Piute of Big Pine decorated for bravery while fighting in France.

INDIANS RECEIVE SCANTY RATIONS

Government Fails to Give Them Necessary Food

Land Allotted Them Unfit for Habitation

State Contemplates Aid to Save Tribes

Sweeping down from the snowy mountain peaks, a raw, chilling wind whips across a rock-strewn mesa just behind Big Pine in the Owens Valley.

The wind whistles through the twigs, straws and rags that form the covering to a miserable-looking wikiup which two aged Indian squaws call their home. Out in front of this Indian boudoir brush and twigs have been piled in a circle about ten feet in diameter and about three feet high.

If you could creep up and peep over this ring of brush, you would find the two squaws seated on the cold ground. They are poorly clad and their clothes have the appearance of having been worn without a change for a long time. They have cloth coverings on their heads.

WEAVE BASKETS

As they sit huddled within the ring of brush out of the cold wind, their gnarled old hands are busy making baskets. These are old, old Piute Indian women. They are crammed full of tradition and superstition. A black dog of a neighboring Indian has barked at the approach of strangers. The basket work has been hidden under cloths. Two old heads are lowered until the chins seem to rest on the chest.

One of the old women understands a little English. The other is nearly blind and hard of hearing. At the suggestion that a picture might be taken the first one scolds at the deaf one in a high piping voice, faces are covered and

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If you could creep up and peep over this ring of brush, you would find the two squaws seated on the cold ground. They are poorly clad and their clothes have the appearance of having been worn without a change for a long time. They have cloth coverings on their heads.

WEAVE BASKETS

As they sit huddled within the ring of brush out of the cold wind, their gnarled old hands are busy making baskets. These are old, old Piute Indian women. They are crammed full of tradition and superstition. A black dog of a neighboring Indian has barked at the approach of strangers. The basket work has been hidden under cloths. Two old heads are lowered until the chins seem to rest on the chest.

One of the old women understands a little English. The other is nearly blind and hard of hearing. At the suggestion that a picture might be taken the first one scolds at the deaf one in a high piping voice, faces are covered and

the time being Indian superstition foils the cameraman.

GOVERNMENT WARDS

Here are two wards of the government. Their ages probably carry them back to the time when the Indians lived on the good land in the fertile valleys. Here are two representatives of a race, millions of dollars of whose money is being held by the government in trust. And what are these two old people getting from their guardian, the Bureau of Indian Affairs?

On February 23, last, the Bureau of Indian Affairs issued to these two aged squaws the following rations: Four cups of flour, two cups of rice, about three pounds of sugar, a couple of handfuls of macaroni, two small cans of baking powder, and a piece of bacon the size of your hand. This ration was given these two old women to last them a month!

R. R. Parrett, representing the Bureau of Indian Affairs as Indian agent at Bishop, admitted that the list of food as set out above was approximately what he issued to these two squaws for their monthly ration.

AGENT EXPLAINS

When asked for an explanation of this pitiful dole, Mr. Parrett said he had no more food to give them. He was not allowed any more by the government.

"When the time comes around to issue the rations," he said, "I have to pro-rate it among those who are in need. It is simply a question of my giving a few enough or giving all of them a little. I do the latter."

So that unless their Indian friends or whites donate to feed them, these indigent Indians apparently would starve.

Mr. Parrett said there are from fifty to 100 Indians under his jurisdiction who ought to receive rations from the government, but who do not. Asked why rations are not issued to them he said that he is allowed only so much of an appropriation for that purpose and he had to make it do.

There are about 1500 Indians under the jurisdiction of the Bishop Indian agency. Mr. Parrett said he is doing what he can for them in the matter of settling them on land they can farm. The government's attitude on this problem is illustrated by the fact that some years ago a great tract of land was set aside for these Indians—something like 20,000 acres. This tract is located a few miles north and west of Bishop, near the Owens River.

LAND WORTHLESS

The Indians up there were invited to live on the land, an invitation they apparently never accepted. And no wonder. It is not only useless as farm land but is so strewn with boulders and broken rocks that one with his wits about him would not even try to build a house on it.

The project turned out to be so hopeless that Mr. Parrett succeeded in procuring other tillable land in the valley. Some of the land is located near Independence. A tract of eighty acres was bought at Bishop. Here some of the more fortunate Indians have been allotted small tracts of about two and one-half acres.

FEEBLE GESTURE

The intent is to locate the Indians on these small tracts, get him to put up a house and have a garden. If he can get a job in the town or on a ranch he'll be "sitting pretty" until old age overtakes him and then the government will probably sing him the monthly ration ditty that begins: "Four cups of flour rice, etc." Anyhow, it's a gesture in the right direction.

But how feeble a gesture, when you come to figure it out! There are 1500 Indians in that particular district. And Mr. Parrett said he has about 315 acres of tillable land to divide among them. Already more Indian families have applied for the privilege of living on the eighty-acre tract at Bishop than the land can possibly accommodate.

And it must be borne in mind that even after the land has been allotted to the individual Indian the Indian Bureau can sell it or lease it whether the Indian on the land likes it or not.

STATE TAKES HAND

It is such unjustifiable conditions as have been set forth here that friends of the Indian hope to remedy through the medium of the two bills before the present State Legislature. The one provides for the appointment of a committee to make a survey of the agricultural, health and educational conditions of the Indians of California. The other appropriates $100,000 for the immediate relief of the California Indians—sick, indigent, homeless, aged and infirm. The money is to be spent by the State Board of Health upon the recommendation or approval of the investigating committee.

These bills have been indorsed by the California Federation of Woman's Clubs after a first-hand investigation of Indian conditions by members of the federation's Indian welfare committees.

Proponents of the bills point out that the Indian Bureau admits that 50 per cent of the land bought for California Indians is worthless for farming or grazing, many of the allotments on the public domain being located on mountain tops and have beds, that the State Board of Health has declared the health conditions and medical neglect of the Indians to be "incredible;" and that "under the American flag the Indian population has been reduced from 150,000 to 17,000, chiefly by actual starvation and by preventable diseases."

ABORIGINE NEGLECTED

And so the picture is completed. While the so-called "Americans" flourish in the fertile valleys, in cities and towns, through agriculture and industries, the original American has been subjugated, his valuable lands taken from him by hook or crook, and he has been relegated to the desert, the hills, mountains and rocks. He is fast fading from the picture. Once in a while you hear from him. There is, for example, Mitt J. Sepsey of Big Pine. Mitt was decorated for bravery while fighting for his country in France. He was a member of Company E, Three Hundred and Sixty-fourth Infantry, Ninety-first Division. A fine specimen of the Piute Indian. He is said to be the only soldier in Inyo county decorated for bravery. Mitt is now working with a road construction gang at Big Pine.

INDEPENDENCE, CAL.
INDEPENDENT
NOVEMBER 24, 1928

As Seen By Susan

Some years ago, when I was especially interested in Indian Welfare work in Inyo county I visited an Indian camp north of Bishop in company with a group of visiting Federation Club women. A young Indian woman in camp tolerated our presence; she even contributed a mournful "hel-lo-oo" to our greetings. We were in search of baskets, so I asked "You got basket, Mattie?" "Basket?" the word was full of injury and offense, "No-oo, I have no basket."

"Mattie is one of the few basket makers we have in this region now" I informed the ladies. "You got basket " I repeated to Mattie, "willow basket, bead basket, how much?" "Oh-oo, maybee so," Mattie lifted her some what "over-weight" body from the ground and going inside her abode opened a trunk. From underneath some neatly ironed print dresses and starched underwear she produced one small but good looking basket.

"How much?" "Oh I think eight dollar."

Again she lifted the clothing and brought forth two lovely baskets, one covered with genuine bead designs.

The baskets were readily sold, and we left her richer by about thirty dollars.

On the way to town one of the club women said, "But why did you address her in such broken English? She spoke well herself. Isn't it unfair to them to address them as though they could not understand correct English?"

One day recently the same girl came into the office After I had found out if she had work and enough food for the family I asked her if she was making baskets.

"No-oo" she mourned "I have one basket." Remembering my friend the club woman I said "Well Mattie we have a large show window here, and a good many people, especially tourists, pass by each day, for you see we are next door to the automobile club, now if you care to bring your basket in to me I will be glad to place it in the window and mark it for sale with the price attached. You will undoubtedly secure a customer for it this way. What are you asking for your basket?"

Mattie's face was without expression. "Yes-s" she said softly and looked toward the window to which I had pointed "What you say, automobile?"

Evidently my choice of English had not been "good", I was wasting time. So I just smiled and said, "All right, Mattie, I sell your basket. I put it in window, somebody see, him buy. How much your basket?"

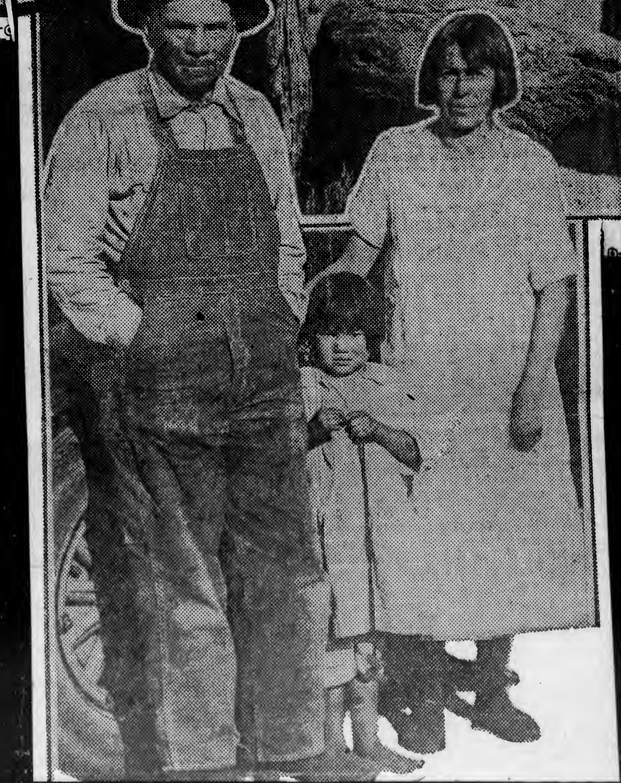
"Twenty dollar," moaned Mattie, as though greatly injured by the price.

"All right Mattie, I make card say twenty dollar, somebody see him. Maybe so he buy. You bring basket someday."

"Sure" said Mattie as though I had doubted her word, "I bring him, maybe so Monday. I go now, goodbye."

HOLLYWOOD, CALIF., NEWS
MARCH 5, 1931

Franklin Party Hears Indian Tales on Trip to Owens Valley



The above photographs, depicting a trip to the desert made by a party in a Franklin car, shows (top row, left to right), interior of a lava bubble that still shows signs of human habitation. The figure in the foreground is "Kit" Kiskadden, well known desert character who is especially interested in natural wild life. Center, 1931 model Franklin sedan. Right, looking out of a peep hole in the lava bubble. Center row, Ralph Hamlin, Southern California distributor for the Franklin car. Right, looking out of the entrance of an unexplored cave in the mountains five miles from Fish Springs that figures in the Piute legend. Below, Mr. and Mrs. Jim Hill and daughter, the Indians who recited old legends.

Fantastic Stories Woven Around Gigantic Lava 'Bubble' Told Hollywood News by Jim Hill, Ancient Desert Piute

Rich in Indian legend are the vast, gray desert stretches of Owens Valley and foothills of the towering snow-clad Sierras standing guard on the North. For many generations tribes of Piutes lived, hunted and fought there before white men braved the pitiless sandy wastes or scaled the mountain barriers to enter their domain. Century-old tales of love, mystery, might and violence, sonorously told around council fires or whispered by squaws to their young in tepees and hogans and handed down through the generations, are now repeated by direct descendants of these people. They point to many familiar landmarks around which these bizarre tales are woven.

Motor Party Takes Photographs

Last week a party from the Hollywood branch of Franklin Motors, Inc., Ralph Hamlin, president, motored through Owens Valley in one of the new Franklin 1931 DeLuxe sedans, visited and photographed some of the places about which these amazing stories are related.

Especially prominent in these legends are spots around Fish Springs, a few miles north of Independence along the main highway. There the Franklin party visited the home of Jim Hill, a Piute Indian rancher who has lived there practically all of his life. From Hill and his Indian wife some of these tales were learned.

"My grandfather, who live to be 115, he tell these stories told to him by his grandfather," explianed Hill.

"Some of them I learned when I

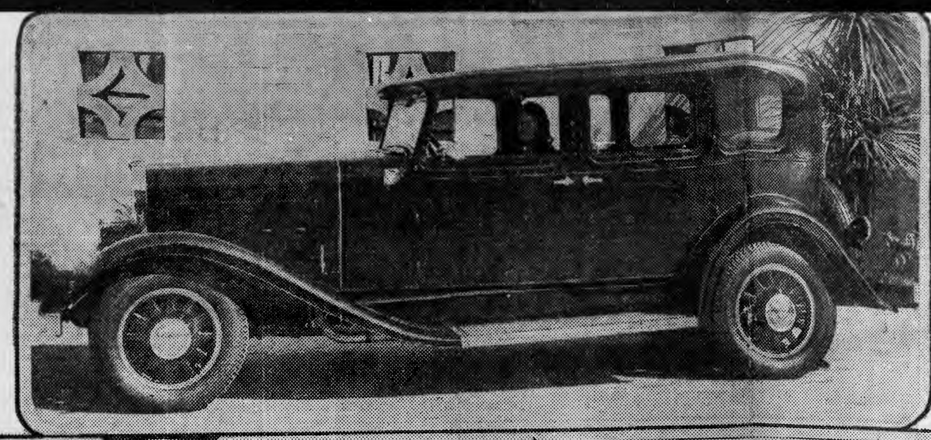
asunder by the impact and somewhat shattered. But underneath the shell is a dome shaped cavity several feet wide and deep—large enough to provide shelter for man. Today it stands beside the old country road and about it a fantastic and gruesome story of violence and cannibalism is related.

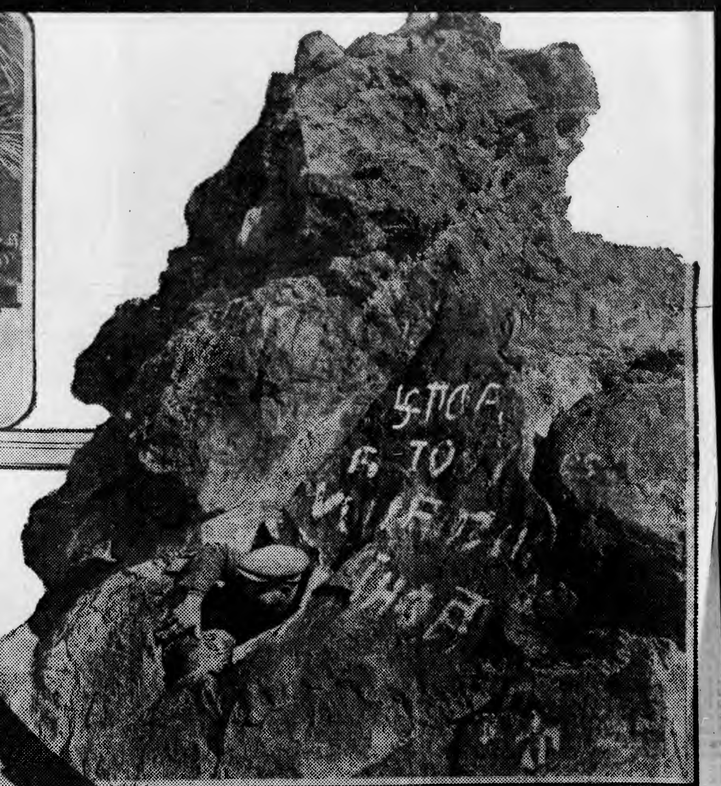
According to Piute legend the lava house was occupied by an ogre known as Ninimus, a Piute term meaning giant.

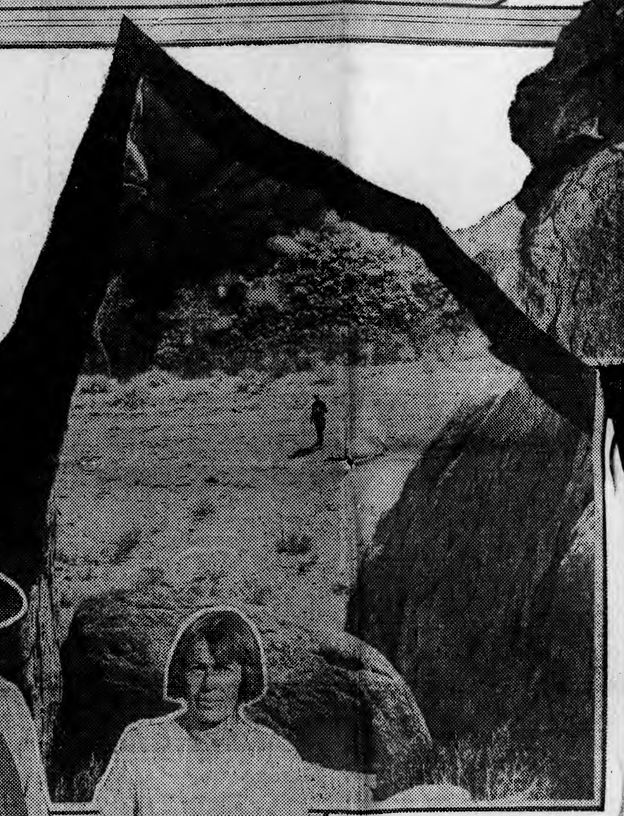
"Him big, strong, bad man, kill Indians and eat 'em," explained Jim Hill.

An ancient Indian trail ran close to the bubble which has small apertures broken in either side that serve admirably as peep holes. According to the legend, Ninimus would lie in wait in his cavern and watch through the peep holes for victims. As they approached he would slip outside, engage them in conversation and suddenly attack them with a huge knife. Then he would feast upon them and grind their bones in a large metate beside his lava hut.

Cannibalism Figures







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"My grandfather, who live to be 115, he tell these stories told to him by his grandfather," explained Hill.

"Some of them I learned when I went to the government school," volunteered Mrs. Hill.

But to start at the beginning—

Volcano of Ages Ago

Untold ages ago a nearby volcano belched forth a huge lava bomb in the form of a giant bubble. It crashed to earth half a mile east of Fish Springs and was torn partly asunder by the impact and somewhat shattered. But underneath the shell is a dome shaped cavity several feet wide and deep—large enough to provide shelter for man. Today it stands beside the old country road and about it a fantastic and gruesome story of violence and cannibalism is related.

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Cannibalism Figures

"But one day Indians find out," declared Hill. "They hold big dance and chief send out best fighters who kill Ninimus."

However, within the last three quarters of a century other Indians have used this bubble as a pla

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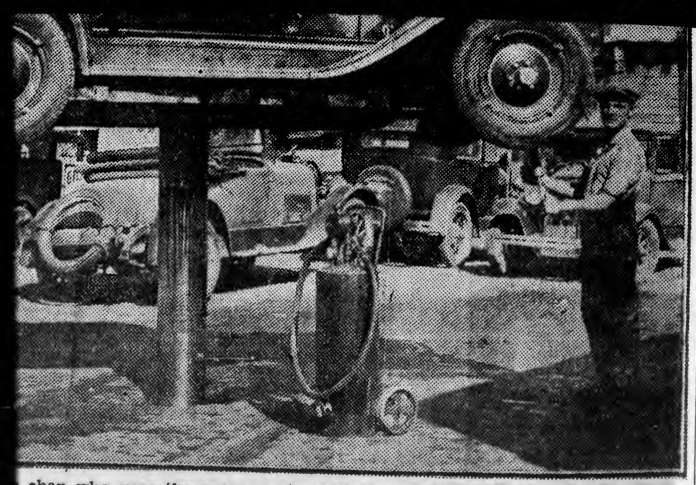

chap who runs the grease rack and lubricating department at Vern Alm's, n above busily at work, at the same time entertaining his wife and wee pite of the fact that Phil claims he works hard, Mrs. Phil was a bit skepti- lm's the other day to see for herself. Linz has been working in Hollywood tisfied repeat customers is his best recommendation.

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sides, and screening dumps, planting shrubs, trees and flowers to make travel beautiful as well as comfortable, is really a dut yof California. We invite the whole world to come and view our mountains, beaches, big trees, orchards and flowers, yet we do not take the trouble to set our house in order and make our roadsides attractive."

JACK OAKIE BUYS WILLYS SIX SEDAN

by the Willys-Knight Company. Owing to its satisfactory performance during more than a year, it is unchanged for 1931 except for a few refinements making it smoother and quieter, said Reg Fudge, Willys - Knight dealer.

Reg Fudge

"The company's great resources, its complete manufacturing facilities and long experience," he explained, "are major factors in developing such a highly efficient engine to sell at the new low prices of the line this year.

"The 1931 progress in the Willys-Knight field has not been confined to the power plant, however. Combined with the smartly designed and larger bodies, the company's 1931 offering represents the greatest value ever offered in more than 15 years' Willys-Knight history. Compared with the corresponding car of last year, the new model is more than one-third lower in price.

No Detail Overlooked

"No detail has been overlooked to place the 1931 Willys-Knight in a conspicuous position, both from a viewpoint of appearance as well as performance and power price range. The body lines are long, sweeping and graceful, presenting an appearance of quality and smartness. The wider tread and the longer wheelbase of 121 inches have given the designers unusual freedom in developing the style appeal of the exterior and the roominess and comfort in the interiors.

"The wire wheels, or the natural wood, the long, graceful, narrow radiator, the large hub caps, the all-steel running boards, wider front fenders, port-type hood louvres and garnish mouldings, all contribute to the quality appearance of the car."

Sam Markowitz, the big, good natured boss of the Classic garage, 1265 North Western avenue, not only believes that this is the time of year when the family bus should be thoroughly overhauled, but he also carries that idea into his own business. As the commodious Classic is an authorized station for the Automobile Club of Southern California, Sam recently dolled up his tow cars—one of them shown above—and with their new coats of green and white they present a very attractive appearance as they go along the boulevards.

City Creek Road Work Noted by Club Survey

Construction work is still under way on the City Creek road to Big

Many Tourists Plan Trips to Southland

Nearly 1000 letters from persons planning trips to Southern California were received and answered last month by the touring bureau of the Automobile club of Southern California. To these autoists of other states, visiting motorists in this section, and members, the department distributed a total of 40,710 road maps during December.

Randsburg Road Now Macadamized

The Randsburg - Inyo - Kern - Brown-Little lake route is at the present time macadamized for the first two miles, followed by a generally good desert type of road to

FRANKLIN AUTO TOURS VALLEY

Nea
LINCOLN
Motor Cars
at amazing
discounts!

Several 1930 demonstrators—four and five-passenger sedans—to select from. Also attested used Lincolns—recent models—as low as $1785.

(CONTINUED FROM PAGE 13)

abode for there is water nearby and game in the foothills.

Cannibalism appears to have literally in one concerning Sunwed largely in these Piute tales and particularly in the terrible woman," who nahawa, "a terrible woman," who inhabited a bowl-shaped depression in the top of a great cinder cone a mile south of Fish Springs.

Sunnahawa, according to the legend, carried a big basket on her back. In the center of the basket a sharp spear was fixed. She would steal down from her abode to nearby Indian villages, kidnap a child, impale it on the spear in the basket and carry it home to feed herself and children.

Just an Old Bedtime Tale

For a time the Indians could not trace their missing children but believed wild animals had taken them until one day Sunnahawa was very hungry and in desperation took too many chances. She was almost captured but managed to elude her pursuers.

She had seized a little boy and hurriedly tossed him into her basket but he missed the spear. As she was crawling through the bushes the boy seized a limb, lifted himself from the basket and escaped. His story caused Sunnahawa to be traced by warriors who destroyed her.

Hill suggests this may have been a bedtime tale told to keep the children from straying too far from camp.

It's Story of Mystery

And now comes a story of mystery that Indians think may have sprung from fuile on the part of a lovely maiden, for sometimes they smile when they tell it.

Back in the Sierra range about five miles from Fish Springs is a deep cave which, according to Hill, has never been fully explored. Indians with inadequate lights of pine faggots have penetrated it for long distances but became frightened by strange noises and rumbling and came out. No white man has ever plumbed its depth, he declared.

It figures in a Piute maiden's romance centuries ago. This beautiful girl became angry with her sweetheart and ran away. She went back into the cavern "beyond the light."

Story of the Old Owl

As she groped in the darkness an owl hooted and a great light glowed. Frightened, she ran on and on. The owl followed, hooting at intervals and at each hoot the light would blaze forth illuminating her path. She ran for hours, emerging finally in another world. There she found strange people with whom she lived for many moons.

But she longed for her old home, parents and sweetheart and made her way back—the story doesn't explain how.

"She brought back little baby Jor, you see, she marry strange man in other world," Hill added with a sly grin.

LAS VEGAS REVIEW-JOURNAL
SATURDAY MAGAZINE
JULY 4, 1931

They Will Eat the Food of Their Fathers

By
Frank M. Parcher
Southwestern Museum Staff.

Types of Owens Valley Indians. These are the people who are going native now that the whites are moving out of the valley.

THE Indians of the Owens Valley are "going native." The motion pictures have made us familiar with the story of the white man "going native," but here is a new plot; the story of a native "going native." Up there in the Owens Valley the clocks are being turned back fifty years to the time when that whole country was one big cattle range, and the Indians had not yet learned the blight of the white man's civilization.

An old enemy of the Indians is helping drive the white intruders away. Formerly one of their worst fears was that the water supply would fail. Today that same fear is forcing the city of Los Angeles to buy every bit of land in the Owens Valley so that the water which formerly irrigated the farms of this valley can be sent to the city.

As fast as these farms are being purchased the ranch houses and fences are being torn down and the farms consolidated into great cattle ranges. Los Angelss is not only buying the ranches but even entire towns are being purchased and the townspeople and ranch owners are moving away. Inyo county's white population is shrinking rapidly, day by day.

For years now the Indians in the valley have been deriving their livelihood from working for the white people on the farms and in the towns. Soon there will be no more farms or towns and very few white people.

A few weeks ago I asked "Crippled Hand" George at old Fort Independence what he was going to do for a living now that everyone was leaving the valley. George and his wife Susie are a fine old Indian couple, born close to where they now live. They were married in the best Indian style of fifty years ago and have lived together ever since, faithful to each other and contented with life. It worried me that this couple's only apparent source of income was to be taken from them and I wondered if George and his wife were planning to follow the example of the white people and leave their home. In answer to my inquiries George said, "We no leave. Our people here long time before white people come. Stay long time after white people go. We get same food our grandfathers did."

George's determination not to leave his home is being expressed by almost every Indian in Eastern California. To expect them to leave would be as foolish as to expect the pinon trees and the sagebrush to leave. The Indians are part of that desert country. For years the United transplant Owens Valley Indians and a dismal failure they have made of it. In times past hundreds of Indian children have been shipped out of the valley to attend school elsewhere. The fact that there are many fine public schools in the valley near their homes made no difference to the all-wise Indian Bureau in far-away Washington. Of all these children who have been sent away to school practically every one has returned home except those whose morals were corrupted by association with the white people and the many who died of tuberculosis.

Because of the love these people hold for their homes, they are starting on a heroic struggle for existence. It will be necessary for them to forget many things they have learned from the white people over a period of almost one hundred years and go back to the ways of their forefathers. The acquiring of the white man's type of culture has been a long and cruel process. It has cost them dearly in lives and lands to become "civilized," and now when the schooling is about completed and they are ready to graduate with honors, conditions have changed and they must begin all over again.

These Indians are known locally as the Piutes and to scientists as the Eastern Monos. Evidence unearthed by these scientists would seem to prove that these people have lived in Eastern California for many thousands of years. The Indians themselves have stories which tell of the time when all the country was covered with green meadows and tall trees. There were many beautiful streams and great lakes and game was very plentiful. Then came fire from the hills and burned up everything and it has all been desert ever since. This legendary description fits very closely the actual condition of this desert

(Continued on Page 6)

July 4, 1931

They Will Eat the Food of Their Fathers

(Continued from Page 1)

region about 10,000 years ago as proven by the geology of the country. Can it be that the originator of this story actually saw the volcanoes erupt?

Some months ago we stopped to see Jim Hill and his wife, Indian friends of ours who live on their ranch at Fish Springs. While we were talking I showed them a picture of a very large leg bone of the prehistoric southern mammoth. This bone had been found in the old dry bed of the Owens River near Lone Pine and was being put on display at the Eastern California Museum in Independence. This bone is almost five feet long, varying in diameter from ten to fifteen inches. When Mrs. Hill saw the picture she told me it was a giant's bone, and when I told her where it was found she informed us that this giant was very bad. It seems that he had a great, long tongue and that he especially liked to eat Indians. When this giant was out hunting all the Indians hid in their wickiups. A wickiup was a low dome-shaped grass-thatched dwelling with a single small doorway. When the giant found a wickiup he would reach his long tongue in through the door and with one sweep pull all the people out and eat them up. The association of the leg bone of a long-trunked prehistoric elephant with the legend of a giant with a long tongue is interesting, and it makes one wonder if the story is not a time-distorted history of an attack by an enraged bull elephant on some ancient Indian village.

When the first white settlers came into Owens Valley they found the Indians a sturdy upright race living in primitive simplicity along the small streams that flowed from the High Sierra. Because of the isolated location of this valley, the Piutes saw very few outsiders and the white people were a complete surprise to them. There is a very old Piute still living at Benton who tells the story about first seeing a white man. There is an Indian camp near the hot springs at Benton which was there many years before the coming of the whites. This old man lived in the village as a boy. He says that when the first white people came, the Indians thought they were some kind of strange animals and were afraid of them. These strangers tried to make friends with the Indians by giving them food and money. The suspicious natives took everything the strangers offered but upon their departure threw away all the food, not knowing what it was, and buried the money, thinking the coins to be evil charms.

In the old days the Indians had a great variety of foods, among the more important of which were pine nuts, a tuber called by them "taboose," various kinds of wild grass seeds, fish, rabbits and peyahgis, a kind of fat succulent worm gathered from the pine trees. This worm looks and tastes much like a canned shrimp. Most of the work of gathering and preserving these foods was done by the women except in the case of hunting and fishing. The women also made very fine willow baskets which were used for everything from hats to water jugs.

A group of men also comprised the government of the tribe. All of the Owens Valley Indians were held together very loosely by a confederacy of the different villages. Each village was governed by a chief called a "pokonebi," with the help of a council of the older men. When it was necessary the pokonebis from the various villages assembled to decide some question for the entire group. Each village had one or more medicine men or doctors, important personages, their position, however, not always being an enviable one, as three failures in their professional duties forfeited their lives. Another important personage was the rain maker. It was his job to keep the spirits who were in charge of the rain well pleased so that there would be enough water for the food plants.

The Eastern Monos were the only Indians in California who did any kind of farming.

Piute social customs were of the simplest nature. The marriage ceremony consisted of an exchange of gifts between the parents of the boy and girl, the parents of the latter getting by far the best of the deal. After the exchange of gifts the boy was taken by his father to the home of the girl's parents. The father presented the boy to the girl and then left, and the boy and girl were then considered married. The bride and groom very often lived with the bride's parents for a year or more while the groom worked for the girls' family to pay for her. Divorce was even simpler than marriage. All that was necessary for a wife to divorce her husband was to put his personal belongings outside the wickiup. All that a man had to do was leave home. Easy as divorce was, it was seldom resorted to; as these people are very faithful to each other.

There was no community property. Everything in the family belonged personally to either the husband or wife, the house itself being usually considered the property of the woman as she was the one who built it. This system of ownership is nicely illustrated by a story told in Independence. It seems that there were a group of white men out deer hunting near Mt. Williamson in the Sierras. As they were traveling up a canyon they met Tom, a well-known local Indian, riding down the canyon on horseback. A short distance behind Tom was his wife trudging along on foot with a large willow pack basket on her back full of pine cones. The white men stopped Tom and indignantly asked him why he didn't let his wife ride. Tom looked back at his wife, and with a shrug of his shoulders, said, "Oh, she no got horse."

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July 4, 1931

They Will Eat the Food of Their Fathers

(Continued from Page 1)

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In the old days the Indians had a great variety of foods, among the more important of which were pine nuts, a tuber called by them "taboose," various kinds of wild grass seeds, fish, rabbits and peyahgis, a kind of fat succulent worm gathered from the pine trees. This worm looks and tastes much like a canned shrimp. Most of the work of gathering and preserving these foods was done by the women except in the case of hunting and fishing. The women also made very fine willow baskets which were used for everything from hats to water jugs.

A group of men also comprised the government of the tribe. All of the Owens Valley Indians were held together very loosely by a confederacy of the different villages. Each village was governed by a chief called a "pokonebi," with the help of a council of the older men. When it was necessary the pokonebis from the various villages assembled to decide some question for the entire group. Each village had one or more medicine men or doctors, important personages, their position, however, not always being an enviable one, as three failures in their professional duties forfeited their lives. Another important personage was the rain maker. It was his job to keep the spirits who were in charge of the rain well pleased so that there would be enough water for the food plants.

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They Will Eat the Food of Their Fathers

By
Frank M. Parcher
Southwestern Museum Staff.

THE Indians of the Owens Valley are "going native." The motion pictures have made us familiar with the story of the white man "going native," but here is a new plot; the story of a native "going native." Up there in the Owens Valley the clocks are being turned back fifty years to the time when that whole country was one big cattle range, and the Indians had not yet learned the blight of the white man's civilization.

An old enemy of the Indians is helping drive the white intruders away. Formerly one of their worst fears was that the water supply would fail. Today that same fear is forcing the city of Los Angeles to buy every bit of land in the Owens Valley so that the water which formerly irrigated the farms of this valley can be sent to the city.

As fast as these farms are being purchased the ranch houses and fences are being torn down and the farms consolidated into great cattle ranges. Los Angelss is not only buying the ranches but even entire towns are being purchased and the townspeople and ranch owners are moving away. Inyo county's white population is shrinking rapidly, day by day.

For years now the Indians in the valley have been deriving their livelihood from working for the white people on the farms and in the towns. Soon there will be no more farms or towns and very few white people.

A few weeks ago I asked "Crippled Hand" George at old Fort Independence what he was going to do for a living now that everyone was leaving the valley. George and his wife Susie are a fine old Indian couple, born close to where they now live. They were married in the best Indian style of fifty years ago and have lived together ever since, faithful to each other and contented with life. It worried me that this couple's only apparent source of income was to be taken from them and I wondered if George and his wife were planning to follow the example of the white people and leave their home. In answer to my inquiries George said, "We no leave. Our people here long time before white people come. Stay long time after white people go. We get same food our grandfathers did."

George's determination not to leave his home is being expressed by almost every Indian in Eastern California. To expect them to leave would be as foolish as to expect the pinon trees and the sagebrush to leave. The Indians are part of that desert country. For years the United States government has been trying to transplant Owens Valley Indians and a dismal failure they have made of it. In times past hundreds of Indian children have been shipped out of the valley to attend school elsewhere. The fact that there are many fine public schools in the valley near their homes made no difference to the all-wise Indian Bureau in far-away Washington. Of all these children who have been sent away to school practically every one has returned home except those whose morals were corrupted by association with the white people and the many who died of tuberculosis.

Because of the love these people hold for their homes, they are starting on a heroic struggle for existence. It will be necessary for them to forget many things they have learned from the white people over a period of almost one hundred years and go back to the ways of their forefathers. The acquiring of the white man's type of culture has been a long and cruel process. It has cost them dearly in lives and lands to become "civilized," and now when the schooling is about completed and they are ready to graduate with honors, conditions have changed and they must begin all over again.

These Indians are known locally as the Piutes and to scientists as the Eastern Monos. Evidence unearthed by these scientists would seem to prove that these people have lived in Eastern California for many thousands of years. The Indians themselves have stories which tell of the time when all the country was covered with green meadows and tall trees. There were many beautiful streams and great lakes and game was very plentiful. Then came fire from the hills and burned up everything and it has all been desert ever since. This legendary description fits very closely the actual condition of this desert region about 10,000 years ago as proven by the geology of the country. Can it be that the originator of this story actually saw the volcanoes erupt?

Types of Owens Valley Indians. These are the people who are going native now that the whites are moving out of the valley.

The Wicked Giant

Some months ago we stopped to see Jim Hill and his wife, Indian friends of ours who live on their ranch at Fish Springs. While we were talking I showed them a picture of a very large leg bone of the prehistoric southern mammoth. This bone had been found in the old dry bed of the Owens River near Lone Pine and was being put on display at the Eastern California Museum in Independence. This bone is almost five feet long, varying in diameter from ten to fifteen inches. When Mrs. Hill saw the picture she told me it was a giant's bone, and when I told her where it was found she informed us that

(Continued on Page Fourteen)

LONG BEACH, CAL.
PRESS-TELEGRAM 10
MARCH 8. 1930

Owensvalley Piute

Water, Power Body Studies Welfare of 900 Piute Indians

LOS ANGELES, March 8.—The welfare of 900 Piute Indians in the Owens Valley, some said to be on the verge of starvation, today was under consideration by the Los Angeles Board of Water and Power.

Miss A. C. Bowler, representing the California Committee on Indian Relief, told the water commissioners that the Indians are living under deplorable conditions because of land purchases made by the City of Los Angeles in Owens Valley. The Government, Miss Bowler said, gives the Piutes little or nothing for support. A report is to be prepared with a view to giving the Indians employment on city work.

LOS ANGELES TIMES SUNDAY MAGAZINE July 5, 1931

How I LIVED IN CALIFORNIA MANY YEARS

(Continued from Page Six)

this giant was very bad. It seems that he had a great, long tongue and that he especially liked to eat Indians. When this giant was out hunting all the Indians hid in their wickiups. A wickiup was a low dome-shaped grass-thatched dwelling with a single small doorway. When the giant found a wickiup he would reach his long tongue in through the door and with one sweep pull all the people out and eat them up. The association of the leg bone of a long-trunked prehistoric elephant with the legend of a giant with a long tongue is interesting, and it makes one wonder if the story is not a time-distorted history of an attack by an enraged bull elephant on some ancient Indian village.

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SAN FERNANDO, CALIF.,
SUN
FEBRUARY 12, 1932

Plans For Annual Pageant Discussed At Meeting Of Executive Committee

Plans for bringing a number of Mono Indians from the Owens Valley to the annual mission pageant "Prayer of the Padre" here in May were discussed by the executive committee of the pageant association at a meeting here Monday night. M. R. Harrington, member of the committee, agreed to take up the matter with the Indians in the next few weeks and see if they would be willing to put on a ceremonial during the pageant. These Indians, according to Mr. Harrington, are of the colorful California Piute tribe.

Committee members believe the added attraction of an Indian village on the mission grounds with tribal ceremonies staged during the fiesta would prove an excellent drawing card.

Co-operation of San Fernando Valley communities in the pageant presentation this year has been assured and the entertainment will be given on a much larger scale than last year's.

Martin Pollard, of North Hollywood and Dr. Cliff Carpenter of Van Nuys were present at the meeting Monday evening and offered a number of valuable suggestions to the plan of including all the valley in sponsoring this year's pageant.

Interest of the Los Angeles fiesta association in the San Fernando Valley mission pageant was told by Dr. Carpenter and a pageant program may be staged at the April meeting of the Los Angeles group just prior to the entertainment here.

Grounds at the mission will be put in shape within the next month so as to afford a better view of the stage from all parts of the ampitheatre.

Advertising and publicity matter telling of the annual pageant is being distributed and officials of the association are optimistic over the prospects for this year's entertainment.

INDEPENDENCE, CALIF.
INDEPENDENT
DECEMBER 27, 1935

Indian Survey Resumed As U.C. Man Arrives In Valley to Lead Work; Will Employ 55 Persons

WPA Project Is First To Be Initiated In This Area; Mark Kerr Will Assist In Six Months' Study

With arrival of Frank J. Essene of Berkeley in Independence last Friday, work is beginning at once on the first WPA authorized project in Inyo district, in which the ethnological survey of Indians in Inyo, Mono and Alpine counties will be continued. The survey was started last year under SERA administration.

The WPA project among the Indians will extend over a six months period, with 55 Indians engaged in the work, some as informants and others as recorders, each receiving $45 per month. Only one person in a family may be so employed.

According to Mr. Essene, who is making a study of Indians in the state preparatory to receiving his Ph. D. degree from the University of California, Mark Kerr will assist him in reporting the material from the Indians and in making contacts with them.

Mr. Essene's particular field in the study will be the securing of Indian geneologies and their linguistic and dialectic variations.

Work will be started first in the valley cities of Independence, Lone Pine, Big Pine and Bishop and later will be continued in Mono county and in Death Valley area.

The project is in direct charge of Dr. A. L. Kroeber, head of the department of anthropology at the University of California, under whom Mr. Essene is working.

SAN FRANCISCO, CALIF.
EXAMINER
APRIL 16, 1934

Who Said 'Poor Indian?' Red Man Turns Plight Into Profits

EXAMINER BUREAU, SACRAMENTO, April 15.—Piute and Digger Indians, following the example of their white overlords, have developed into modern racketeers, according to Deputy United States Marshal Steve Murietta.

Instead of being victimized by whites selling them firewater, the red man is on a perpetual hunt for sellers of the forbidden stimulant, whom he reports to the authorities.

The five cents per mile transportation paid by the Federal Government in addition to the per diem paid for time spent in the court as witnesses represents a small fortune to the Indian. Trips from such points as Susanville, Klamath or Alturas often result in he transfer of $50 or more, which enables the recipient to live in luxury or indulge in a protracted spree.

Twenty-three persons have been indicted for selling liquor to Indians during the present session of the Federal Court.

"It is easy money," said Murietta.

BISHOP, CALIF., REGISTER

JANUARY 2, 1936

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INDIAN AFFAIRS

It has been arranged that the Indians of the valley will hold regular monthly meetings to discuss matters of interest to them. Meetings for the southern end of the valley will occur at Independence on the fourth Saturday of each month, and for for the northern section will be held here on Sunday, the next day. It appears that all arrangements have been agreed to, subject to a Congressional enactment however, for transferring the residents in the colony southwest of town to a selected tract southeast of the intersection of the highway northwest of town and the north-and-south road through West Bishop. Selection of that site was made by Indian leaders, chiefly Harrison Diaz we understand. In making the change, they will secure some of the choicest land in the valley.

INDEPENDENCE, CALIF.
INDEPENDENT
JANUARY 3, 1936

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Regular Meetings With Indians Are Planned By Agency

Regular meetings with Indians of Owens Valley region will be held each month, according to Frank Parcher, field agent for the Walker River Indian agency, who has been in the valey for several days but returned to Carson City Tuesday.

The first of such meetings was held at Independence in the old government school building last Saturday afternoon. On Sunday a meeting of Bishop Indians was held in the Missionary church.

These meetings, it is announced, will be held the fourth Saturday and Sunday of each month and will serve as an opportunity for Indian agents to come in closer contact with Indians of the region, who may voice their problems at these sessions.

P. L. Hall, formerly of Santa Cruz, arrived in Bishop last week, and will be the new Indian bureau farm agent in Inyo county area.

BISHOP, CALIF., REGISTER

FEBRUARY 25, 1937

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INDIAN COLONY

Service Representative Says It Will Not Be Unsightly

Dr. L. S. Bambauer, of the Indian Service, informs us that there seems to be quite a degree of misunderstanding of plans for the Indian colony proposed to be established in West Bishop.

As is generally known, the land which Los Angeles is to trade for the present reservation southwest of town is the former Bourland property, bounded on the north by the State highway, on the west by the north and south road through West Bishop. It is not the plan, Dr. Bambauer states, to permit the Indians to put up cabins haphazard on the tract adjacent to the highway. That land will be allotted in small parcels. A village of presentable homes will be constructed about the middle of the entire area, systematically build and sewered. It will be away from the travel roads. The now unused field to its north will be cultivated by Indian owners whose homes will be in the village.

INDEPENDENCE, CALIF.
INDEPENDENT
JULY 16, 1937

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Indians Of Owens Valley Await Decision of Ickes

Government to Fence Lands and Install Sewer Systems

Indians of Owens Valley were brought a step nearer their rehabilitation "New Deal" last month following action by the Board of Water and Power Commissioners in submitting to Secretary Harold L. Ickes a proposed agreement for exchange of lands owned by the Department and the United States Government.

The Department-owned lands scheduled for exchange will provide the Indians with property of higher fertility and will give them a larger quantity of water per acre for irrigation purposes. As a result it is expected that they will be placed on a self-supporting basis, according to the July issue of the "Intake" official publication of the department.

Located in four general zones near Bishop, Big Pine, Lone Pine and Fort Independence, the lands proposed to be occupied by the Indians total 1,1511 acres. For this they will relinquish 3,837 acres comprised of scattered parcels of a less desirable character, both as to topography and fertility.

As a result of careful studies by Department and U. S. representatives, it has been determined that the properties to be exchanged are of approximately equal value. It is understood that the government plans to build houses, install sewer systems and fence the lands for their charges.

John Collier, commissioner of Indian Affairs, was notified of the Board's action, which now must be approved by Secretary Ickes before final action is taken by the Board and the City Council. Secretary Ickes was authorized to act for the government in the land exchange matter by Congress last April 20.

After all official bodies have approved the exchange the Indians affected are to be given an opportunity to indicate their desires before the plan is put into execution.

Representing the government in current negotiations leading to preparation of the agreement proposal were J. M. Stewart, director of the land division, and C. A. Engle, supervising engineer of the irrigation division regional office, Office of Indian Affairs; Geraint Humphreys, chief counsel, Indian Irrigation Service; and Alida C. Bowler, superintendent of the Carson Indian Agency.

Shoshone Stock : Panamints 1925 - 1937

LOS ANGELES, CAL., EXAMINER
AUG, 30 1925

COMPANY WILL EXPLOIT COSO

Coso, the Fire Valley of the Indians in Inyo County, home of more than fifty medicinal muds and waters that bubble from 250 ovens of the earth and not more than nine hours by auto from Los Angeles, is to become nationally known for its health-giving properties through organization of a $2,000,000 company which will enlarge the facilities for packing and distributing Coso volcanic water and Coso volcanic mud.

This was the announcement of F. J. Sanders, vice president and general manager of the Coso Hot Springs, Inc. W. W. Waterson and M. Q. Waterson, bankers of Bishop, have become interested with Sanders in acquisition of the properties from the Government, and immediate development of the medicinal waters and muds which have been marketed in this territory for some time into a project of national scope is planned.

COSO LEGEND

The legend of Coso Springs, as told by the Piute Indians, has it that for years it was a bone of contention between various tribes. During one engagement the Great Spirit, seated upon a headless horse, descended among the tribes, and, enveloped in a cloud of volcanic steam. vanished into the large Coso crater, which today is a boiling mass of gray lava mud. This brought about a peace conference. and from that time on the ground has been declared neutral territory.

The Coso country long has been an attraction to motorists, thrilled by the display of elemental forces at work there. Beside the hot springs and boiling mud vents there are steam columns rising 160 feet into the air, and guests of the company have their food prepared with volcanic steam heat.

HIEROGLYPHICS

Thousands of Indian hieroglyphics appear for miles along the granite walls of the canyons leading to Coso over six different trails, and these have been found to be guides to the healing water and muds. To this day large numbers of Piutes and Shoshones appear each fall and spring with their afflicted to drink and bathe at the springs and take back to their brothers great urns of the volcanic products.

Analysis of the waters reveals, according to Sanders, crystals of sulphur, salts and acids of volcanic origin and other mineral compounds of therapeutic value. A display which illustrates how the muds and waters bubble from the earth is maintained at 544 South Hill street.

Panamint Shoshone

Ever Hear Of Mary, The Squaw?

She Leaves Dead Mate, Babe To Save Whites

Here's Stirring Death Valley Tale

364

By WILLIAM F. BRAGG

FAST automobiles and high flying airplanes have bred in modern men some slight contempt for the grim power of Death Valley. Contempt until something breaks and they are left stranded in the glaring alkali and sand, miles from water.

But that wanderer of the wastelands, the Desert Rat, who still follows dim trails with his reliable burro in search for gold, never loses his respect for the power of Nature. Always, he is prepared to fight for his life, knowing that he stands but an even chance at best and that more often it is a battle against heavy odds.

Matching the story of three prominent mining men who gained a realization of desert terror when their automobile recently broke down while they were traveling from Leadfield to Los Angeles, William J. Cleary, mining engineer of Fresno, and a Death Valley veteran, narrates the story of Mary the Indian squaw, whose desert battle saved two white women from death.

The account is contained in a letter from Cleary, who is now in Trona, California, to Perry W. Lamona of Fresno.

In August of 1907, according to Cleary, a party of three including father, mother and daughter left the mining town of Pioneer, Nev., for the new camp of Skidoo in Inyo County, California. They were under guidance of Panamint Joe, an aged desert Indian, and his wife, Mary, who carried her 6-month-old papoose.

The party traveled with team and light wagon on the old trail which ran from Stovepipe to the Emigrant Wash. The valley at this point is eight miles in width with the road winding among the shifting sand dunes.

Under the terrific sun glare the party crawled to a point within two miles of the westerly side of the valley.

Here in western parlance the horses "played out." There was little chance that anybody would pass that way. Immediate action was necessary. The father unhooked the team and started back across the valley for help.

Panamint Dies

For years Panamint Joe had braved desert trails. But he was old and the sun was hot. Within an hour after the departure of the father, Panamint Joe died from heart failure.

Thus a silent squaw who had just been widowed was left to watch over the destinies of two hysterical pale face women and her own papoose.

Some of the men from the desert country still recall the battle which a barefooted squaw staged with Death Valley—and won. Among them is Jack Hartigan of the Rhyolite country, then running a store at Emigrant Springs; Andy Kane of the Belcher Extension Mine at Trona, Chief of Police Bill Walker of Fresno, Art Buel, cartoonist for The Bee; Lamona and Cleary, who tells the story.

Buries Babe In Sand

The squaw realized that she must get help for the crazed women. There was no water in camp. In the shade of a mesquite, she buried her papoose in the sand up to its brown, baby neck. Then she started barefoot across the sand and malapai for Emigrant Springs which was sixteen miles to the westward.

She arrived there at midnight and told her story to Hartigan and Kane. While the prospectors hunted their burros in the hills, Mary, the squaw, filled two canteens and without waiting for rest or food, started back for the stranded wagon sixteen miles away in Death Valley.

When she arrived, the papoose was still alive enduring its shelter of sand with Indian stoicism. Her dead husband still lay by the wagon, but the white women had wandered away. The squaw took up their erratic trail and finally found them, three miles from camp, hopelessly lost and already delirious. But for her arrival, they would have died.

She Stands Guard To Last

The rescue party arrived later, buried Panamint Joe where they found him, and took care of Mary's papoose which she had left to the mercy of the desert in order that paleface women might live. And eventually the rescuers came up with Mary where she stood guard over the exhausted, crazed women.

An epic of the desert! The old timers of Death Valley still speak of Mary the squaw when they read of high powered automobiles stranded in the desert and keen-witted men of affairs helpless before Nature.

They recall Mary the squaw with her bruised and torn feet, who lost her husband, gambled her child with Death Valley and risked her own life that she might fulfill the trust reposed in Panamint Joe by the whites.

Fresno Bee, July 4, 1926.

LONG BEACH, CAL.,
PRESS-TELEGRAM—10
DECEMBER 18, 1927

DV Rec

Mrs. L. J. Gillespie Makes Appeal for Suffering Indians

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Suffering from cold, starvation and from sickness induced by these conditions, which is being undergone by the Indians in Death Valley and other parts of Inyo County, has caused Mrs. Louis J. Gillespie, 44 Esperanza Avenue, to make to individuals the appeal for aid which she recently made to women's clubs of the district.

There are more than 3000 Indians in Inyo County, most of them in desolate, barren places, many of them suffering and unable to secure employment, but the condition in Death Valley is by far the most pitiable. This group includes forty-eight adults and fourteen children, among the latter two babies who have arrived in the last few weeks. They need clothes and the mothers need food.

The need, says Mrs. Gillespie, is for warm clothing of any kind, bedding or money to buy it and to buy food.

Mrs. Gillespie is chairman of Indian Welfare for California Federation of Women's Clubs. Several of the Long Beach clubs have responded to the appeal, but the need is so great and widespread that the contributions have done but little to meet it.

OAKLAND, CAL. TRIBUNE
DECEMBER 8, 1930

Oakland Evangelists Give Religion to Death Valley

Answering a call for religious instruction sent out by the famous "Death Valley Scotty," two former Oakland evangelists, MISS MARY AYRES (extreme left) and MISS LOUISE QUITSCH (extreme right) are preaching to the Indians on the edge of Death Valley. They hold services every Sunday in a rude "tabernacle" near Scotty's famous $3,000,000 "castle," and report that the attendance is good. The photograph shows the evangelists with several of their most enthusiastic converts.—*A. P. photo.*

Two Women Evangelists Ministering to Indians

Even in the lives of roving evangelists, who follow the call of the spiritually needy even to the ends of the earth, there comes a new and strange experience now and then. Such an experience has just come to Miss Louise Quitsch and Miss Mary Ayers, formerly of Oakland, who now find themselves acting as missionaries to the Indians of Death Valley.

The call for their services was sent out by Walter Scott—who is none other than the famous "Death Valley Scotty." He got the idea that his Indian neighbors needed religion, and he saw that they got it.

In the shadow of Scotty's $3,000,000 "castle," the majestic home he is building on the edge of the valley, Miss Quitsch and Miss Ayers have set up a "tabernacle" which is half tent, half crude board shack. Last Sunday they had a "congregation" of more than 100 Indians, some of whom came by horseback from the Panamint and Funeral mountains.

The two evangelists are well known here for their three years of work at the Glad Tidings mission. More recently Miss Quitsch was engaged in religious work at a Chicago church with Mrs. A. M. Johnson, wife of Scotty's millionaire partner in the Death Valley ranch and "castle."

MARTINEZ, CAL. GAZETTE
FEBRUARY 13, 1936

Death Valley Inds

Death Valley Indians, Descendants Of Renegade Tribes, Have Fine School

Most of the people entering Death Valley are surprised to learn that a tribe of Indians forms a goodly portion of its permanent population. They associate the valley primarily with the Forty-niners, the Jayhawker party and the Bennett party who came through Death Valley seeking a short cut to the gold fields of California, as well as the subsequent here-today-gone-tomorrow prospectors from then up until the present day.

The present Indians of Death Valley, namely the Piutes located near Furnace Creek Ranch, are descendents of renegade tribes who retreated to the valley supposedly from all sections of the country to escape persecution by their own people. These early-day inhabitants of Death Valley, by virtue of necessity, lived a life of utter simplicity, being barely able to eke out an existence on the barren wastes which vacationists today call one of the most beautiful and fascinating lands in the world. One of the chief sources of food for the early Indians was the bean from the mesquite tree, which they found palatable and life-sustaining, but which the present-day Indians gladly omit from their diet. Another food source was the chuckawalla, a small animal of the lizard family which claims Death Valley as its natural habitat.

Only 30 In Group

The Forty-niners, not knowing the food sources of the Indians nor having the redman's knowledge of the water conditions in this seemingly foodless and waterless country, suffered terrible deprivations. William L. Manly, one of the Bennett party, tells in his book "Death Valley in '49," of capturing an Indian while they were en route through the valley and by the use of sign language, the universal language of the Indians, forcing him to lead the party of gold seekers to a water hole. This Indian escaped soon after, however, and the party was again without a guide. Once, the Bennett party came upon a vacated Indian hut, inside of which was found quantities of corn.

The Death Valley Indians of today near Furnace Creek Ranch are approximately thirty in number, and range in age from newborn papooses to near-centenarians. Although they dress in the present-day American mode they retain a great many primitive traits in their manner of living, still utilizing a combination tent and 'dobe shack as residence.

Band of Burros

Prospectors entering the Death Valley region from 1849 on up until the present time have gone on to new fields but have left behind their pack burros, loosing them in the desert to shift for themselves. Consequently, quite a number of these burros banded together, forming a large herd. Enterprising outsiders, a number of years ago, learning of these homeless animals, began slaughtering them to feed caged wild animals, giving the Indians who claimed the burros $1 per head as payment. Someone influenced the Indians to discontinue selling, hence today there are yet a few of these burros left in the Valley. The Indians still claim ownership, and in the early summer, when the high temperatures begin to settle down on the valley, they use the burros to pack out on, travelling up into the mountains or other highlands where cooler temperatures prevail.

School Now

There is an eight-grade elementary school at Furnace Creek, Ranch, and about half the students are Indian children. They learn the ABC's along with the white-skinned pupils. After leaving school some of the young men find employment in the valley with the Pacific Coast Borax company, which operates Furnace Creek Ranch, or even with the National Park Service or Civilian Conservation Corps camps at Cow Creek.

Like other Indians, these Indians of Death Valley have their superstitions and their own religious ceremonies. However, that does not discourage or hinder them from taking a part in the Christmas activities at the ranch. All of the Indians attend the school program and festivities together with the white population. The Indian pupils wholeheartedly take part in the tableaux and playlets, and it is not uncommon for the great-great-grandson of a Death Valley warrior to play one of the Three Wise Men, or a shy little Indian maid to take the part of Mary, the Mother of Jesus.

St. Nick on Burro

At these festivities, too, the burros play their part, for oftimes the night before Christmas Santa Claus comes riding to the auditorium astride a burro, a phenomenon easily explained to the children since Death Valley is a snowless country, excepting for the higher mountain peaks, and the use of reindeers an impossibility even for Santa Claus.

It has become a tradition for the Indians in the valley to make a yearly visit en masse on Christmas day to famous Furnace Creek Inn, which is located one mile from the ranch at the mouth of Furnace Creek wash. There is always a magnificent Christmas tree ablaze with vari-colored lights in the lobby of the inn which yields many gifts to the little redskinned visitors, who sit around the tree enjoying the mechanical toys to the delight of the many guests from all points of the globe who holiday there.

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INDEPENDENCE, CALIF.
INDEPENDENT
FEBRUARY 28, 1936

APPOINT NEW INDIAN DOCTOR FOR VALLEY; PLAN DEATH VALLEY VILLAGE

Proposed establishment of an Indian village in Death Valley and appointment of a new government doctor for Indians in Mono and Inyo counties, became known last weekend during the visit of Miss Alida C. Bowler, superintendent of the Stewart Indian agency, and Frank Parcher, field agent.

At Indian meetings held in Independence and Bishop last weekend, Dr. L. S. Bambauer of Fernley, Nev., was introduced. Dr. and Mrs. Bambauer are moving into Bishop Mar. 1st. He will care for Indian medical needs in the two counties, visiting Indians in Independence and Lone Pine at regular intervals. He comes well recommended and has been the doctor for the Pyramid Lake Indian reservation.

Confer at Death Valley

Thursday night of last week, Miss Bowler, Mr. Parcher, T. R. Goodwin, Harry Gower, Miss Kathryn Ronan and Supervisor Chas. Brown, conferred at the National Monument headquarters on plans for Indians in Death Valley area.

It is suggested that Indians be placed on a small colony and reservation near Furnace Creek ranch, with the Park and Indian service cooperating in such establishment. It is proposed that a model village be built, with provision also for an Indian trading post, providing a picturesque asset to the park. Such a plan would necessitate congressional action, it is said.

Trading Posts

An arts and crafts organization already has been started among the Indians, states Mr. Parcher, offering them the chance to cooperate in selling Indian-made goods through trading posts. It is proposed that such posts be established at Bishop, Lone Pine, Pyramid Lake and in Death Valley.

In this connection a Mission Indian teacher of arts and crafts has been added to the staff at Stewart, Nev.

The organization of trading posts would be known as the Wa-Pi-Shone posts, standing for the three interested tribes, the Washoe, Piute and Shoshone Indians.

OAKLAND, CALIF., TRIBUNE
APRIL 27, 1937

Indian Finds Prehistoric Tracks in Death Valley

The keen eye of an Indian today had rolled back the ages in Death Valley.

The dry sand, the cactus and the perishing heat were gone. In their place was a broad, rolling inland sea.

Strange animals dragged heavy tails across the boggy margins. Huge scaly creatures sloshed through the waters. Odd birds flew overhead.

One snipelike bird danced along the muddy bank to escape the lumbering hoofs of a cowlike camel. The bird left feathery imprints in the silt. The beast gouged deep holes with his plodding feet. This was ages ago, in a remote geological epoch.

Centuries later—in April, 1936—a young Shoshone Indian walked the same path. Only, now the birds and the beasts were gone. The sea had receded. Desert limestone fringed the sand.

FINDS SNIPE TRACKS

The Indian, son of a famous scout, studied the sand as he walked. Strange markings in the ground caught his eye. He brushed away the sand, blew the dust from the crevices, and saw—the tiny tracks of the snipe and the ponderous holes left by the prehistoric beast.

Then the Indian remembered the curious custom his white friends, a ranger and a naturalist, had of collecting such ancient markings. On his next stop at the ranger station, old Panamint Tom's son—known in Death Valley as Bob Thompson—reported the find.

In static gutturals, he said: "You know snipe tracks? Old cow tracks? They walk here one time."

Knowing the young Indian's talent for trained observation, the ranger and naturalist listened to his story. Then they followed him out the old Indian trail and saw for themselves the centuries-old prints.

Dr. Chester Stock, paleontologist for the California Institute, was called in. He looked on the find with amazement. And as the Indian wandered away down his lonely trail the white men pitched camp at the spot. They brought plaster of Paris, fine-edged instruments, digging tools.

SIMILAR TRACKS FOUND

Dr. Stock carefully directed the men as they cleared away the overburden and pried away slabs of rock where a small wash cuts through the Salt Creek Hills. Outcrops of other slabs showed the tracks of similar birds and animals. Dr. Stock believes he will uncover evidence of several species of wading birds, a large camel, antelope or peccary, two-toed elk, ancient horse, and probably proboscidian.

The particular importance of this discovery, Dr. Stock said, lies in the rarity with which such tracks are preserved. Dinosaur tracks, he said, are relatively common, but not those of smaller animals. Only four sets of such tracks have been found in the United States.

One—the most famous—was the subject for the wit of Mark Twain, who said of the dinosaur tracks found at Carson City, Nev., that they were the tracks made by the first Nevada Territorial Legislature towards the nearest saloon.

The Death Valley prints are believed to be of equal importance to those at Carson City. They prove beyond doubt the existence of camels and other large animals on the valley floor thousands of years ago.

BISHOP, CALIF., REGISTER
NOVEMBER 4, 1937

A PANAMINT CHARACTER

A character study portrait of Panamint George, elderly Indian who witnessed the struggles of the '49ers in Death Valley, will be on exhibition at Phillips Camera House for several days.

When as a little boy he went with his father to Emigrant Spring, George first saw white men, and was frightened of them. Although George cannot remember how many years ago this happened, authorities on Death Valley history believe that it must have been members of the famous '49ers party whom Panamint George saw.

Although nearing the century mark, he is still strong and in good health, perhaps due to the hardihood of his early life. Children grow much faster now than they used to, he says, because they eat too much sweets, too much potatoes, and grow fast and fat.

Panamint George's hobby appears to be the collecting of old vehicles. Another of the pictures on exhibition at the Camera House shows him standing by an old stage coach, which is the pride of his collection. George says that the coach carried many people past his ranch when it was used on the run from Ballarat to Skidoo. He secured it from Joe Burke when automobiles outmoded stage coach travel on the desert.

Shoshone Stock: Southern Pivte

1904-1925

S.F. Call Jan. 3, 1904.

REDSKINS ALARM THE SETTLERS

Threatening Piutes Cause Terror in Nevada.

Young Braves Swear Vengeance and War Dances Are Held.

Special Dispatch to The Call.

CALIENTES, Nev., Jan. 2.—Settlers and prospectors living north of the survey of the new San Pedro, Los Angeles and Salt Lake Railroad are being driven in by hostile Indians. Small roving bands of Piutes are wandering about the region, threatening prospectors and settlers. The murder of two men reported yesterday has given warning and a number of ranchers and settlers are coming down to Las Vegas and Kiernan, two places where there is a considerable force of men employed on the railroad and where there is comparative safety.

William Stern arrived here to-day from the scene of trouble. He says the entire country is alarmed over the attitude of the Piutes. A war dance occurred two days ago in a secluded spot not far from the Meapa reservation. There was a large attendance of young braves, who swore everlasting vengeance on the whites if young Eagle Feather, the Indian youth who killed William Williams, be executed.

DEMAND FOR SLAUGHTER.

The more radical Indians took the stand that the work of slaughter should begin at once, according to information from the few friendly Indians, and they began preparations for a campaign of killing.

Charles Lovejoy, a ranchman living near the Arrow Canyon range, had an exciting experience. He was chased by a small band of Indians from a field to his home. He was unarmed, but once inside his adobe house, aided by his wife and 11-year-old boy, he made a spirited defense. The Indians sought to storm the adobe stronghold, but they were met with a volley from the rifles, which finally drove them off.

RANCHER SEEKS BATTLE.

As soon as they had retired from the scene Lovejoy took his wife and son down to one of the construction camps on the railroad, secured the aid of three men not afraid of Indians and returned to hold the fort. The result has not been learned, but it is expected that he has had another brush with the redskins.

Mrs. Carrie Savage, wife of a ranchman not far from the Lovejoy place, was fired at from a distance while she was riding along on a pony. She put spurs to the animal and managed to get out of range. Her husband and two of the ranch employes started out to look for the Indians, but they had disappeared.

Reports are continually arriving that the Indians are organizing a systematic warfare directed against the settlers and the railroad.

S. F. Chronicle Nov. 15 '04 Chemehuevi of S. Piute

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DIES FOR MAKING BAD MEDICINE

Eunapatcha, Chief of Piutes, Killed by a Tribesman, Who Blows Out His Own Brains.

SAN BERNARDINO, November 14.—Eunapatcha who for twenty-five years or more held supreme sway among the Piutes along the Colorado river, as their medicine man, was slain a few days ago by Aramecha, a sub-chief, because he failed to propitiate the evil spirit and remove the spell to which is attributed the numerous deaths now rapidly exterminating the tribe. After the deed the slayer committed suicide, having brought upon himself the wrath of the tribe for attacking a medicine man on his own premises, which are regarded as consecrated.

The medicine man had been appealed to weeks ago, and for many days had performed wierd rites, fasting and doing penance, but to no avail. He was, according to the custom of the tribe, sentenced to death, and Aramecha was appointed to carry out the judgment. He tried to lure him from the sacred premises, but, failing, shot him through the heart. Realizing that he would die for having used violence while on sacred ground, Aramecha blew out his brains. Both bodies were buried with great honors.

BATTLE WITH INDIANS

Two Redskins and One White Die as Posse Attacks Camp.

PIUTE OUTLAWS SURROUNDED

Attempt to Rush Intrenchments in Night Assault Repulsed.

Utah Marshal Trying to Capture Alleged Murderer, Who Resists Arrest at Head of More Than 100 Braves—Two of Band Captured—Second Posse on Way to Scene Over Roads Made Almost Impassable by Heavy Snowstorm.

Salt Lake City, Utah, Feb. 21.—One white man and two Indians were killed in a battle between posses and Piute Indians near Bluff early this morning.

The battle began soon after midnight, when the posses attacked more than 100 Indians, who were strongly intrenched, in an effort to arrest Tse-Na-Gat on a charge of murder. The posses were led by United States Marshal Nebeker.

Whites Make Night Attack.

Creeping up to the intrenchments under cover of darkness, the whites surrounded the Indian camp and at a prearranged signal opened fire. The Indians replied and when the whites endeavored to rush their trenches, drove them back. Joe Akin, of Dolores, was killed and another white man wounded. Two Indians were taken prisoners and two more killed.

Marshal Nebeker telephoned tonight that the camp of the Indians was surrounded and that he expected its capture soon.

Second Posse on Way.

A dispatch from Thompson, Utah, says: "Another posse has left Grayson to assist Marshal Nebeker. The roads are almost impassable owing to a heavy snowstorm. Special Indian Agent Creel left here this morning for the Indian camp."

Creel, who is agent for scattered Indian tribes in Utah, left yesterday for Bluff on instructions from the Indian commissioner at Washington to endeavor to pacify the Indians, and D. S. Cook, assistant United States District attorney, left today to attend to the preliminary prosecution of the Indians that are captured.

Tse Na Gat, the Indian outlaw, is wanted for the murder and robbery of a Mexican, Juan Chacon, in Colorado, just across the Utah line last March. He was arrested by Indian police some time afterward, but escaped from them, and since then has been at large. Aided by his father, Old Polk, Tse Na Gat has gathered a considerable following of Indians. Old Polk has encouraged his son not to surrender to the white men.

Settlers Terrorized.

The Indians constituting the party are a wandering band that has been intimidating settlers in San Juan county for some time past, especially since Tse Na Gat became a fugitive. Citizens of the county have feared to take active part against the Indians for fear of reprisals.

For this reason Marshal Nebeker organized his posse in Colorado. A second posse was organized in Utah later after it became apparent that an encounter with the Indians was inevitable.

The fighting took place in one of the wildest portions of the country. Bluff is in the extreme southeastern portion of Utah, on the San Juan River and at the edge of the Navajo reservation. This region is the home of the prehistoric cliff dwellers and many miles from any railroad.

Star-Feb. 22, 1915

INDIANS AND POSSE BATTLE ALL NIGHT

Assistance Being Sent to Band of Twenty-Six Whites Led by U. S. Marshal.

FIGHT NEAR BLUFF, UTAH, BRINGS DEATH TO THREE

Trouble Results From Effort to Capture Tse-Ne-Gat, Fugitive on Murder Charge.

DENVER, Col., February 22.—After a battle throughout the night near Bluff, Utah, between a band of fifty-two Piute Indians and a posse of twenty-six white men, led by United States Marshal Aquila Nebeker, bands of citizens from various towns in Utah are preparing to go to the assistance of the whites. The Indians also have been reinforced. Two Indians and one white man have been killed, two Indians and a white man wounded and two Indians captured. One of these killed was an Indian maiden who was said to have run into the line of battle.

The fight started early Sunday morning, when the whites, after several days' journey by wagon from Cortez, Col., arrived at the camp of Tse-Ne-Gat, a Piute Indian leader, whose arrest on a charge of murder was sought.

From Grayson, Utah, the following report of the battle was received last night fram Marshal Nebeker:

Hoped to Surprise Indians.

"A posse of twenty-six men, led by the sheriff of Dolores county, Colo.; ex-Sheriff Jingles of Montezuma county, Col., and Sheriff Peperson of San Juan county, Utah, left here last night to surprise and capture the Indians. At break of day this morning the posse surrounded the camp in which the Indians wanted were located. The Indians seemed to be expecting the arrival of the posse, and opened fire. J. C. Akin of Dolores, Col., was killed in the beginning of the fight. An Indian called Jack's Brother was killed and an Indian girl who ran between the posse and the Indians was killed. The posse captured Indians named Howen and Jack. Both Indians are choice warriors, and it is expected other Indians will try to recapture them.

"A band of Indians known as Posey's band came to the relief of Polk's band from the south. Posey's band wounded Joseph E. Cordova of Cortez, one of our men, who was placed to guard the southern approach. A posse of fifteen, all this town could arm, has been sent from here to assist the posse at Bluff. A posse of twenty-nine is on the road from Montivello, Utah, to assist those at Bluff. Communication between here and Bluff has been broken all day and has just been restored. The fighting continues fiercely."

Tse-Ne-Gat Charged With Murder.

Tse-Ne-Gat, who is also known as Everett Hatch, is charged with the murder last March of Juan Chacon, a sheepherder in Montezuma county, Col. After his arrest the Indian escaped to Utah, where his father, "Old Polk," is said to have counseled resistance. The band of which Tse-Ne-Gat is the leader is known as an uncontrollable nomadic tribe, which has on many occasions given settlers of southeastern Utah much trouble.

Lorenzo D. Creel, special Indian agent, arrived at Moab, Utah, last night, en route to Bluff with instructions for Marshal Nebeker.

A call for volunteers from Moab resulted in the mobilizing of twenty men who were prepared today to leave for the scene. From Grayson fifteen men responded.

An appeal for assistance to the Indian agency at Shiprock, N. M., also has been made.

Pursued Through Mountains.

The posse which pursued Tse-Ne-Gat was organized at Cortez, Col., several days ago by Marshal Nebeker, upon a request from District Attorney Tedrow of Denver for the arrest of the Indian. The trail of the fugitive led the posse through a remote mountainous region, across the state line into Utah. Traveling by day and night, the posse drew near the camp of the Indians at midnight two and a half miles from Bluff. Instantly the Indians opened fire.

Numerically in the minority, the posse held its own. From a southern pass through the rocks the Posey band early in the morning came to the assistance of the Piutes. Joseph Cordova, a member of the posse who had been placed to guard the pass, was shot down. His condition was not reported.

Wash. Star-Feb. 23, 1915

INDIANS AND WHITES STILL BATTLE IN UTAH

Reinforcements of State Forces Expected—Red Men Likely to Seek the Hills.

DENVER, February 23.—Reinforcements are expected to reach Bluff, Utah, today, where posses of whites are engaged in a battle with Piute Indians.

In the fighting, which began Sunday, five Indians and one white man have been killed, one white man wounded, and six Indians taken prisoners. It is said desultory fighting continued all night within a half mile of Bluff, and that the huts of Tse-Ne-Gat, leader of the Indians, who is wanted for murder, have been burned.

Navajo Police on Way.

Reinforcements are expected from Monticello and twenty-five Navajo police are en route to Bluff from Ship Rock Indian agency, New Mexico.

It is believed that the Indians will attempt to escape through the hills, according to advices from Bluff, and the leaders of the posses are anxious for reinforcements in order that the retreat of the Indians may be cut off.

SALT LAKE CITY, Utah, February 23.—A message just received from Buff, Utah, says Indians are entering the town. It is not known yet whether they are Piutes seeking a parley or the Navajoe Indian police from Ship Rock agency.

EVENING STAR, WEDN

Feb. 24, 1915

INDIAN OUTLAW STILL AT LARGE WITH BAND

Marshal's Posse Reported Entrenched Near Bluff, Utah, Awaiting Reinforcements.

DURANGO, Col., February 24.—Tse-Ne-Gat, the Piute Indian whose efforts to elude arrest by federal officers on the charge of murder since Sunday resulted in the death of five Indians and one member of United States Marshal Nebeker's posse, was still at large today, according to reports received here from Bluff, Utah.

Possee Is Intrenched.

Marshal Nebeker and the main body of his force were reported intrenched in the rocks west of that place, and the fugitive Indian, with his father (Old Polk) and their band of renegade Piutes, who have aided in their fight with the government officers, were believed to be somewhere in the vicinity of Butler, Wash., about eight miles west of Bluff.

Mounted Indian police from Shiprock are reported en route to Bluff to reinforce the whites, and are expected to arrive today. In the meantime, Indian Agent Jenkins, accompanied by an interpreter and a few friendly Indians, was reported endeavoring to get into communication with certain members of the fugitive band in an effort to induce them to surrender.

Shot Trying to Escape.

Another casualty was added to the list last night, when Havane, son-in-law of "Old Polk" and one of the six Indians captured Sunday, slipped off his manacles and leaped through a window of the temporary prison at Bluff in an effort to escape.

Two members of the posse detailed to guard the prisoners opened fire and the Indian fell with two bullets in his body. Havane is said to be in a serious condition.

Wash. Star - March 8, 1915.

GEN. SCOTT WILL SEARCH DESERT FOR "BAD" INDIAN

Aims to Induce Tse-Ne-Gat, Wanted on Murder Charge, to Surrender to Authorities.

DENVER, Col., March 8.—Brig. Gen. Hugh L. Scott, chief of staff of the United States Army, plans today to begin a 120-mile overland journey into the desert country of southeastern Utah in search of Tse-Ne-Gat, a Piute Indian, wanted by the federal authorities on a charge of murder. Tse-Ne-Gat is being aided in his efforts to resist capture by his father, "Old Polk," and a band of renegade Piutes, who are thought to be intrenched a few miles southwest of Bluff, Utah.

The purpose of Gen. Scott's journey from Washington is to seek out the fugitives and through assurances of fair treatment induce the surrender of Tse-Ne-Gat to the federal authorities.

Gen. Scott left Denver yesterday for Thompsons Crossing, Utah, whence he will cross the desert. He is accompanied by his aid, Col. Ebert E. K. Michie, and an orderly. The first part of the journey will be made in a light wagon drawn by four army mules. Indian guides will be procured at Bluff, Utah, and beyond that point rough country will force the party to travel on horseback.

WASHINGTON POST: S

March 13, 1915

"INDIAN 'WAR' A TRICK"

Cattlemen Are After Piute Land, Says "Capt." Marston, Scout.

RED MEN 'FIGHT FOR FREEDOM'

Soldier of Fortune, Who Has Been Serving With the Tribesmen Now Fighting Posses, Describes What He Alleges Are Conditions That Led Up to the Clash. Some "Bad Injuns" on Warpath.

Special to The Washington Post.

Denver, Colo., March 12.—Capt. Jack Marston, a soldier of fortune, who has fought with rifle and machine gun in practically every country on the American continent, claims to be one of the few disinterested white men who really know the inside of the present Indian war out in Utah.

Recently he has been living out on the desert with the Ute Indians, as a trader and explorer. He knows personally nearly all the leaders of the renegade tribe who are now at odds with the whites, and he has a few startling things to say about the hidden causes of the "war."

"Indian war? Bunk!" said Marston today, in his description of the trouble. "Bluff is sure the right name for the scene of that famous Indian fight out in southeastern Utah between Chief Posey's Piutes and the posse under United States Marshal Nebeker.

"War a Great, Big Bluff."

"That war with the redskins was just a great big bluff by a lot of greedy cattlemen to get help in running out a few harmless Indians they're scared to run out themselves. The fact that Joe Akin, the first posseman killed Sunday, was a cattleman from Dolores, proves that it's a cattlemen's war on the Indians.

"Why, if people only knew the real facts of that fight," he continued, "down at Bluff, they'd be pulling for the redskins to clean out the gang that's after them. Most of the Indians never harmed anybody and never wanted to. The people of Bluff liked them.

"But here's how the affair started. Some years ago a band of renegade Ute Indians left the Ute reservation in southwest Colorado and settled along the San Juan River, across from the Navajo reservation, near Bluff.

Wanted to Live in the Open.

"The men worked for the thrifty Mormon farmers and cattle raisers of Bluff. The women did the washing and the housework. They wanted to live in the open, away from the confines of the reservation, free to go and come as they pleased.

"Now a lot of rich cattlemen graze their immense herds on the thousands of acres around Bluff. So rich are they that Bluff boasts six millionaires, while its total population is only about 100.

"These cattlemen of the surrounding towns begrudged the poor Indians even the scanty fare they took from the land. Bad blood arose. There was talk of running the Indians out. But no one wanted to try it; for there are 35,000 Indians on the Navajo reservation, and these Indians might rise to help their more unfortunate brothers.

Even "Open Season" on Mexicans.

"Then Tse-Ne-Gat killed a Mexican. It was the 'open season' on Mexicans, and the crime wasn't a new one to that country. But the cattlemen seized on it as a means of gaining their end.

"Chief Old Polk, father of the murderer, and his son are 'bad Indians.' They're 'bad' to the core. Their fellow tribesmen aren't. But when Tse-Ne-Gat gave the cattlemen their long-sought excuse to bring the government to their aid, all the Indians realized that the time had come when they must fight for the right to live in the open instead of being penned on a reservation.

"And it is for this privilege that they are now fighting. Leading them are the wisest men of the Piute tribe, Chiefs Old Polk and Posey.

Ute, 95 Years Old, Advises.

"Pitted against them is Mancos Jim, the Ute guide and adviser of Marshal Nebeker's posse.

"Mancos Jim's an awful old fellow, probably at least 95. He's too old to fight, but he's the wisest, craftiest Indian in the district. He will show the posse how to meet Indian tactics with Indian tactics.

"Chief Posey is a square, decent, old Indian. He wouldn't harm a white man if he could help. But four years ago he killed his squaw and had to flee to the open country. He's got four boys, and they're as square as any white man. Posey's a wise old fellow, and game to the core. He'll fight to the death.

Hopes They Will Escape.

"So, in my opinion, the posse will never take those Indians. I think the tribe will retreat to the West, where it's 240 miles from Bluff to the next house. And no posse on earth would dare follow them into that region.

"For it took the Mormon settlers six months to cross this desert. The Indians know every water hole in it. The white man don't.

"And those who actually know the inside of this "war" hope just like I do, that the poor devils will really make good their get-away from the cattlemen, who are trying to clean them out."

Wash. Star - March 17, 1915

Gen. Scott Fails to Find Piute.

DENVER, March 17.—Brig. Gen. H. L. Scott has returned to Bluff, Utah, from Douglass Mesa, after an unsuccessful search for Tse-Ne-Gat, the Piute Indian wanted on a charge of murder, according to dispatches received here. The best information obtainable here is that the Indians, with Tse-Ne-Gat, are in secret positions on Douglass Mesa.

GEN. SCOTT SUCCEEDS; PIUTES ACCOMPANY HIM

Star March 21, 1915

Chief of Staff Back From Mountains With Alleged Indian Murderer and Tribe Members.

DENVER, Colo., March 20.—Gen. Hugh L. Scott, chief of staff of the army, accompanied by Tse-Ne-Gat, a Piute Indian wanted by the federal authorities for murder; "Old Polk," his father; Chief Posey and the latter's son, arrived in Bluff, Utah, late today, according to a special dispatch to the Rocky Mountain News from Bluff by the way of Cortez, Col.

Gen. Scott entered the Indian country two weeks ago, having been sent from Washington to seek to pacify a band of recalcitrant Piutes who were aiding Tse-Ne-Gat in resisting arrest.

A posse of federal deputies under United States Marshal Nebeker of Salt Lake City recently made an unsuccessful attempt to arrest the Indian, and in a battle between the posse and the Piutes a member of the posse and two Indians were killed and several were wounded. Six Indians were captured and one of the number was later shot and killed while attempting to escape.

Gen. Scott, accompanied only by his aid, an orderly and Navajo guides, left Bluff ten days ago in an effort to induce the Indians to surrender. Details regarding the manner in whirh he succeeded in inducing the leaders of the band to return with him have not been received here.

Wire communication between Bluff and Cortez is bad, it is stated, because of a storm prevailing in that section.

Scott Party Unarmed.

After the battle with the posse, the Piutes are said to have retreated into the rough country southwest of Bluff and near the Utah-Arizona border. Gen. Scott and his party were unarmed and left Bluff with the intention of seeking a conference at which Gen. Scott hoped to induce the leaders to surrender without further resistance.

Marshal Nebeker's posse, composed of frontiersmen of eastern Utah and southwestern Colorado, was ordered home two days ago. Marshal Nebeker is said to have left for Salt Lake City today.

Wash'n Star - March 24, 1915.

HOW SCOTT ENDED PIUTE OUTBREAK

General Feeds and Warms Indians, Then Takes Four Into Custody.

RENEGADE CHIEFS AGREE TO GO TO SALT LAKE

Captives Are Free to Roam About En Route to Trial—Dangerous Condition Nipped.

THOMPSONS, Utah, March 24.—Seated at the head of the table, Brig. Gen. Hugh L. Scott, chief of staff of the United States Army, at the little hotel at Thompsons, served four docile and apparently happy Indians at dinner last night. The Indians, who had been pursued by a posse headed by United States Marshal Nebeker for two weeks, surrendered to Gen. Scott near Bluff last week. The Indians were: Old Polk, chief of one of the divisions of the renegade Piutes; Tse-Ne-Gat, son of Old Polk, who is charged with murder; Old Posey, chief of the other division of renegades, and a son of Posey. All of the Indians referred to Gen. Scott in their Piute tongue as their good white father. The general insisted that the Indians were not prisoners, but "just his boys." The Indians showed keen delight when the general insisted that he and the Indians be given a separate table away from the "white folks."

Indians Not Restrained.

Not a handcuff, not a shackle binds these Indians, but the tie of genuine regard for Gen. Scott is such that it would probably take a posse larger than that which United States Marshal Nebeker brought to Bluff to drive them from him.

After they had eaten, the Indians were supplied with cigarettes by Gen. Scott and then permitted to wander about with perfect freedom. The general's only concern was that the Indians might be run over by a train. They had never seen a railway train before coming here, and can hardly resist the temptation to get close to the cars. The Indians had their first automobile ride coming from Moab yesterday, and they are looking forward with eagerness to their first train ride, which begins when they start for Salt Lake City today.

Gen. Scott's Story.

Gen. Scott's story of the pacification of the Indians, told last night, follows:

"We left Washington to come out here to attempt to settle this little misunderstanding on March 3. With me were Lieut. Col. Robert E. L. Michie, my aid-de-camp, and Trooper P. R. Randolph of the 5th Cavalry, my orderly. We reached Thompsons on March 8, and went to Bluff, going by automobile, wagon, sleigh, horseback and on foot. At Bluff we learned that Polk and Posey and their Indians had gone to the Navajo mountains, some 125 miles west of Bluff. We stayed a day in Bluff and then went to Mexican Hat, on the San Juan river, twenty-eight miles west of Bluff.

"We sent a friendly Piute, called Jim's Boy, out to tell the Piutes that I wanted to see them. Some of them came in near where we were camped, but it was not until the third day that any dared come to the camp.

"Posey and four other Indians then came into camp. We talked a little through a Navajo interpreter. It was in the evening and I just asked them how they were. I told them I did not feel very well and did not want to talk to them until the next day.

Fed and Warmed Them.

"They helped us kill a beef and we gave them a good meal, the first they had had for weeks. They were poorly clad and we gave them some blankets. Posey and his men did not have any weapons, but I have reason to suspect that they had hidden them in the rocks nearby.

"The next day Polk and Hatch and about twenty-five others came in to see me. I asked them to tell me their troubles. They said the cowboys had come in the daylight on horseback and surrounded them, shot their children and wounded a squaw. They said they didn't like the cowboys. It seemed they had previously had troubles with the cowboys.

"Then I told them some of my troubles. I told them I didn't think they would like to have their children chased by soldiers and cowboys all over the mountains and killed. I told them that I wouldn't like to have my children treated that way and that I would be glad to do anything I could to stop it. I didn't try to push matters with them. I told the agents to see that they had provisions and blankets for the rest of their people and for their squaws and children. I told them that after they had thought matters over I wanted them to tell me what they wanted to do about it. They talked together and then said they wanted to do just what I wanted them to do.

Hold a Powwow.

"Then we sat down in a circle, and I said: 'The marshal wants you, and you, and you, and you,' indicating Posey, Polk, Hatch and Posey's boy, 'to go with him to Salt Lake. The rest of you can go back to your people and go to the reservation with the agents. Is that all right?' They said it was, and further they said that if I said so they would all come to Salt Lake.

"Then we broke camp and all rode ponies back into Bluff. We rode ahead and let the Indians follow us. They have never been ironed or shackled; never even led to believe they are prisoners. They never tried to get away. Why, I don't believe we could get rid of them if we tried. At night they have slept together and nobody has stood guard over them.

"They are perfectly harmless now. All the Indians are satisfied. The whites are over their scare and there will be no more trouble from this band of Indians. These Indians are just children, easy to alarm and sometimes hard to appease.

Were Getting Dangerous.

"They had worked themselves up to a pitch where they were getting very dangerous. They were attempting to get a large band of Navajos to join them in an outbreak. Where they were camped, in the wild, broken country near the Grand Canyon, they would have been mighty hard to dislodge. It would have taken a large force of cavalry, two regiments probably, to subdue them, and it would have cost the government $25,000 just to get the soldiers in here."

None of the four Indians talks English. Through an interpreter, Tse-Ne-Gat, or Hatch, said he was not guilty of any crime. When asked about the Mexican he is accused of killing he said:

"The Mexican was my friend. We camped together. I did not kill him. Why should I kill my friend?"

RAILROADS MAY FIGHT DEMOCRATIC PARTY

Burleson Charge of "Looting Pos Revenues" Causes War to Be Declared.

The conflict between the Pos General and the railroads carry over the railway mail pay ques assumed such proportions that ens to become a political is railroads, it is believed in som will throw their weight agains cratic party, stating that th administration through the General appears bent upo the great railroad ind country.

Postmaster General Bur ment charging the railr ing", the postal service that he will continue sion of Congress his railway mail pay to The roads, through man of the commit pay, have made indi ing out that a co has recommended more for carryin are now receivi

It is expected double their eff of the Postma fight will be gressional dis

Wash. Post. March 28, 1915.

PIUTES SCOTT'S "BOYS"

General Tells How He Quelled Uprising by Kindness.

TRAINS INTEREST INDIANS

Redmen See Railroad and Ride in Automobile for First Time—No Shackles Used and No Hint of Their Being Prisoners Permitted on Journey to Salt Lake City—Four Now in Jail.

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No Shackles on Indians.

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Finds Piutes Gone.

At Bluff we learned that Polk and Posey and their Indians had gone to the Navajo Mountains, some 125 miles west of Bluff. We stayed a day in Bluff and then went to Mexican Hat on the San Juan River, 23 miles west of Bluff.

"We sent a friendly Piute, called Jim's Boy, out to tell the Piutes that I wanted to see them. Some of them came in near where we were camped, but it was not until the third day that any dared come to the camp.

Posey and four other Indians then came into camp. We talked a little through a Navajo interpreter. It was in the evening and I just asked them how they were. I told them I did not feel very well and did not want to talk to them until the next day. They helped us kill a beef and we gave them a good meal, the first they had had for weeks. They were poorly clad and we gave them some blankets. Posey and his men did not have any weapons, but I have reason to suspect that they had hidden them in the rocks nearby.

Tell Troubles to Scott.

"The next day Polk and Hatch and about 25 others came in to see me. I asked them to tell me their troubles. They said the cowboys had come in the daylight on horseback and surrounded them, shot their children, and wounded a squaw. They said they didn't like the cowboys. It seemed they had previously had troubles with the cowboys.

"Then I told them some of my troubles. I told them I didn't think they would like to have their children chased by soldiers and cowboys all over the mountains and killed. I told them that I wouldn't like to have my children treated that way and that I would be glad to do anything I could to stop it. I didn't try to push matters with them. I told the agents to see that they had provisions and blankets for the rest of their people and for their squaws and children. I told them that after they had thought matters over I wanted them to tell me what they wanted to do about it. They talked together and then said they wanted to do just what I wanted them to do.

Agree to Surrender.

"Then we sat down in a circle and I said: 'The marshal wants you and you and you and you, indicating Posey, Polk, Hatch, and Posey's boy, to go with him to Salt Lake. The rest of you can go back to your people and go to the reservation with the agents. Is that all right.' They said it was, and further they said that if I said so they would all come to Salt Lake.

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Indians Just Children.

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In Jail at Salt Lake City.

Salt Lake City, Utah, March 27.—Gen. Scott and the Indians who surrendered to him near Bluff, Utah, several days ago, arrived here this afternoon at 3 o'clock. The Indians were at once turned over to the United States civil authorities. Col. R. E. L. Michie, Orderly Paul Randolph, United States Marshal Aquila Nebeker, Indian Agent L. D. Creel, Chief Bzoze, a Navajo interpreter, and the Piutes composed the party. The Indians brought here are Old Polk, Old Posey, Tse-Ne-Gat (Everett Hatch), and a son of Old Posey. They are locked in the county jail.

TRAGIC DEATH OF GENERAL CANBY WHEN HE TRIED TO PACIFY MODOCS IS RECALLED BY SCOTT'S EXPLOIT

Brig. Gen. Scott, chief of staff of the army, has performed a notable service to his country by putting an end to an Indian insurection solely through the employment of his personal influence, writes George B. Catlin, in the Detroit News. He says: The Indian has little confidence in the white race, because that confidence has been so repeatedly betrayed. However, when an Indian has found a white man who commands his confidence he gives it without reservation. Gen. Scott had dealt fairly with the Indians in every instance, and therefore he could venture among a hostile faction with safety when a stranger would have risked his life.

Gen. Scott's notable success in restoring peace is a reminder of a more tragic incident which occurred more than 40 years ago, and which cost Gen. Canby, one of the heroes of the civil war, his life. In northern California and southern Oregon a number of small Indian tribes lived at that time.

Indians Lose Lands.

One of these was the Klamath Indians, and another small tribe known as the Modocs. The Klamath were very peaceable, while the Modocs were warlike to an unusual degree, and fought against white control even through the Federal government.

The Klamath Indians were inclined to industry. Many of them became farm hands in the employ of whites.

A few shiftless whites who regarded these Indians as unfair competitors in the labor field began to bully and threaten and occasionally maltreat the scattered Klamaths, with the result that the government ordered them all back to their reservation.

Treaty Scrap of Paper.

They obeyed without any show of resentment. There were valuable lands in the reservation along Lost River that the white settlers coveted, and they used their political influence to have the Indians moved to less habitable lands.

The little Modoc tribe, numbering but 250, had made a treaty with the government in 1864, and expected the government to abide by its agreement. The government, influenced by the white settlers, insisted that the Modocs must move with the Klamaths.

But the Klamaths did not like the Modocs and made it unpleasant for them on the new reservation, so the Modocs, led by a fiery young chief known as Capt. Jack, left the reservation and returned to their old home on Lost River.

Capt. Jack Leads Braves.

They were visited by government agents and induced to return to the reservation, but again the Klamaths showed hostility. About 100 of the older members of the Modoc tribe remained with the Klamaths on the reservation under their old chief, Skonchin, but Capt. Jack and the more turbulent fellows went back to Lost River, determined to remain and fight to the last man rather than be confined with men who hated them.

A body of government troops was sent in November, 1872, to drive them back. They made a night attack upon Capt. Jack's camp. The Modocs retreated to a desolate rocky region known as the Lava Beds and intrenched themselves amid a wilderness of volcanic rocks. Here they were attacked by 400 regular troops, who outnumbered them three to one, but the Modocs drove them back in repeated assaults. The Indian position was so strong that it was decided to try persuasion in a parley under a flag of truce.

Kill Gen. Canby.

Gen. Canby went among them, accompanied by the Rev. Mr. Thomas and Indian Superintendent Meacham. They met Capt. Jack and his associates, Scar-Faced Charley and Schachnasty Jim. The Indians were urged to surrender and go back peaceably because resistance was useless and ultimately they would be surrounded and exterminated if they refused.

Capt. Jack insisted that they had a right to live by themselves on Lost River. When Gen. Canby told them they must go a young chief, in a sudden fury, drew a revolver and shot the general dead. His followers killed the Rev. Mr. Thomas and severely wounded Meacham, but the soldiers who had crept close during the conference rushed in and saved Meacham's life. Gen. Davis was then appointed to the task of subduing the Modocs, and after a campaign of two months succeeded in starving them into surrender. Capt. Jack was executed with several other leaders.

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great Commission." If the announced purposes of the Federal Trade Commission become its official programme and the body works with the Advisory Committee, there is good reason for believing that much benefit may be gained by the business interests of the Nation.

THE NATIONAL ACADEMY OF DESIGN

The ninetieth annual exhibition of the National Academy of Design, now in progress in New York City, opened with the largest attendance in a quarter of a century. And no wonder. There is no longer an admission fee. The exhibition is thrown open to all. The Academy's new policy will, we doubt not, be followed by an enlarged measure of popular influence.

Coincidentally with this comes the announcement of the retirement from the presidency of the Academy of one who has done much to bring art to the people, and whose term of office is fitly crowned by this radical innovation. For some years Mr. John W. Alexander, the eminent portrait and figure painter, has been President. He had hoped to see the Academy housed in a home of its own, as it should be. To this end he strove with great energy to obtain a site for a new building, first—unfortunately, as we believe—in two parks, and then elsewhere. It was hoped that the city would allot or buy a suitable site. The Academy is ready to erect the building. Boston, Buffalo, Toledo, Chicago, Minneapolis, and other cities have appropriate picture galleries. But New York, with many more artists than any other American city, witnesses this year another National Academy exhibition in the inadequate Fifty-seventh Street galleries.

THE RIGHT WAY TO DEAL WITH INDIANS

The outbreak, or, more strictly speaking, resistance to authority, of the Piute Indians in Utah has been brought to an end by the intervention of General Hugh L. Scott, the Chief of Staff of our army. There has been some not unreasonable criticism passed on the lack of proportion shown in assigning a man who is practically at the head of the military forces of this great country to the duty of coaxing into submission a few outlawed Indians in a distant mountain fastness. There is force in this contention, and certainly such an assignment would, as a rule, be absurd. On the other hand, it may be said that in dealing with Indians an "ounce of prevention is worth a pound of cure," and that out of such a slight rebellion as that which has now ended there might easily grow serious troubles between Indians and whites.

No doubt, theoretically at least, the State of Utah ought to be able to handle such a situation; but experience has shown that the army officers have been far more successful in dealing with Indians than have the civil authorities. General Scott, in particular, has for many years been most successful in gaining the confidence of the Indians. He did in this case just what he has done in former cases—namely, he went straight to the rebellious Indians without any show of force or threats, and persuaded them by pure reason and common sense that they had better submit themselves to the authorities, and that he would use his influence to see that they were justly treated. In his own words, when his success was called "a miracle:" "It was the miracle always accomplished by reasoning with an Indian in a kindly, sympathetic way, by any one who can gain his confidence and guide him with kind, steady firmness toward the right." General Scott escorted the four Piutes who are wanted for criminal charges by the State authorities to the town of Monticello, and will turn them over to the Federal authorities at Salt Lake.

As has already been reported in The Outlook, the outbreak of the Piutes grew out of a charge of murder brought against one of the younger chiefs who had killed a Mexican sheep-herder. Whether the local authorities dealt wisely with the case or not is open to question. At all events, a Colorado newspaper (the Montrose "Press") which has reached us publishes an interview with a resident in the locality of the trouble who asserts that the sheriff's posse sent after the man who did the killing was "made up of the rougher element of cow-punchers; they proceeded to tank up in anticipation of the coming event with the Indians, and when the Indians were first sighted they opened fire, making no attempt to parley or to demand the surrender of Hatch." It is said that the party of Indians thus attacked was not a war party, but contained several women and children, and that the first Indian to fall was a woman, who was killed, together with the child strapped to her back. If this story is true, it is not surprising that

Motor - October 1915.

$30,000 FOR A CAR

Chief Tse-Ne-Gat, one of motoring's most recent converts

WHEN Brigadier-General Scott was sent this spring from Washington, D. C., to settle the very serious rebellion of a band of Piute and Navajo Indians in southern Utah he went without any force but an aide into one of the wildest, most inaccessible parts of the old west. It is the same terrific tangle of deep forest, stupendous mountains, appalling canyons and open desert which Kit Carson was sent into in '66 to bring out Hosk-Ninnie, a Navajo chief, and a rebellious party of his tribe. Carson spent three monhs there and came out without once sighting an Indian, for it is all cover.

General Scott is a diplomat with Indians, with a record of settling sixteen Indian uprisings without firing a shot—this is the seventeenth. Although the United States marshal had gone down to the San Juan country with a big posse of ranchmen and cowboys, they had failed, on a four weeks' trail, to round up one redskin; but those Piutes had cut off a number of his men.

Scott came in, got hold of a friendly Indian runner and sent a characteristic invitation to the riotous tribe to meet him at Medicine Hat for a consultation. Twenty-seven of them came in and the general met them alone. There was a specific charge of murder against Tse-Ne-Gat, the Piute chief, and three others as accessories, and insistent orders from the government that the whole party—Piutes and Navajos—should go back onto their reservations.

Two days were spent over that pow-wow. Then Tse-Ne-Gat, Poke, Posey and Posey-Boy, the men charged with murder, and three others whom Scott persuaded to accompany them, surrendered. They rode their ponies 300 miles to the railroad, boarded the first train they had ever been on and went into Salt Lake City. The general accompanied them and treated them as fellow citizens, allowing no demonstration of captivity.

While awaiting the usual red-tapeism of the preliminary examination they were treated as guests of the sheriff—not as prisoners. Each day they were out, with escorts, in motor cars to see the town and its surroundings. Their alarm at the horseless wagons was at first intense, but before the third day's trip was over Tse-Ne-Gat handled a car over the easy trail to the Cottonwood canyon and, afterwards, by the interpreter, offered the regular driver his entire rights in the Piute reservation, the most valuable reservation in the Indian country, for that car. Tse-Ne-Gat's holdings there are worth at least $30,000.

It took all the persuasive powers of the authorities to show the chief that the United States government would not permit any such trade, but he vowed with all the force of Indian invective that when he got back he'd buy a car.

Star - Jan. 9, 1916.

FIXES CAUSE OF TROUBLE WITH THE PIUTE INDIANS

Special Investigator Charges "Bungling Attempt" at Confiscation of Land in 1915.

DENVER, Col., January 8.—Charges that troubles with the Piute Indians near Bluff, Utar, early in 1915 were the result of a "badly bungled" scheme to drive certain non-reservation Indians off the public domain and confiscate their grazing lands are made by M. K. Sniffen, special investigator of the Indian Rights Association, in a report just published.

The Sniffen report declares that conditions of "shameful neglect" at the Ute Mountain Indian agency extended over twenty years.

Trouble Becomes Acute.

The troubles became acute last winter when United States officers endeavored to arrest Tse-Ne-Gat on a charge of murder in connection with the killing of Juan Chacon, a Mexican sheep herder, in March, 1914. Subsequently Maj. Gen. Hugh Scott went to the Indian country, secured the surrender of Tse-Ne-Gat, who later was acquitted of the murder charge in the federal district court at Denver.

The Indian Rights Association, of which Herbert Welsh of Philadelphia is secretary, is supported by private contributions.

Washington Star - Jan. 9, 1916.

SF. Chronicle - July 16 1915.

Piute Who Started Indian War Is Freed

Renegade, Afflicted with Tuberculosis, May Return to Desert.

DENVER, July 15.—Tse-Ne-Gat, Piute Indian renegade, whose trial for the murder of Juan Chacon, an obscure Mexican sheepherder in the wilderness of Southwestern Colorado in March, 1914, stirred nationwide interest, is free to return to his native desert.

A jury in the United States District Court, after four hours' deliberation, returned a verdict late today of not guilty.

A pathetic feature of the verdict is the previously rendered verdict of the physicians of St. Anthony's Hospital, that the young Indian can live but a short while. His lungs and glands are seriously infected with tuberculosis.

Southern Piute

INDIANS TALK PEACE.

Redmen Meet Utah Officials Following Recent Outbreak.

MOAB, Utah, May 31.—San Juan county officials and Indians of the southern part of that county have assembled for a peace conference, according to word received here yesterday from Monticello.

Joe Dutchumpo, twenty-one-year-old Indian, who was shot last Saturday morning while attempting to escape from a sheriff's posse, tried to escape from the hospital at Blanding, according to information received here today.

The renegade Indians in southeastern San Juan county are Piutes and not Utes, according to a statement made by C. L. Christensen of this town, who for forty years has been an Indian interpreter in this section of the state.

Evening Star, Wash^n May 31, 1921.

PIUTES ON

S.F. Chronicle, March 21, 1923.

Former S. F. Quick Ac

RENEGADE BAND ATTACKS UTAH TOWN; 1 SLAIN

Two Other Indians Wounded in Flight by Pursuing Whites

VILLAGE BELEAGURED

Indians Attempt to Halt Trial of Braves Accused of Sheep Thefts

MOAB, Utah, March 20 (by the Associated Press).—A report was received here late tonight to the effect that one Indian had been killed and two Indians wounded by the posse of white settlers who set out late yesterday from Blanding, San Juan county, in pursuit of a band of renegade Piutes who caused trouble in that town.

The dead Indian is said to be a young buck known as Joe Bishop's Boy, and one of the two youths who escaped from authorities at Blanding after their conviction yesterday on misdemeanor charges resulting from the robbery of a sheep herder's camp.

Special Dispatch to The Chronicle.

MONTICELLO, Utah, March 20.—The Allen Canyon band of renegade Piute Indians is again on the warpath.

Blanding is isolated, the red men having cut telephone wires, and the last word from the Indian-beleagured village was brought out by a courier, asking for the formation of an armed body of men to aid the inhabitants of the town.

The Indians, according to the courier, engaged in a pitched battle with ranchers Monday in an attempt to rescue from custody Dutch's Boy and Bishop's Boy, Indian youths being held for the stealing of a sheep recently.

Attacking Indians Driven Off by Combined Posses

Posses from near-by towns have reached Blanding and the combined forces have driven the attacking Indians off, who are now headed for San Juan river, according to a courier who arrived here this afternoon.

Neutral Indians are being held under guard in Blanding until the excitement is over. Old Posey captured a posse in an automobile, but only shot holes in tires, radiator and wind shields, allowing the posse men to escape unmolested after disarming them.

The outbreak started when Dutch's Boy and Bishop's Boy were convicted Saturday of robbery before a Justice of the Peace. Immediately the news was taken to the band of renegades by members of their band who had attended the trial, the Indians could be seen taking points of vantage.

County Attorney Fired on By Ambushed Braves

Notwithstanding this threatening move, County Attorney Fred W. Keller started for Monticello. He was allowed to proceed a short distance but was prevailed upon to return by Floyd Nielson who overtook him and told of having heard threats made against his life. As they returned they were fired on by members of the tribe who were hidden behind rocks.

When Sheriff W. E. Oliver took dinner to the two jailed Indians they refused to eat and he attempted to strike one of them on the head with his revolver. One of the Indians grabbed the Sheriff and the other disarmed him. Then they forced the Sheriff into a corner, and, after locking him in the jail, escaped.

When the courier left last night none of the white defenders of the town had been wounded, although a

(Continued on Page 2, Column 6)

Big Phonograph Record Factory And Studio to Be Built in State

Victor Company President, Here on Visit, Says Plant Will Employ Hundreds

California is soon to have a big phonograph studio, manufacturing thousands of records, according to the announcement yesterday of Eldridge R. Johnson, president of the Victor Phonograph Company. He

Piute Indians in Utah on Warpath; 1 Killed; 2 Shot

(Continued from Page 1, Column 1)

horse had been shot from under John Rogers and a bullet went through the trousers leg of the rider.

March 24, 1923

STAR, WASHINGTON.

RENEGADE PIUTES TRAPPED BY POSSE

"Old Posey," Veteran of Clashes, Surrounded With Twenty Followers.

MAY HOLD OUT 2 WEEKS

Deputies and Settlers, However, Are Determined to End Trouble Now Forever.

By the Associated Press.

SALT LAKE CITY, Utah, March 24.—Old Posey, leader of the renegade Piute Indians, has taken what probably will be his last stand in Dry Wash, twenty miles from Blanding, the week's storm center of the Indian troubles of southeastern Utah.

With this veteran of half a dozen former armed clashes with the white settlers are less than a score of trouble-makers, mostly Piutes, but with a few Utes recently joined to the band.

May Put Price on Head.

Surrounding the fastness of the rocky region where the Indians have taken refuge are posses led by sheriffs acting under orders of the United States marshal, J. Ray Ward, who has assumed command of the situation.

Meanwhile H. E. Crockett, acting governor of Utah, in the absence of Governor Mabey, has indicated that today he would place a reward on the head of Old Posey. But the posse and the settlers who sent them after the Indians need but little impetus to their present determination to force a settlement of the recurring difficulties with the nomadic Piutes.

Will Take Law Into Own Hands.

The settlers, so their spokesmen say, are tired of all this trouble. Drillers in the wildcat oil fields of San Juan county have thrown down their tools and gone away, to await a settlement. On previous occasions other whites have left this fertile area because of fear. The men who want to see the country developed are going to force the government to control the Piutes, they say. If the government does not exercise control, the settlers say they will.

Marshal Ward was out with the posses early this morning, gaining a first-hand knowledge of the terrain and the difficulties. He was a captain of field artillery, 145th Regiment, during the world war. Many members of the posse likewise saw service.

May Hold Out Fortnight.

How long it will take to force surrender or rout remains to be seen. It may take forty-eight hours. It may take a fortnight. But the issue will be decided.

Meanwhile the Indians who are under guard at Blanding, led by Old Polk, the 107-year-old chief of the Piute tribe, are talking peace. They have had enough of detention.

Marshal Ward has relieved the county of the burden of maintaining the fifty braves, squaws and papooses who are held.

Uncle Sam will pay their board bill hereafter.

May day.

It is understood that Herr Bergmann, who went to Paris early in January, and could not get an audience with President Millerand to submit eleventh hour verbal proposals, had them put in writing and submitted them to France through Swiss financial experts.

It is unlikely that he would have acted without obtaining permission from his government, but whether Swiss bankers will continue to act as intermediaries with France can only be surmised.

It is realized that the passive re-

Taupe Chinese, 8x10 .....
Blue Chinese, 9x12 .....

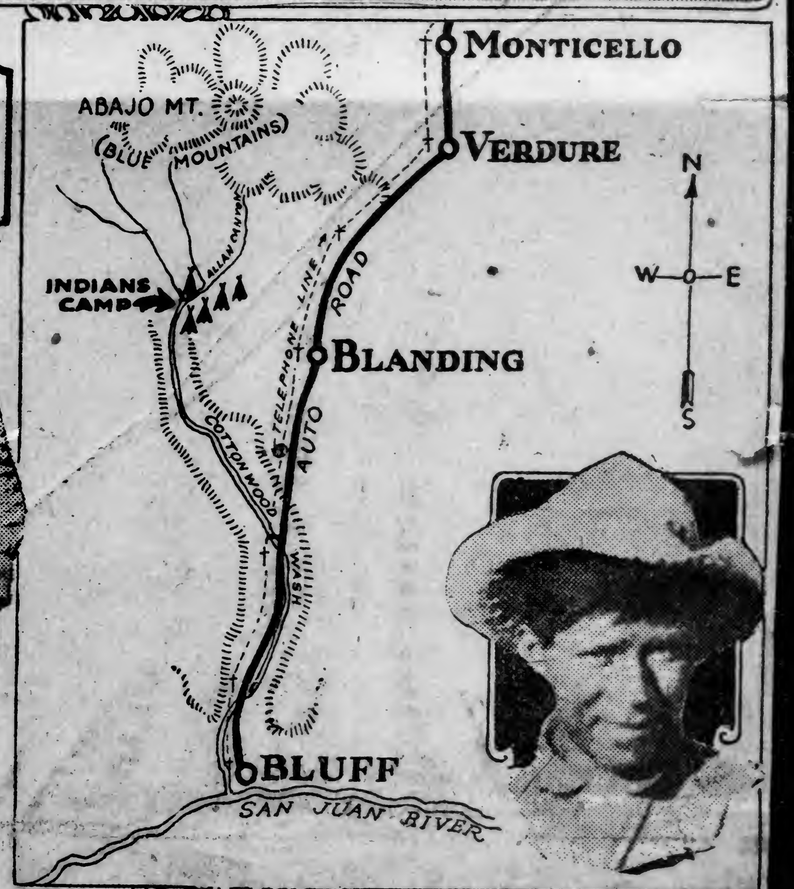
Wilton

A LARGE VARIETY CHOSI

MUCH of the joy of TON RUGS is gained artistry which is best

Piute Indians Again on War Path; Attack Southern Utah Community

36 Salt Lake Tribune - March 21, 1923.



Front row (left to right)—Johnny Peterson and squaw, Charlie's boy, Jack Ute, three Montezuma Creek Indians. Back row (left to right)—Mancos Jim, Old Posey, Lifego Baco, Joe Bishop's boy, Posey's boy, Old Tatchy, Scotty, Joe Bishop's boy, Joe Bishop, Joe Bishop's boy. The old figure is Old Posey and the insert Bishop's boy, killed yesterday.

Pitched Battle Follows Terrorizing of Blanding For Nearly Day and Half

Trouble Arises From Conviction of Members of Band on Charge of Robbing Sheepherder; Bishop's Boy Killed.

Special to The Tribune.

BLANDING, Utah, March 20.—Thirty-six hours of a terrorism which began when members of the Allen canyon band renegade Piute Indians went on the warpath to rescue two of their members sentenced to jail for robbery of a sheepherder culminated late this afternoon in a pitched battle between the red men and armed posses. One Indian—Bishop's Boy—was killed; two others were wounded.

Since Monday morning Blanding has been virtually beleaguered; for hours constant sniping skirmishes—redolent of the days of the pioneers—occurred between citizens posted on the outskirts of the village and Piutes on the hills. The county attorney—Fred W. Keller—was fired upon as he sought to ride to Monticello to gain aid. The sheriff—W. E. Oliver—was attacked and disarmed as he attempted to feed his prisoners; they were taken from him and rushed into the near-by hills.

Posse Fired Upon.

Then a courier made his way to Monticello; in a few hours half of southeastern Utah was under arms. Memories of the days a decade ago when Old Polk, Old Posey and Tsenegat led the Piutes on expeditions of loot came back reinforced with the feeling engendered by countless petty thieveries and lawlessness in the years that followed. On horseback, in automobiles, farm wagons, other means of conveyances, men made their way to Blanding. Posse after posse was organized and sent out.

One such gathering was waylaid by the Indians: here Old Posey—leader of the former rebellion—again was in charge. Bullets pierced the radiator of the officers' car; smashed the windshield to bits; perforated the tires. The posse returned the fire; the Indians withdrew. No one was hurt.

Flee to Canyon.

Then, as today dawned, the redmen, apprised of the overwhelming numbers of the pursuers, fled towards their ancient hangout—Allen's canyon. There, amid rocky fastnesses, they might be able to escape.

The posses followed. Both parties crossed the San Juan river late in the afternoon. And then, somewhere north of the San Jaun, the officers and ranchers caught their prey.

Details of that battle haven't been learned as yet. It is only known that Bishop's Boy—one of the two prisoners taken from the sheriff, was killed; that two others were wounded—all Indians.

Old Posey, in the knowledge gained through previous escapades, had cut the single telephone wire extending into that district early in the outbreak. At midnight communication had not been restored.

The present trouble dates back to May, 1921. At the sheep camp of Floyd Nielson numerous petty robberies had occurred. One night Bishop's Boy and another Indian known as Dutch's Boy were caught. In the ensuing scrimmage Bishop's Boy was shot through a shoulder and Dutch's Boy escaped by swimming a near-by river.

It was these two who were placed on trial for the thefts in Blanding Monday morning, before a justice of the peace. Meanwhile members of the band had been notified. They appeared in a body in the village streets bedecked in war paint.

Despite these manifestations, the two Indians were convicted and sentenced to jail. Sheriff Oliver locked them up; despite threats made, both in the courtroom and on the streets outside by other Indians.

Escape Effected.

Noontime came; Sheriff Oliver, bearing trays of food for his prisoners, entered the jail. His prisoners refused to eat; instead they attacked him. One held the sheriff while the other disarmed him. Then, after forcing him into a cell and locking the door, they escaped.

With the giving of the alarm came a fusillade of shots from near-by hills; Old Posey and his band were on guard to protect the refugees. Sheriff Oliver, with Nielson and other whites, at once posted sentinels on the outskirts of the village. The sniping battle began.

John Rogers, one of the villagers, had a horse shot from under him. A courier who left the hamlet for Monticello was fired upon; the bullet passed through his trousers leg. Keller then started; Nielson went after him and prevailed on him to return; as they came back they were fired upon from the hills, but were not hit.

Meanwhile the first courier had reached Monticello. There peace officers at once rounded up numbers of high-powered rifles and several cases of ammunition and, with armed citizens accompanying it, dispatched the shipment to Blanding.

Total of Tribe Small.

A message sent to Bluff brought more recruits. By nightfall several posses were in the hills. These were reinforced this morning. The battle this afternoon resulted.

The meager reports coming into

Continued on Page Four (Column Two.)

(Continued from Page One.)

Blanding from the scene of the encounter intimated that the remainder of the Indian band is still fleeing; that the posses are still chasing them. The band numbers between thirty-five and forty men. The entire Piute settlement totals but seventy or eighty, it is said.

The Allen canyon gang was recruited some ten years ago by Old Polk—now nearly blind—and Old Posey, the present active leader. Shortly afterward Tse-ne-gat, one of the gang, precipitated a battle with white settlers which culminated in one of the latter being killed. The then United States marshal, Aquila Nebeker, went to the scene and took charge of the settlers' forces. Another conflict was averted by the arrival of Chief of Staff General Hugh L. Scott, who came from Washington.

Clashes Frequent.

After much parleying, Old Polk, Old Posey, Tse-ne-gat and other Indians implicated surrendered. Tse-ne-gat was sentenced to a term in the federal penitentiary at Leavenworth. He was later pardoned; he died a year ago in Montezuma of tuberculosis.

Since that time there have been recurrent clashes between the settlers and the band. About three years ago another uprising was threatened; this, however, was patched up. A year ago Dutch's Boy and Bishop's Boy were arrested for stealing cattle, but obtained their release on the plea that they were minors.

A request to the United States war department for an army airplane for use in reconnaisance work in the neighborhood of Blanding was telegraphed yesterday at the instance of United States Marshal Ray Ward, following the preliminary reports of the outbreak of the Piutes.

At the same time Marshal Ward telegraphed a report based upon available information to the department of justice at Washington with a request for instructions. A reply is expected early today.

Should the request for a plane be granted, it is expected that the marshal and Lamar Nelson, secretary to Governor Mabey and captain in the air service reserve, will fly to the scene of the trouble.

Investigations were going forward last night as to the availability of landing fields in or near Blanding.

Attempts were also being made to get into communication with an amateur radio transmission station at Blanding that the officials might be kept apprised of developments.

Bishop Boy's father, Joe Bishop, is the medicine man of the Piute tribe. He, with other elders, has been advocating peaceful measures in dealing with the settler, it is said. This policy has also been adhered to by Mancos Jim, the acknowledged chief. Mancos Jim is reputed to be more than 100 years of age.

A month ago the Piutes held a meeting and petitioned the government to supply them with agricultural implements to aid in cultivating their lands. Since that time the younger element has been more and more unruly, with the members of the Allen canyon band in the forefront of the troublemakers.

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eral aspect of Coast league baseball is concerned the transfer of the Seattle club undoubtedly means the end of McCarthy's policies and also the elimination of McCarthy. There seems little doubt that, at the proposed special meeting, McCarthy will be asked to resign, paid in full, and thus in plain terms be "fired."

The switch of power also puts Salt Lake with the majority and the Bees thus will enjoy whatever of vantage may rest with the party in the saddle. We think this will be considerable.

No hint is carried in any paper about McCarthy's successor, but it is generally believed that Harry Williams of Los Angeles will become the Coast league's new boss.

Peking Cabinet Once More Down to Business

PEKING, March 20.—(By the Associated Press.)—The cabinet, by means of the customary circular telegram, has notified the provinces of the resumption of its duties, which had been interrupted by its resignation. President Li Yuan-Hung refused to accept the resignation, and a compromise resulted.

The compromise provides an agreement between the cabinet and the China war lords, whereby Generals Sun Chung-Fang and Shen Hung-Ying are appointed to executive posts in the provinces of Fukien and Kwangtung, as the war lords had demanded, but with title other than that of tuchun or military governor. The demand of the war lords, Generals Wu Pei-Fu and Tsao-Kun, that these appointees be named, was the direct cause of the cabinet crisis.

SMALL MAKES HOT DENIAL.

SPRINGFIELD, Ill., March 20.—(By the Associated Press.)—Denial that Governor Len Small is being "guarded by armed men," and characterization of the report as "another attempt at sensationalism," was substantiated here this afternoon, the governor's office announced, by the fact that the governor has had no other companions in his walks excepting his son, Leslie Small, and Colonel Jack Ingelish, his son-in-law.

Referring to dispatches carried by another news service, it was announced the governor regarded the whole thing as "something of a joke."

Minor was expelled from France by the American army during the war when he was caught preaching sedition to the American soldiers. His article was printed in the July, 1922, "Communist," which calls itself the "illegal organ of the communist party of America."

Another article from the Communist which was read to the jury, despite Mr. Walsh's objections, was written by "Roger Ganly," the party alias, Morrow testified, of Thomas O'Flatherty of Chicago, who also is awaiting trial here. O'Flatherty is associated with Foster in the publication of the Labor Herald.

Questionnaire Put In.

Another state exhibit identified by Morrow and read to the jury was the questionnaire filled out at the convention by "Comrade Borden," which, the witness said, was the alias used by Foster. The questionnaire showed "Borden" had by his own statement been active in the "revolutionary movement" for twenty-one years; that he participated in "scores of strikes"; had been a member of the I. W. W. Socialist party and several labor unions and for a year prior to the convention of the communist party that he was a paid employee of the communist party with the title of industrial organizer, and that he had been arrested "many times."

The introduction of the questionnaire and other documents was marked by frequent clashes between Mr. Smith and Mr. Walsh and the exchange of personalities, which the court several times had stricken from the record.

Walsh's Opposition.

Mr. Walsh charged Mr. Smith's statements bordered on contempt and were prejudicial and the assistant attorney general protested the defense attorney was trying to tell him how to conduct his case.

The state succeeded after a two days' fight in introducing today the communist party program and constitution, which described the "proletarian revolution" as a long drawn out process which would culminate in "armed insurrection and civil war."

The "theses and resolutions" of the Moscow internationale, which were admitted in evidence by the court late today, will be read to the jury tomorrow by the state. The book, embracing more than 200 pages, covers

be issued early tomorrow, court attaches said.

Sidney Smith, member of the firm of Westmoreland & Smith, attorneys for Clarke, late today disclaimed knowledge of the former klansman's whereabouts and requested a continuance of the case.

Counsel for Clarke, in a statement issued following the court's decision ordering the bond to be forfeited, said that continuance was requested because George Westmoreland, leading counsel, was absent from the city and a certificate was offered the court as to the condition of Clarke's health.

"The doctor's certificate stated explicitly that Mr. Clarke was absent at the present time," said Mr. Smith, "by his direction and because of his exceedingly nervous and depleted condition."

The case, according to the indictment, is an outcome of Clarke's klan activities. It is alleged that the former klan official sent out circular letters to all subordinate officers of the organization telling that they would have to be bonded in the sum of $1000 and that a premium of $5 would be assessed on each bond, which premium must be sent to him.

The indictment further alleges that several premiums were sent to Clarke and that the subordinate officers who paid the premiums were never bonded.

UNWRITTEN LAW WINS ACQUITTA

EL CENTRO, Cal., March 20.—P Breedlove, tried for the second ti for the murder of Rex Samples b cause of the latter's alleged intima with Mrs. Breedlove, was acquit in twenty minutes by a superior co jury here today. Samples was s and killed in a hotel here the night February 5, 1922.

Breedlove made a defense of "unwritten law" at his first trial i May, which ended in a disagreeme

His second trial began nine d ago, and both he and his wife took witness stand and detailed the alle actions by which Samples was said have attempted to persuade M Breedlove to leave her husband an lead an immoral life in South Ame The "unwritten law" and tempor insanity constituted the defense.

After the verdict had been retur and the jury discharged, indivi jurors freely stated they had b their acquittal of Breedlove on t belief that "no man had the righ tamper with the happiness and h life of another man, and if he lost life as a consequence of such acti he paid the proper penalty."

Bunko Victim Testifies.

DENVER, Colo., March 20.—Ano victim of alleged bunko operation Denver took the stand today in trial of twenty alleged members o international confidence ring and lated how he was fleeced out of 000 in a fake stock exchange w on a visit here last August. He C. E. Hanson, an aged business of Haskell, Okla., who appeare the state.

Parties
We make a specialty of these. Order early.
THE ROYAL
232 MAIN ST.

ZCMI
To Be Appreciated They Must Be Seen. Our Windows

HANFORD, CAL., SENTINEL 150
MARCH 31, 1923

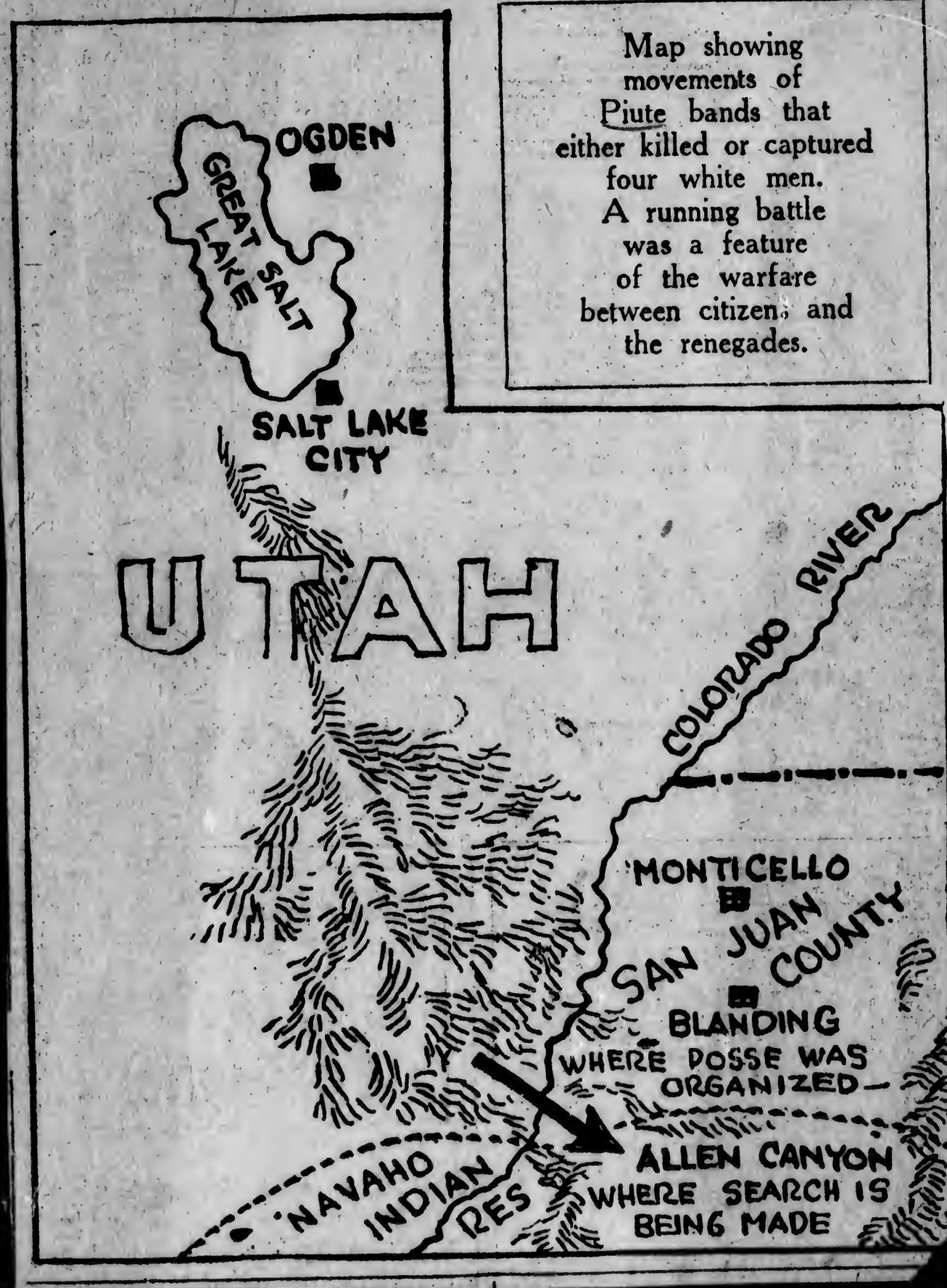
ABUSING THE INDIAN

Some Piute Indians have gone on the war path in Utah because two of their tribe were arrested for alleged offenses, and when one of the prisoners refused to eat his meal, a deputy sheriff struck him on the head with a revolver. It is hard to determine whether the red man had been arrested on trumped up charges or not, but there was no excuse for the rap on the head with the gun. All in all it looks like a good deal of the trouble was due to the stupid actions of Indian agents and deputy sheriffs, rather than to a desire of the Piutes to run amuck.

Several years ago there was trouble with Indians in the Clear Creek district of Utah and there was some shooting. Sifted down, the trouble centered in the usual cause—Indian agent. Because the Indian is careless and irresponsible, most Indian agents take advantage of them. No service of the federal government is more abused than the Indian system. No one knows why it has always been a subject of scandals, so before judgment is passed on the present Piute "war" in Utah, it might be well to find out just what the original complaint of the red man was, and if he had been swindled or otherwise harried, as seems to be the custom.

Map Traces Piute Moves

S.F. Chronicle - March 22, 1923



Map showing movements of Piute bands that either killed or captured four white men. A running battle was a feature of the warfare between citizens and the renegades.

RENEGADE BAND ENCIRCLED BY ARMED PARTY

S.F. Chronicle March 22, 1923

U. S. Takes Hand in Hunt for Redskins as Marshal Leaves for Hills

FOUR SETTLERS MISSING

Blanding Fears Uprising of Piutes; Planes May Bomb Fugitives

SALT LAKE CITY, March 21.—It was reported to United States Marshal Ward here today before he left to join the hunt for the Piute renegade band that the posses of whites had the redskins surrounded in the vicinity of Comb Wash.

Special Dispatch to The Chronicle.

SALT LAKE CITY, March 21.—United States Marshal Ward left tonight for Blanding, having been ordered to the scene of the Piute renegade Indian outbreak by the Department of Justice, after the Marshal had forwarded an appeal for the local authorities for Federal aid in suppressing the rebellious tribesmen.

Tomorrow morning an airplane will leave the Salt Lake field for the Allen canyon region, where some eighty Piutes are hiding defying arrest and refusing peace parley.

Flyers Plan to Bomb Renegades

Although they fear the bullets of snipers the flyers will try to locate the precise position of the redskins and if they refuse to surrender, bombs will be used, according to information given out tonight.

Forty of the Piutes have been captured and tonight are prisoners in the Blanding Town Hall under heavy volunteer guard. The posses are being assisted by friendly Indians, who are at cuts with the renegades who have been causing trouble at periods for a decade or more. Tonight the towns of Blanding and Monticello are being patrolled, fears being entertained that the Piutes will come from their hiding places and attempt a night attack on the villages

The death toll in yesterday's fighting remains at one Indian, known as "Joe Bishop's boy," with two other redmen wounded. The whites suffered no casualties.

Four Settlers Of District Missing

Following the battle it was found that four settlers were missing. Fears for their safety are expressed by the posses. It is not known whether they have been captured and are being held as hostages or have been forced into hiding and are afraid to emerge until their whereabouts is made known to the posses scouring the neighborhood.

The missing men are F. B. Hammond, J. Wiley Redd, Alden Stewart and an unknown man, all members of prominent families in this section.

A posse of forty men left this morning for the scene of yesterday's battle with the renegades, and a portion of the band will continue on to where the Indians were last seen on the west bank of Comb Wash, twenty-five miles west of here.

May Run Band Out of Country

The posse is well armed and is accompanied by a train of pack mules loaded with food and ammunition. It is believed that the Indians will be either run out of the country or be exterminated before the trouble ends.

The battle with the Indians yesterday in which "Bishop's Boy" was slain, occurred near South Pool, twenty miles from Blanding, where the fleeing band gathered and made a futile stand.

During the night the Indians

(Continued on Page 2, Column 1)

(Continued from Page 1, Column 1)

again cut the telephone line between Blanding and Bluff and the country is isolated except by courier service with Monticello, thence by telephone to Thompson's and telegraph from there on.

UTES MAY JOIN RENEGADES

Word from Blanding at 8 o'clock tonight expressed fears of settlers there that a section of the Ute Indians would join the rebellious Piutes and add to the disturbances. These Utes have been displaying signs of dissatisfaction since the trouble began on Monday. They are being watched closely to see that they do not break away from the reservation grounds. Loyal Utes are assisting the settlers in guarding the reservation.

A message from Blanding requested the dispatch to that town of army rifles and a large quantity of ammunition. The same message stated there was reason for believing that two additional Indians were killed during the early fighting and that their bodies were carried away to hiding places by members of the band. Two wounded Piutes also managed to escape capture.

POSSEMEN BATTLE PIUTES; 9 TAKEN

Four Squaws Among Captives and One Brave Dies in Utah Battle.

Wash. Star March 23, 1923.

By the Associated Press.

SALT LAKE CITY, Utah, March 23.—Word was received here this morning to the effect that in a skirmish late yesterday between the renegade Piutes and a white posse near Wash Comb, southeastern Utah, one Indian was killed and five braves and four squaws were captured.

Two friendly Navajos early today brought the first truce proposals to Blanding, Utah, from the warring Piute Indians.

Charley's Boy and two other spokesmen of the Piutes sent the message. They would surrender, so the Navajos said, if guarantees were given for the lives of the renegades who have terrorized southeastern Utah since the first of the week.

Answer to Be Sent.

United States Marshal J. Ray Ward, who arrived at Blanding late yesterday, met the Navajos and will send his answer today. Meanwhile runners have been sent out to the posse thirty miles from Blanding to get the views of the sheriffs of San Juan and Grand counties, who are in immediate charge there.

There was no firing yesterday, so far as could be learned, the posse devoting its effort to a consolidation of their outpost lines.

Fears that the Utes might join the Piutes in the uprising were discounted by those familiar with their story of the unfrendly relations between the two tribes.

SALT LAKE UTAH TRIBUNE
MARCH 28, 1923

THE INDIAN TROUBLES.

The white man is encroaching on the Indian's territory, according to General Hugh L. Scott, retired, who takes credit for having fixed up the Indian's differences with the whites in southeastern Utah some years ago. On this charge the whole nation stands convicted by the facts, for all the lands now occupied by the whites was originally the domicile of the Indians.

The white man through his government has, however, very generally reimbursed the Indian for the lands taken by financial, schooling and Indian reservational emoluments. But the San Juan county groups of Utes and Piutes are not wards of the government, and belong to no reservation, being among the very few Indians who are not on the rolls of the government either as remittance men or inmates of a reservation.

A few of these redmen, it is true, receive a stipend from the government periodically, as interest on money owing to them, but the Indians are under no surveillance in the use of the money nor in their general habits. It is said that the old treaty with these tribes does not allow the government to confine them to reservations, nor send them to school against their will, but it is hardly likely that anything in the treaty would exempt the Indians from the laws of the county and the state by which the whites themselves are governed.

The situation becomes one that is very similar to hundreds of situations between the redmen and the whites in the early seventies throughout the plains states. The white man was "encroaching upon the Indians' lands," and the Indians were making periodical raids of reprisal into the frontier settlements.

Neither the Ute nor the Piute has a very good reputation for industry and self-support by legitimate means; and all the sympathy that can be poured out on the vanishing race cannot alter the fact that these groups of Indians are very largely without means of support, and that most of them do not like to work for a living.

Doubtless the recent killing or wounding of some of the more wayward and recalcitrant members of the band will, through the fear of extermination, cause the remainder to be more respectful of the rights of the whites, on whose property they have always subsisted in part. But the problem of these Indians, from the viewpoint of humanity, will never be solved until they are suitably sheltered within a reservation, or Indian farm and school, under the espionage of competent authority.

SALT LAKE, UTAH, TRIBUNE
MARCH 25, 1923

INDIAN TROUBLE HITS OIL FIELD

364

San Juan County Activities Affected by Uprising of Band of Piutes.

Many Properties Continue Work, Some of Which Encounter Good Signs.

By O. J. GRIMES.

Polk, Posey and associates, reputed to be acting on behalf of Piute interests, have been aggressively bearish on San Juan issues during the week, and response to pressure has been particularly apparent in San Juan oils. Early efforts of the raiders, coming as unheralded as a storm from a cloudless sky, met with feeble resistance and were encouragingly fruitful. Subsequent operations, however, have not been attended by like success, and the aggressive element is scurrying to cover, with some casualties reported.

All of which is only intended to soften the bluntness of the announcement that the Piute Indians in San Juan are on the warpath; that the settlers and federal authorities now have the Indians on the run; that pending the adjustment of differences between the settlers and the Piutes the crews at most of the oil camps are recalling with considerable suddenness and deciding to fulfill certain deferred social and business engagements in the more populous centers.

The crew from the Monumental camp came into Bluff several days ago, and some of the members came on to Salt Lake. The fishing job had not been finished when they left and conditions were about the same as at the time of previous report.

'Old Posey,' Piute Chief, Alone, Still Defies White Pursuers

Nashville Star - March 26 1923

By the Associated Press.

SALT LAKE CITY, Utah, March 26.—"Old Posey" is making his last stand against his white pursuers—alone.

Posses under the leadership of United States Marshal J. Ray Ward have brought in twenty-seven of the renegade Piutes. Seven of them were in irons.

"Old Posey" eluded the posses, but he is thought to be without food and with but the scantiest supply of ammunition. His capture is momentarily expected, although he is credited with a determination to expend his last bit of energy—his last round of ammunition—in efforts to escape.

But the countryside is alive with ranchers and cattle men, oil-well workers and citizens of the little towns of Blanding, Black Bluff and the neighborhood. Every possible avenue of escape known to those most familiar with the country is being guarded. So "Old Posey's" hours of freedom are numbered.

The new prisoners have been placed in the compound, where already there were three score or more. The seven in irons, the bad men of the tribe, are held under individual guard. Meanwhile a corps of volunteers, most of whom saw service in France under Marshal Ward when he was a captain of the 145th Field Artillery, are ready on a moment's notice to take the field should the Indians manifest further dangerous signs of unrest.

Wash^n Post, March 27, 1923. P. & A. Photos.

Just like the stories we used to read about the noble redskin biting the dust and the rest of it. This band of Piutes, captured recently near Moab, Utah, are said to have been a part of the tribe that recently took the war trail and caused the people near Moab a few uneasy moments with their activities.

SALT LAKE, UTAH, NEWS
April 5, 1923

Elimination of Indian Menace Is to Be Sought

Prest. L. H. Redd of San Juan Stake Declares Piutes Have Been Growing More Defiant As Years Go By.

"We insist that the government do something to protect us from the renegade Piute Indians and those now in custody be not turned loose until we are sure that both ourselves and the Indians will be properly protected," declared L. H. Redd, resident of Blanding for 43 years and president of San Juan stake upon his arrival in Salt Lake today.

One of the objects of the visit of Mr. Redd to Salt Lake at this time is to take up the matter of dealing with the followers of Old Posey with U. S. Senator William H. King, Congressman Don B. Colton and Gov. Charles R. Mabey.

Mr. Redd said that there were about 150 Piutes who did not belong to an agency and had refused in the past to take advantage of offers made by the government for their care. "They have got used to stealing from the settlers, when they could not beg, and they are too lazy to work or to try and help themselves. How much the settlers have suffered from their depredations in the past no one could tell," said Mr. Redd.

He declared that these Indians had lived off the whites for so many years that they had come to think that they could have anything they desired no matter who it might belong to. They, according to Mr. Redd, have little or no fear of the whites and nothing but contempt for the government. "They are a menace to the country and to every white settler in it. The time has come when something must be done. Not alone is our stock and crops in danger but there is grave danger of the lives of the whites at any and all times" said Mr. Redd.

Indians Growing Worse.

He declared that the renegade Indians were growing worse rather than better. He was emphatic in the statement that the whites did not wish to rob the Indians of their land or of anything else. "I would like to see them well cared for. I, together with the people of Blanding and Bluff, would be willing to help them, as we have in the past, but we do feel that the time has come when our lives and our property should no longer be in constant danger from about 150 renegade Indians," he said.

"The Indian situation in San Juan county is extremely serious," declared United States Marshal Ray Ward, who returned from Blanding, Wednesday night.

In discussing the matter today Marshal Ward said: "Most of the people at Blanding are of the Mormon faith and it is their belief that the Indians should be treated with all kindness. I do not believe there is another community in America where they have been treated better than at Blanding. Unfortunately, however, these Indians are not of the best type who would appreciate such

ment. On the contrary, they felt that the white people are afraid of them and their actions have been such as to keep the farmers and ranchers in fear for their women and children.

"The condition has been much worse since the last outbreak about eight years ago and especially the last two years. The Indians live in the mountains during the summer and get along very well, but when winter comes they move to the settlements of Blanding and Bluff and the white people support them. If they cannot beg what they want they steal it. Women have been compelled to prepare meals for them at the point of a gun and farmers or ranchers have been forced to feed their horses under similar duress. There are a few among them who work for the ranchers and are well thought of. During this trouble these are the ones who have taken no part in the fight.

Appropriations Made.

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SALT LAKE, UTAH, TRIBUNE
APRIL 6, 1923

AID INVOKED IN INDIAN TROUBLE

Investigation of Recent Uprising in Southern Utah Asked by King.

Not a Persecution of the "Noble Red Man," Says a Citizen of Blanding.

Immediate action toward a satisfactory settlement of the Indian situation in the San Juan basin was asked of Secretary of the Interior Hubert Work and Commissioner of Indian Affairs Charles H. Burke by United States Senator William H. King yesterday.

Senator King, in outlining his request, suggested that a commission be appointed in Washington to make a thorough investigation of affairs in the basin; that the Indians under the jurisdiction of the southern Ute reservation be removed from the Blanding, Utah, stockade and from Montezuma canyon to their Colorado allotments and kept there, and that arrangements be completed at once to provide for the five score or more of Piutes mixed in the basin trouble.

"The Indian situation in Utah is very unsatisfactory," Senator King's telegram to Commissioner Burke said. "Approximately 150 Ute Indians of the southern Ute reservation in Colorado are in and about Blanding and Bluff, in southeastern Utah. They should be back upon their reservation.

Have No Reservation.

"There are approximately [illegible] Piutes who have no reservation and are not cared for by the government, who are nomadic and wander throughout southeastern Utah. They mingle with the Utes who have left their reservation and for years have spent a portion of their time in southeastern Utah. It is claimed by white settlers that these combined bands commit depredations which have led to conflicts between Indians and whites sometimes resulting in homicides.

"Whites claim that recently some of these Indians killed cattle and sheep upon the range. Warrants of arrest were issued against several alleged to have committed larceny. Two Indians under arrest escaped and were joined by other Indians. Officers of the law, accompanied by white settlers seeking an arrest of the fleeing prisoners, encountered the Indians. A running fight ensued. One Indian was killed.

"Subsequently the United States marshal of this district took charge of the situation and eighty Indians, young and old, were captured and placed in the stockade at Blanding, Utah. Federal warrants were issued for eight—seven of them are under arrest—for alleged conspiracy. County officials allege state laws violated by some Indians in stockade.

Belong to Colorado.

"Ninety-eight Indians are now in Montezuma canyon, Utah, about twenty-five miles from Blanding. They are quiet and no outbreak from them is anticipated. They belong, however, to the Ute reservation in Colorado.

"My opinion of the situation is that the same requires immediate action by the government. I would suggest the appointment of a suitable commission to make an immediate investigation of all facts, so that the Indian bureau may act intelligently and justly toward the Indians as well as the whites.

"I believe also that the government should take immediate steps to have returned to the Ute reservation the Indians belonging there and should also care for the Piute Indians who have no reservation and for whom no provision is made by the government. The Indians in the [illegible] the stockade cannot be held there indefinitely and the situation, it is claimed, does not warrant their discharge.

"I believe the government should no longer delay this question—which is constantly recurring and may result in further trouble if not finally determined. I urge immediate action by the interior department."

King Sends Message.

In his telegram to Secretary of the Interior Work, Senator King reiterated his request for action.

"Have this day wired Commissioner Burke regarding Indian situation in southeastern Utah," this message reads. "Without repeating, I earnestly urge action by your department to settle this vexatious question. The Indians are wards of the government. Their rights should be fully protected. The recurring conflicts between the Indians referred to and the whites are most unfortunate and the time is ripe to adjust all questions in the interest of peace and the full protection of the rights of both the Indian and the white settlers."

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"The trouble with the outside world is that they don't fully understand the situation down there. This isn't a last stand of a noble red man. It's the pursuit and capture of criminals who in the past years have killed thousands of dollars worth of livestock, and who have in various other ways committed depredations resulting in much property loss to the people of the basin.

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"The lands which the settlers occupy there were not stolen from the Indians. They were acquired under the homestead laws of the federal government. That land was never given to the Indians. It was always open for settlement.

"The people of Blanding and the farming territory surrounding it haven't any grudge against the Indians. We have always taken care of them; we are in fact taking care of them now. Their few sheep and ponies are pastured in our hay fields while these Indians are kept in the stockade. All their belongings were carefully saved and turned over to them. And, in addition, numerous gifts of food and clothing were made to them. Today, in the stockade, they are better fed than perhaps at any time in their lives.

"Our people down there don't believe in violence or in harsh treatment of any person. But this situation approaches a vital one, in that the Indians, with their knowledge that we don't care to fight, have taken advantage of us.

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SALT LAKE, UTAH TELEGRAM
APRIL 6, 1923

PIUTES HAVE KICK COMING, SENATOR SAYS

364

Government Has Not Made Same Provision for Piutes as Others, Wm. H. King Contends

"It would appear," said Senator William H. King today, in commenting upon the Indian situation in San Juan county, "that wholly aside from the merits of the present trouble, the Piute Indians have a kick coming. They have no reservation, no provision has ever been made for them by the government. Of course, there is nothing which can justify completely an uprising. However, the fact does remain that the Piute, by circumstance as well as by nature, is a nomad, which condition is but an easy step to a careless, renegade life.

"Of the 200 or more Ute Indians who are in that section, some 66 per cent belong to the Ute reservation in Colorado. They should be sent or taken back there and kept on their reservation. The same is true of the other Utes. The Piute and the Ute are growing more friendly—are intermarrying, in fact, I'm told. However, there is always the great difference between them. The Ute is provided for by the government, the Piute is not. It is a natural cause for dissatisfaction amongst them and is bound to breed trouble.

ARGUMENT UNAVAILING.

"You can talk to an Indian a long while—just the same as you could to a white man, or anyone else—and not be able to convince him that he has a square deal when the other fellow gets an annuity from the government which he, too, is supposed to get, but doesn't.

"I am advised that Secretary of the Interior Work, to whom I telegraphed yesterday, is in Oklahoma, but I do expect that I will get some word from Washington today."

Action looking toward settlement of the trouble is also sought by President Lemuel H. Redd of San Juan stake, who is in Salt Lake City to attend the semiannual conference of the L. D. S. church and at the same time seized the opportunity for holding a conference with Senator King and Congressman Don B. Colton.

"President Redd told me on direct question," said Senator King, "that the Indians had never complained, so far as he knew, that the white settlers had taken any of their lands. Rather, the trouble seems to have been caused by the fact that the government has not looked after its Piute Indian wards and has not caused the Ute Indians to remain upon their allocated reservation."

MRS. DALLEY GIVES VIEW.

Bitter arraignment of those who seek to lay all the blame for the present trouble at the door of the Indians is made by Mrs. H. P. Dalley, who for years lived in that section and claims to be familiar with the lives of the San Juan redskins. In a statement today Mrs. Dalley says.

"Now that the Posey chasers are taking a breathing spell, they come to town to boast and be interviewed and we learn that Marshal Ward intends arresting Posey regardless of time on a federal warrant. Learned attorneys tell me they cannot see on what grounds this can be done, for these escaped Piute boys were state prisoners, not federal.

"I want space in your paper to contradict a statement made by some of the posse, who said, 'Posey's cold blooded murder of his squaw but a few years ago,' etc. This is not true. The story was told to me thirty years ago by one of the Piute tribe, and he said there was a clan feud and in the skirmish the squaw was killed.

FALSE STATEMENTS ALLEGED

"Now these men to justify their acts repeat many false statements. It is an acknowledged fact that the Piutes are kind to their squaws. Another thing to be repeated. They say that on the federal records it shows that Posey shot and killed a deputy marshal who was in the pursuing party ten years ago, and that Colonel Hugh L. Scott did banquet the Indian instead of punishing him, which, they state, is the real cause of the present trouble.

"There is no record in Washington or Utah saying or showing that Posey killed the deputy. The truth is this, according to an ex-federal official: The Indians were on the rim of the rocks, the posse below, and all were exchanging shots. The deputy was killed. One Indian could not be distinguished from another at that distance.

"Now, they dig up the past and say Posey killed the deputy, blame Colonel Hugh L. Scott for giving Posey a just trial where he was acquitted. If these San Juan worthies have a desire to expose the histories of the past lives of all settlers of that region, it will be my pleasure to turn the X-ray on them first and then come down the line of atrocities and compare their deeds to those of the renegade Piute. Civilization would astonishingly admit that the Indians are quite clever at copying, but not extreme."

SALT LAKE, UTAH TELEGRAM
APRIL 14, 1923

MABEY URGES PLACING INDIANS ON RESERVATION

364

Governor Addresses Letter to Secretary Work Suggesting Assignment of Utah Tribes to Specified Place

CALLING the attention of the department of interior to the fact that Utah Indian tribes are without any regular domain, Governor Charles R. Mabey today addressed a letter to Secretary of Interior Hubert Work, suggesting that the tribes be assigned to and placed upon some reservation and kept there. The governor further suggests as a preventive of another affair similar to that which has been staged in southern Utah within the past month that the department of interior appoint a special agent to control these tribes.

"By nature," reads the governor's letter, "they are indolent and improvident, producing little or nothing for their own sustenance. Consequently they live largely through mendicancy and thievery. It is evident, therefore, that they are a source of constant annoyance and inconvenience and, at times, of actual menace to the white settlers in that vicinity."

GOVERNOR'S LETTER.

Following is the governor's letter in full:

"As a result of the recent uprising of renegade Ute and Piute Indians in San Juan county, Utah, I have been called upon by the duly constituted authorities of that county to make recommendations to the federal government looking to a solution of the problem.

"Primarily it should be understood that these tribes are without a domain. By nature they are indolent and improvident, producing little or nothing for their own sustenance. Consequently they live largely through mendicancy and thievery. It is evident therefore that they are a source of constant annoyance and inconvenience and, at times, of actual menace to the white settlers in that vicinity.

OLD POSEY AT LARGE.

"At the commencement of the recent trouble the United States marshal went to the scene and endeavored to capture, with a view to prosecuting, those members of the tribe who were the animus of the uprising. To quickly prevent a general insurrection, the more passive of the tribes, about fifty in number, were rounded up and interned within a barbed wire prison at Blanding. These are still incarcerated. "Old Posey," the incipient of the group, was the objective of the posses sent out, but has not yet been captured.

"With the situation as described, and the brief background I have given you above, it will be evident to you that justice to the white citizens of that section demands that some disposition of a permanent nature be made of these Indians. While I have no definite recommendations to make personally, I shall take the liberty to convey briefly those of the county officials and the United States marshal, who are most familiar with conditions. They are as follows:

"1. That these tribes be assigned to and placed upon some reservation and kept there.

"2. That a special agent be appointed by the department to control these tribes.

"I concur in this advice, and I am convinced that this adjustment would be to the mutual benefit of the whites and Indians.

"I cannot urge too strongly that positive action be taken by the department in bringing about a quick and final settlement of this difficulty."

SALT LAKE, UTAH, TRIBUNE
APRIL 6, 1923

Watching Colorado River for Traces of Piute Renegade

364

Plans for a close watch on the west side of the Colorado river for traces of Old Posey, Piute renegade, were completed yesterday in a conference between United States Marshal J. Ray Ward and Sheriff M. Hatch of Garfield county.

Sheriff Hatch reported that there were numerous Indians—many of them friends of Posey—in isolated canyons throughout the river country and that the renegade may have found refuge with them.

Many sheep and cattle from the east side of the river have recently crossed over, he said.

Marshal Ward expects to leave for San Juan county the early part of the week, he announced last night.

SALT LAKE, UTAH, TRIBUNE
APRIL 14, 1923

Facts to Be Stipulated in Indian Water Case

364

Agreement for stipulation of all matters of fact in the suit against R. E. Caldwell, state engineer, filed in the fourth district court at Duchesne by the department of the interior as guardian of Indians enjoying water privileges on the Lake Fork river, was arrived at in a two-day conference including all interested persons which closed yesterday.

Ethelbert Ward, special assistant to the United States attorney general, came from Denver to attend the hearing. He will appear for the United States in the trial April 30 to prosecute the case with Assistant United States Attorney David H. Cannon.

With all matters of fact stipulated the contest will resolve itself into a conflict on matters of law only. Those present at the conference included Mr. Ward and Mr. Cannon, Aquila Nebeker, commissioner of the Uintah and Lake Fork rivers; Lloyd Garrison, deputy state engineer, and J. E. Willey and M. B. Pope of the Blue Bench irrigation district.

SALT LAKE, UTAH, TRIBUNE
APRIL 17, 1933

PIUTE PROBLEM SOLUTION NEAR

364

Agreement Reached in Washington; Steps to Put It Into Force.

Land Allotment in Bluff District on Same Basis as to Utes Is Planned.

Special to The Tribune.

WASHINGTON, April 16. — The Piute Indians of southeastern Utah are to be allotted lands in the vicinity of Blanding on the same basis as allotments were made to Indians of the Ute tribe. Secretary Work, at a conference today with Senator Smoot and Acting Indian Commissioner Merritt, agreed to send Alloting Agent A. W. Semington and Superintendent McKean of Gallup, N. M., to Blanding to make allotments of public lands to the Piutes, the tract on which allotments are to be made having but recently been restored to entry.

Superintendent McKean also has been instructed to investigate the abandoned homes and farms at Bluff, to ascertain whether they can be acquired by the government at a reasonable cost; and, if the owners of this abandoned property are willing to sell at a figure acceptable to the government, Senator Smoot will introduce a bill in congress next session to make the purchase. Senator Smoot says the town of Bluff before its abandonment was the best town of its size in the country and had some very substantial homes, school and other structures. These, he thinks, are admirably adapted to the use of the Piutes, if the government can acquire these buildings and farm and range lands for the wandering red men.

The advices received by the interior department are to the effect that most of the Piutes are willing to settle down if the government will provide them permanent homes; that most of them are disposed to abide by the law. The recent trouble is attributed to a very few members of this tribe, and the Indian office expects the offenders, when all have been caught, will be dealt with by the courts. If the disturbing element can be weeded out and lands allotted the peacefully inclined Indians, the Indian bureau thinks there will be no further clashes in that part of the state. The bureau says frankly that the Piutes cannot make a living where they have been squatting in the past, and their inability to support themselves there is partly responsible for the trouble they have given white settlers. On the lands proposed to be allotted, the Indian bureau thinks, the Indians will be able to look out for themselves, if given some encouragement by the government.

The Indian bureau today telegraphed Superintendent McKean to turn over $500 to the people of Blanding to pay for food furnished the Piutes who have been rounded up in that town.

SALT LAKE, UTAH, TRIBUNE
APRIL 17, 1933

SETTLE WITH THE INDIANS.

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Governor Maley has concurred in the recommendation of United States Marshal Ward and officials of San Juan county that the unattached, nomad Indians in southeastern Utah be placed on a suitable reservation in charge of a regular Indian agent, thus effecting a prompt and permanent solution of the problem.

Everyone even partially conversant with the situation as it has existed for some years sees no other equable way out. The Indians cannot continue to exist as in the past, inhabiting the nooks in the rocky canyons, which afford shelter, but no opportunity for subsisting. Some crops may be grown in places in this district preferred by the Indians as their home, as in Allen canyon, but the arable areas are strictly limited and of low fertility. The numbers of the Indians are not decreasing with any great rapidity, if at all, and they should not be allowed to perish, even if they were in such jeopardy.

The next question is, where shall they be placed? San Juan county has been the tribal home of these Indians for several generations; and with their own deep-seated desires, the present population would probably not be satisfied, or readily manageable, if removed any considerable distance permanently, even if it were only to the adjacent reservation in Colorado.

In fact, a first consideration would seem to be to afford them the privilege of making at least their summer homes, and maintaining their cropping privileges, under proper supervision, in Allen canyon, where most of them are now lodged, winter and summer. Many Indians, and these most of all, have treaty privileges which permit certain liberties of this nature, and it may be that their present habitat should not be completely wrested from them.

Because of a number of other considerations, the selection of the headquarters for such a reservation, for year-long occupancy for those needing it, and for intensive utilization during the school and agricultural years, seems naturally to fall in the San Juan river bottoms, narrow and limited as they are. The first settlements in the county were made on these strip lands, and much farming is still being done thereon by white settlers, here and there, from the Colorado state line to the valley at Bluff.

It is hardly to be expected that a site could be found any place where some land reclamation was not required, especially that of irrigation. The San Juan river shore lines offer many places for limited irrigation, and there are a few places, it is reported, where permanent irrigation works could be erected if funds were available.

And this brings the consideration of the subject up to the fact that the old town of Bluff has in the past several years been partly vacated, its former occupants moving to the mesas toward Blanding and elsewhere. Several substantial stone houses, used as dwellings, stores and the like, are now said to be empty, and the lands about them under much less intensive utilization than formerly, with irrigation systems depreciating.

An effort was made some time ago to have the government purchase at least a part of the town of Bluff, as an Indian agency, farm, and school, for these same Indians, the suggestion being made by the holders of this property. The actual consummation of such a deal cannot be directly recommended here, because the owners of the old Bluff homesites may attach a sentimental value to them, and the government may be impressed with the fact that the places have been abandoned as of little worth.

There are several property owners in Bluff who are doing fairly well in agricultural and livestock pursuits, and who have no intention of moving away; to say nothing of the prospective and problematical value of the townsite, in case the San Juan oil fields attain great development. Nevertheless, there would seem to be no formidable obstacle in the way of establishing these San Juan Indians in the neighborhood of Bluff, or elsewhere along the river. And for the good of the Indians, and the peace of the white settlers, it is hoped some such serious inquiry will soon be made.

OGDEN CITY STANDARD-
APRIL 18, 1933

AIDING THE INDIANS.

364

With the allotting of land to the Piute Indians of southeastern Utah, the disturbance in that part of the state, which occupied so much space in the newspapers, should be forever ended.

Senator Smoot has been giving his time to a solution of this problem and he has arrived at a fair proposal. After a conference with Secretary Work, the senator has decided to introduce a bill in congress appropriating money for the purchase of lands in and around Bluff to be made a home for the poverty stricken, wretched Piute Indians who have been hounded until they are incapable of doing for themselves. The following Washington dispatch indicates the authorities are well informed on the subject:

"The advices received by the interior department are to the effect that most of the Piutes are willing to settle down if the government will provide them permanent homes; that most of them are disposed to abide by the law. The recent trouble is attributed to a very few members of this tribe, and the Indian office expects the offenders, when all have been caught, will be dealt with by the courts. If the disturbing element can be weeded out and lands allotted the peacefully inclined Indians, the Indian bureau thinks there will be no further clashes in that part of the state. The bureau says frankly that the Piutes cannot make a living where they have been squatting in the past, and their inability to support themseles there is partly responsible for the trouble they have given white settlers. On the lands proposed to be allotted, the Indian bureau thinks, the Indians will be able to look out for themselves if given some encouragement by the government."

It was an injury to the state when the shooting down of the Piutes was dignified by the little "Indian war." The "war" would be in full swing today if a number of clever writers had not seen it as a farce and proceeded to bring their rich sarcasm and ridicule to bear.

As the Washington dispatch says that only a few of the Indians were ever disposed to be other than law-abiding and the bad Indians were bad because they were endeavoring to ward off starvation.

With the government proceeding to make provisions to keep the Indians from starving, we shall hear no more of poor Old Posey.

Sacramento, Cal. Bee
APRIL 18, 1933

Public Lands In Utah Are Peace Offering To Indian Residents

364

WASHINGTON, April 18.—(AP)—As a step toward preventing a recurrence of Indian outbreaks in Utah, Secretary Work today issued an order allotting public lands in San Juan County, Utah, to the bands of Piutes, Utes and Navajos, which have been roving the public domain near Blanding

The band headed by Old Posey, as well as that led by Polk, which did not participate in the uprising, will be given parcels of the land, located in Allen Canyon and along Montezume Creek.

Allotments For All.

Old Posey's band consists of about 100 red men, women and children, and each will be given either forty acres of irrigable land, eighty acres of agricultural land or 160 acres of grazing range The eighty-five members of Polk's band will receive similar allotments.

The land of each Indian will be fenced, and the government will give aid in the erection of homes. Sheep and other live stock will be furnished by the Indian bureau, which also will open schools

Sixty of Old Posey's band are being held in a stockade at Blanding, but they will be released when arrangements for the allotments have been completed. Funds were forwarded to-day to furnish them with food

Always Claimed Land.

The Posey and Polk bands formerly were located on the Ute Reservation, but ran away, announcing their determination to remain on the lands where they had always lived, and the new allotments comprise this territory. Members of the two bands are not friendly, and their holdings will not be contiguous.

Salt Lake Tribune [Utah]
April 18, 1923

364

Piute Revolt Arranged Months Ahead by Posey

Federal Investigator Recommends Land Allotments to Avoid Trouble With Band in Future.

Special to The Tribune.

WASHINGTON, April 17.—The recent Piute outbreak at and near Blanding was planned two months in advance by Chief Posey according to information given Superintendent E. E. McKean by the Indians while he was at Blanding making an investigation, and after a study of conditions he himself believes this to be a fact. The commissioner of Indian affairs has just received the report of Superintendent McKean, which goes rather fully into the recent uprising, and proposes, as a remedy, the allotment of land to these Indians in the general vicinity in which they have been living. He recommends against placing them on the Ute reservation, and says that individual allotments of suitable land will solve the trouble, not only between the white settlers and the Indians, but among the Indians themselves. They cannot live, however, in Allen's canyon, he reports.

The people of Blanding, says Mr. McKean, are not disposed to inflict severe punishment upon the seven Indians who are being held for trial, but he says sentiment is unanimous in favor of dealing out a full measure of justice to Old Posey when he is captured.

Settlers Tell of Troubles.

In his report to the Indian office Superintendent McKean says that when he arrived at Blanding he attended a mass meeting of the people. His report continues:

"All agreed that these Indians had been a great source of trouble to them for a number of years; that upon several occasions two or three Indians had caught white men or boys out on the range and on their own ranches and whipped them with their quirts and ropes, and that they had continually turned their horses into the meadows and the stock lots of the white ranchers, and that when these ranchers would drive ponies out the Indians would come and drive them back. These actions came very near resulting several times in serious shooting affrays.

"They stated that the Indians had grown into the habit of coming to their homes when the men were away and compelling the women to prepare meals for them, and oftentimes to give them surplus food to take away with them on their rides; that of late years the Indians had become very insolent and overbearing in all of their relations with the white ranchers and stockmen of the country.

"Upon several occasions during recent years Indians have committed crimes and warrants have been issued for their arrest, and they have immediately taken to the hills and avoided apprehension. The Indians had grown to believe that the Mormons were afraid of them, and they were very positive that no Mormon would ever shoot one of their number."

Surrounded by Posse.

Mr. McKean then reviews the details of the recent outbreaks, his account tallying with current newspaper reports, and then continues:

"Joe Bishop's boy was the only Indian killed or injured during the whole affair.

"The Indians took refuge on a high, narrow plateau, which was very difficult to reach. They laid several traps to catch the posse, but the sheriff's men seemed to be familiar with their methods, and it was on this account that no white men were shot during this pursuit. The posse surrounded the plateau, and after considerable difficulty made their way to the top, and during the night of the second day of the pursuit the Indians surrendered to them and were brought back to Blanding. Posey, however, made his escape and up to the present has not been captured.

"The Indians themselves say that Posey had planned this outbreak for the past two months, and the provisions and supplies which the Indians had on this table land, their stronghold, would indicate that the affair had been planned beforehand. Never before had the settlers pursued the Indians beyond the boundaries of their own ranches, and it was due to the surprise on the part of the Indians as well as the overwhelming number of white men that they surrendered without considerable bloodshed.

Mormons Charitable.

"Many of the Indians have always realized that the Mormons were very reluctant to fight them. One of their doctrines, laid down by Brigham Young, was to feed the Indians instead of fighting them. The Mormon also believes that the Indian race is one of the ten lost tribes of Israel. I state these two facts to show that the general public, which believes the Mormons are always attacking the Indians and are to blame for their uprising, are not familiar with the real Mormon character.

"After these Indians had been held in the school house for several days, a barbed wire stockade was built near the main part of town with two large hogans enclosed and several tents. The Indians were then moved from the school house to this stockade. This permitted the school to resume its work and was much more sanitary for the Indian prisoners.

"During my visit with the Indians I spoke to them about their present trouble and I advised them that they should start sending their children to school. I told them that, of course, I could take forcibly all the children they had with them and put them in school, but I preferred to have the parents send them of their own free will and I told them to talk the matter over among themselves and on the following day I would come to them again. Next day they had picked out eighteen children whom they said they wished me to take and put in school. They retained the smaller children, and in some cases gave two or three children from a family and kept one. I hired an automobile and with the school car took them immediately to the Ute mountain school. The children seemed delighted to go and during the journey were in the best of spirits.

Ranchers Desire Leniency.

"During the last week of March the county attorney secured sufficient evidence against seven of the Indians to have them committed for trial by the United States commissioner. These seven are being held to await the action of the local state court. The charges against them, for the most part, are aiding prisoners to escape, resisting officers and firing upon officers. I have not been advised when their trial will take place, but I will see to it that the court appoints an attorney to defend them.

"It is not the desire of the Blanding people to inflict severe punishment upon any of these seven Indians. They do wish, however, to Blanding. This number includes the seven against whom charges have been filed. The people of Blanding have subscribed provisions and supplies to support these Indians until some favorable disposition can be made of them. Their motives for this action are both business and humanitarian. Most of the Indians are without food or shelter, about one-half of their number are barefoot, and the whites reason that they can feed them cheaper where they are than to have them turned out and prey upon their stock.

Land Allotments Advised.

"I talked personally with nearly all the people of Blanding and I am convinced that had the two Indians yielded to arrest and taken the punishment due their offense no trouble would have occurred. I am also convinced that the people of Blanding do not wish to persecute the Indians in any way and that they would welcome any solution that the government might make in the present matter.

"The whites realize that it would not be practical to send these Indians to the Ute mountain reservation, since the Indians there object very strongly to their presence, and would without doubt drive them away. It is my belief that these Indians should be given individual allotments of land and that this land should be located in the sections of the country in which they have always lived. I do not think it possible to secure a large area of land in Allen's canyon because at the present time most of the soil throughout this canyon has been washed away. Old Mancos Jim seems to be about the only Indian who insists on living nowhere except in Allen's canyon. The other Indians told me that where land is selected for them would be satisfactory."

"After questioning Mancos Jim for a long time, I learned that his chief reason for wanting to remain in Allen's canyon is that he believes upon the land which he claims there is a gold mine. Whether this is true or not should be determined before definite action is taken towards abandoning the idea of placing the Indians in Allen's canyon.

Bands Fail to Agree.

"Allen's canyon is not a suitable place for the Indians to live or to run their stock during the winter season. The band that belongs to Posey has been living around Blanding and Bluff and Allen's canyon. Polk's band lives along Montezuma creek and Yellow Jacket. I do not think it possible for these two bands to live in harmony and it is for this reason that I would recommend individual allotments for all of these Indians instead of placing them upon a reservation until allotted.

"In Posey's band there are probably one hundred members, including Utes, Piutes and a few Navajos. Polk's band numbers approximately eighty-five. In my former letter I recommended the establishment of a day school for these Indians. I believe that this would be a strong factor in their civilization. The day school could be made the headquarters of the band and they would have government employees to look after them and assist them. Their allotments should be placed and they should be required to live within their boundaries. In this manner the Indian would be assured of his title to some land and the white man, realizing that the Indian had an allotment, would respect his rights, and I believe, in most instances would assist him along line of self-support.

"The difficult matter in alloting these Indians would be to find land that will support them and their stock. There is very little water throughout the section in which they have been living, but I believe that the water can be developed in sufficient quantities to supply their needs at least for several years to come.

Early Action Urged.

"I enclose herewith sketch of the country occupied by the Polk and Posey bands of Indians. I have sketched the outline of a body of land known as the Piute Indian reservation, but have been unable to learn the exact status of this land, I believe, however, that it would be as difficult to place these Indians on the land known as the Piute reservation as it would be to put them at Ute mountain. They have lived in their canyons so many years that they insist that these lands are their home and I believe that their long occupancy has given them certain titles to these lands.

"I would recommend that an alloting agent be sent here at the earliest possible moment and that, together with the Indians, we decide upon the best location for them and that lands be given to them immediately.

"I would call your attention to the fact that these sixty Indians are being held and supported by the people of Blanding, who are expecting an early action on the part of the government. If it is consistent with the policy of the office and funds are available, I would suggest $500 be immediately held for the present support of these Indians and relieve the citizens of Blanding of this burden.

"The large item in the minds of all the people of the Blanding section is the future disposition of these Indians. They do not wish them banished from the country, but they do insist that they should be confined to a certain area of land and have some government supervision and assistance. I believe that a working policy can be drafted for these Indians, that sheep and goats can be purchased for them under reimbursable regulations and that they can be prevailed upon to send their children to school and to accept many habits of civilization."

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"It is not the desire of the Blanding people to inflict severe punishment upon any of these seven Indians. They do wish, however, to capture Posey and to sentence him as severely as the law will permit, as everyone regards him as the ring leader in all the Indian troubles in and about Blanding. Polk and his followers did not join in any way in the present trouble. Polk remarked to several of the officers, 'If you fellows shoot Posey, pretty good all right.' I am convinced, however, that one main reason that prevented Polk and his band from joining with them was the fact that their saddle horses were too poor to carry them to the scene of action.

"At the present time there are about sixty men, women and children being held in the stockade at have subscribed provisions and supplies to support these Indians until some favorable disposition can be made of them. Their motives for this action are both business and humanitarian. Most of the Indians are without food or shelter, about one-half of their number are barefoot, and the whites reason that they can feed them cheaper where they are than to have them turned out and prey upon their stock.

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SALT LAKE, UTAH, TRIBUNE
APRIL 10, 1923

MARSHAL WILL DISCUSS INDIANS

United States Marshal J. Ray Ward will leave this afternoon for Blanding where he will meet with E. E. McKean, Indian agent, to investigate the situation there. Problems affecting disposition of Indian prisoners will be taken up, pending the allotment of lands to them. It is possible that the seven Indians against whom charges of insurrection against the United States have been preferred will be given a hearing before the United States commissioner while he is there, Marshal Ward said.

The United States officer will also confer with Sam Rentz, interpreter for the Navajos, who have a great deal of confidence in Rentz and regard him even as a "medicine man." These Indians are said to be constantly on the lookout for William Posey, or "Old" Posey, as he is better known. Rentz has been in communication with the marshal since his return from the scene of the recent uprising.

Senator William H. King yesterday received a telegram from the acting commissioner of Indian affairs at Washington, in which it was stated that instructions have been mailed and arrangements made for a special representative to relieve the situation in the Blanding section immediately. The special representative, the telegram said, will have authority to place the Indians on definite tracts of land and will be empowered to expend $500 to aid in the reimbursement of San Juan county citizens who have been providing the means for retaining the Indians at Blanding. Additional money, Senator King said, will be authorized for the same purpose, so that all expenses incurred in maintenance of the Indians will be fully covered by the government.

SALT LAKE, UTAH, TRIBUNE
APRIL 10, 1923

nation itself.

ONLY AN INDIAN.

Old Posey's body was found in a cave lodged between the rocks the other day. It was not far from his tipi in the mountains of San Juan county. His spirit had gone out to the Happy Hunting grounds; to the Land of the Buffalo. One of the few Indians in the United States who could not abide by the decisions of the white man, be kept away from the haunts of civilization, and had gone on cultivating his corn patch, gathering wild berries, and storing the roots of the sego lily and acorns for his winter food. He was born many, many moons ago, and when his mother brought him to life in the "land of the mists," she raised him to the sun and the "sun gave him light." Living far off from the haunts of the white man, he was struck with awe at the forces of nature; he was thrilled with fear at the sounds of the wind. One time when the sun had warmed the earth, and the snow was gone from the hills, the white man came into Posey's lands and planted wheat, and built his home, and Posey, with his followers, moved farther away into the lonely mountains. After a while, the white man said: "These are my lands; these are my streams." Then Posey wondered, and said. "White man not kind." Schools were opened, and Posey's children were asked to come. But why should they go to the white man's school, when they "saw God in the clouds and heard him in the winds"? Alas! There was no rest for Posey, and so he killed and was unafraid, and hated. "These are our lands," said he, "and we will drive the whites away." In his own thought, he rose superior to the white man and, said he: "We will worship the Great Mystery in silence, in solitude." The white man did not see the simple nature of him who sought the Mystery overlooking the glories of earth. Finally, Posey was wounded by the white man's device that kills, and he crawled to a cave that his spirit might pass out—under the open sky. For days he stoically stood his pain, and then, with simplicity and perfect calm, while the storm was raging, Posey went away to the "Land of Departed Souls," to the "Land of the Hereafter."

SALT LAKE, UTAH, TRIBUNE
APRIL 25, 1923

So Piute

Body of Old Posey Is Found in Rocks Where He Was Killed by Posse About March 28, According to His Followers

PIUTE WAR CHIEF AND HIS NATIVE REGION

Old Posey, renegade war chief of the Piutes, whose body has been found in Comb's wash, where he fell during a battle with a posse about March 28, with map of the country where Posey defied the white man.

Discovery Made on Information Furnished by Mancos Jim, Aged Chieftain of Tribe.

Grave Location Kept Secret at Indians' Request; Uprisings Are Believed Over.

Special to The Tribune.

BLANDING, April 24.—Old Posey, renegade Piute war chief, was shot and fatally wounded in a skirmish with pursuing posses near Comb wash on or about March 28. His body was found early this morning in a niche of rocks in that canyon country.

United States Marshal J. Ray Ward, accompanied by four of the captured members of Posey's band, found the body. It was buried, at the request of the Indians, in a secret spot on a mountainside. The location is not to be revealed.

Marshal Ward returned to Blanding several days ago after receiving word that the Indians kept within the stockade there had information for him. Three of these Indians, Posey's Big Boy, Charley's Boy and Old Mike, had been with him on his previous expedition into the canyons in an endeavor to get in touch with the outlaw.

Informed by Mancos Jim.

Upon his return this time, a tribal powwow was held within the stockade before a huge campfire. Marshal Ward was the only white man present. At the conclusion of the affair, Mancos Jim, 108-year-old chieftain of the band, told the marshal that Posey had been killed in a skirmish between the posses and the Indians; that his body was hidden on the rim of Comb wash, and that the Indians would lead him to it.

Monday night Posey's Big Boy, Charley's Boy and Joe Ute left Blanding on horseback. At the same time Marshal Ward and Old Mike left in an automobile for Bluff and thence up the lower end of Comb wash. When the car was unable to proceed further they changed to saddles. The two parties met in the Comb at midnight.

Just at dawn the Indians led the marshal to the spot on the rim where Posey and his band had sought to stop the whites. Old Posey's body was lying huddled in a little cave, whence he had crawled to die.

Burial Place Unknown.

They took him out and carried him to the hillside; and there—somewhere—they buried him. Then the party returned via saddle to Blanding, arriving early today.

Thus ends the latest Indian scare in the San Juan basin. Allotment of lands to the remaining members of the band will obviate all further trouble, settlers believe. There is no desire to have the Indians exterminated or taken from the county; instead the helping hand is to be extended to them when the government carries out its promises of land allotment.

Towards the furtherance of these promises the arrival of Indian Agent E. E. McKean and a land agent from Washington is expected daily. As lands are allotted, the Indians are to be taken from the stockade and sent to their new homes. It is expected that the agents will see them settled in their new locations before leaving them and that in any event a permanent supervisor with residence in the district will be appointed to take care of them.

Noted for Cruelty.

Posey, or William Hatch, as he was known in some sections of the San Juan, lived all of his life in the basin. He was there when the white men first came to the county. As a member of Mancos Jim's war parties in the early days of settlement, he distinguished himself through his bravery and through his cruelty as well.

It was Posey, it is averred, who set Indian dogs on two wounded white men after the battle of Soldier's Crossing in the eighties; it was Posey

Continued on Page Two
(Column Three.)

KLAN FACTIONS BURY HATCHET

SALT LAKE, UTAH TELEGRAM
APRIL 30, 1923

Officials Will Consider Indian Land Allotment

364

Edward E. McKean, superintendent of the Indian agency in Ignacio, Colo., and A. W. Simington, allotting agent of the Indians at Gallup, N. M., have been directed to look into the matter of allotting lands to the Utes and Piutes in San Juan county by the commissioner of Indian affairs in Washington.

This information was received by Governor Charles R. Mabey today from Washington. The allotments, when made, are not to exceed eighty acres of nonirrigable land, forty acres of irrigable land, and 160 acres of grazing land to each family of Indians. The instructions of the commissioner are for the allotting agent to proceed at once from his headquarters to Blanding and, on arrival there, with the assistance of Superintendent McKean of the Ute agency, make the allotment of lands from the public domain near Blanding.

The probabilities are that a school for the education of the Indian children will also be established. The Indians now reside in Allen canyon and on Montezuma creek. The federal land office at Salt Lake has also been directed to furnish township plats showing all vacant lands in the locality named and those which have been disposed of or applied for.

Particular tracts which are claimed by the Indians will also be identified and, this done, the allotting agent is directed to file in the land office in Salt Lake their applications for such lands.

The allotting agent is also directed to look over the ground carefully in the locality named, and then, if satisfied that better selections of land may be made in some other locality, satisfactory to the Indians, where water and grazzing conditions are more favorable to the change the site for the allotment.

INDIAN TRIBES GAIN U. S. LAND

The two bands of itinerant Indians formerly headed by Old Posey and Polk will no longer rove about the public domain in the vicinity of Blanding, Utah.

Through action taken by the Department of Agriculture thirteen sections of land have been eliminated from the La Sal National Forest in San Juan county, Utah, and will be allotted to the men, women, and children comprising the two bands by the Indian Office of the Department of the Interior.

The number of acres to be given these Indians, which include members of the Ute, Piute and Navajo tribes, totals approximately 8320 acres and the tracts are located in Allen, Cottonwood, and Dry Wash Canyons where they already have fields under cultivation. Surveys of the land are being made and as soon as they are completed the transfer will be effected. The allotments to each Indian will include 160 acres of grazing land or 80 acres of agricultural land.

Over seventy-five Indians formerly belonging to the Old Posey band, which was responsible for the recent Indian outbreak at Blanding and about fifty members of Polk's band will be benefited by the distribution. According to the plans of the Bureau of Indian Affairs, a school will be established in the vicinity for the education of the children and a district farmer will be stationed there to promote farming and stock-raising among the Indians.—San Francisco Examiner, August 26, 1923.

Calif. Indian Funds - July 1923.

BAKERSFIELD, CAL.—ECHO
OCTOBER 19, 1925

INDIAN EXHIBIT FROM TEHACHAPI IS PRIZE WINNER

One of Country's Savants On Lore of Indians in Charge

Mrs. Kate Cuddeback Bonsestell, whose research work into Indian history has gained her an enviable reputation throughout the world, is in charge of the Tehachapi exhibit at the fair.

The exhibit had been awarded 14 blue ribbons out of 19 articles entered, and as judging had not been completed yesterday it is quite probable that the other five entries will also carry off first prizes.

INTENSELY INTERESTING

There is not a more interesting exhibit at the fair than that of Tehachapi, and Mrs. Bonestell finds time to discuss Indian lore with all who bring up the subject.

Mrs. Bonestell has made a study of Indian pictographs for quite a few years, and told The Morning Echo yesterday that she is now able to read many of the legends that are preserved by the pictures left on stones and in caves in the Tehachapi country. She has discovered a number of the caves herself.

SEEK OLD CAVE

Within the next three weeks, she said, renewed efforts are to be made by her father, William N. Cuddeback, and W. E. Porter Murray of Bakersfield, to discover the location of a certain monument found by her brother who was killed by being thrown from a horse seven years ago, and who had not made clear its location at the time of his death.

The monument, it is said, contains writings that scientists believe will go far toward showing the history of the trek of people from northern Europe to what we now know as America. This invasion is supposed to have been made thousands of years ago, and many traces of it are to be found in the vicinity of Tehachapi.

INDIAN WHO BURIED SON ALIVE FREED

S.F. Chronicle, Nov. 17, 1925

Court Holds Evidence of Murder Is Lacking in Case

Medicine Man Who Ordered Sacrifice in Prison on New Charge

PUEBLO, Col., Nov. 16 (A. P.).—Platt May, taciturn Ute Indian brave, was cleared of a charge of burying his 17-day-old son alive in the grave with its mother when Federal Judge J. Foster Symes directed a verdict of not guilty in the case here late today because the prosecution failed to prove the corpus delicti.

Medicine Man Gets Long Term in Prison

It was a double victory for the Indian, for he had been caught between the law of the white man and the law of the medicine man. Now the medicine man is in the penitentiary serving a term of twenty-five to thirty years and the murder charge against May is annulled.

Mormon Joe, the Medicine Man, was held in jail at Cortez, Col., as an accessory to the charge against May and while there he beat a fellow prisoner to death because the prisoner taunted him about the burial.

Testimony showed that upon the death of his bride, Molly Cuthair, the brave was ordered to wrap the baby in the burial blanket of its mother that they might be buried together. The word of the medicine man was law; the injunction of the white man against taking human life also was law—but there was no white man in the Ute camp to enforce the law. May feared the medicine man, according to the

Indian Freed After Burying Live Babe With Dead Mother

(Continued from Page 1, Col. 8)

evidence; feared that he would be killed if he did not obey him. In addition to that, the medicine man, Mormon Joe, was his father-in-law and the father of his dead bride.

May did as Mormon Joe directed—wrapped the baby in the burial blanket, allowed the live infant and the dead woman to lie on the Ute camp grounds throughout an entire cold February night, and the next day the bereaved husband and father, the medicine man and another Ute interred the laden blanket in a rude, shallow grave.

The law of the medicine man had been carried out.

Then came the white man. Ed Black, deputy superintendent of the Ute reservation, which is in Southwest Colorado, heard the story. May came to him and confessed. Black ordered him to remain in the camp of his mother while a long report went to E. E. McKeen, Ute superintendent. After a while more men came and took May away. He was placed under arrest and charged with murder.

Los Angeles, Cal.
New-oo-ah
TIMES S. Piute
DEC 7 1925

INDIAN CHILDREN TO RECEIVE GIFTS

364

Two hundred and forty-six Indian children at the Tahatchi Indian School will have a happy Christmas because women and girls in Los Angeles belonging to the Y.W.C.A. have made it their special privilege and duty to plan for their happiness. Two huge boxes with gifts for all girls and boys from 4 to 15 years of age are being made ready for shipment. The Girl Reserve clubs are preparing gifts for the younger children and the women and girls of the health education department are taking care of the older children.

LOS ANGELES, CAL.
EXAMINER
DEC. 7, 1925

Tahatchi Indian School to Get Yuletide Cheer

Two hundred and forty-six Indian children at the Tahatchi Indian School will have a happy Christmas because women and girls in Los Angeles belonging to the Y. W. C. A. will plan for their happines. Two boxes with gifts for all girls and boys from four to fifteen are being made ready for shipment. The Girl Reserve Clubs of the Y. W. C. A. is preparing gifts for the younger children.

002

Shoshone Stock: Serrano

1892 - 1932, n.d.

San Francisco Chronicle July 24, 1892

MORONGO OPENED.

Another Reservation for Settlement.

Indians Comfortably Fixed for Life.

A Large Amount of Splendid Timber Land for Homesteaders.

Owing to the continued warfare that was constantly waging between the whites and Indians at the Morongo reservation, near Banning, San Bernardino county, the United States Government decided to appoint a commission to look into the matter and submit a full report, from which the relative merits of the claims of both parties could be established and ultimately arrive at some sort of a settlement. That the commission has succeeded admirably in the fulfillment of its duties all who understand the situation will admit.

The reservation of Morongo was established by executive orders of 1876, 1877 and 1881. Of this original reservation the Southern Pacific Railroad Company claimed all the odd sections. The commission sent to California to look into the affairs of the mission said: "The reservation near Banning has given the commission much trouble. As now constituted the reservation embraces much worthless mountain and desert land. It has much more land suitable for dry farming than is utilized or needed by the Indians. It was on account of the non-use of these lands by the Indians that the Indian agent leased them out to white settlers. There are about 100 Indians on the reservation—nearly all at their village called the Potrero. This is at the mouth of a canyon about five miles long and of considerable breadth. There is a nice stream of water flowing from two cienegas. If all the land of and near this canyon and the adjacent one, called Hathaway's Canyon, could be secured by the Indians it would make as desirable a location for them as their most earnest friends could wish.

"Unfortunately for the Indians, whites have settled on some of the railroad lands in the canyon and filed on the water. W. S. Hathaway settled on a portion which he greatly improved and developed considerable water. He was ejected from these lands after he had expended upward of $1500.

"C. F. Jost and his wife settled on section 25 and made very valuable improvements, having good buildings, a good orchard and a large supply of water. They were ejected, they claim, unlawfully. Richard Gird and J. C. North, appreciating the value of the soil of this part of the country, cultivated the upper part of the canyon and raised large fields of alfalfa and orchards, which cost them considerable money in the laying out. They were ejected and claim damages." The commission was confronted by these conflicting interests, which left the Indians and whites in a state of great uncertainty. The problem was, how by means of the land not needed to obtain title to the lands that were wanted, freed from all claims, and at the same time to free the Government from litigation.

After much work C. O. Barker, as attorney in fact for the claimants, was enabled to make the following agreements:

W. S. Hathaway to relinquish claim to the lands in township 2 south, ranges 1 and 2 east, and all water rights and claims for damages, and to receive a large section of another township.

North and Gird have relinquished all claims to the lands from which they were evicted, and in return have received sections that in time will amply repay them for any loss they may have sustained.

Wellwood Murray and wife have arranged things in a satisfactory manner, and the Southern Pacific Railroad has been fairly dealt with.

The reservation settled itself, that is, the Indians gained all the lands they wanted by exchanging therefor lands they did not want. The Government was not called upon to pay a cent to extinguish a claim. The Indians are now splendidly fixed for life, and when the allotment is made and each Indian gets his land, there will be a movement put on foot to help him plant it to fruit trees. The lands they get are too valuable for farming. They will produce the finest fruits in the world, and these Indians are a lucky set. It is estimated that each man, woman and child of the Indians will have about $1500 to $2000 worth of land and water. It is predicted that in two years from now it will be the model Indian village of the United States. Almost to a man the Indians are faithful, intelligent and industrious, and the knowledge of owning land will stimulate their ambition.

If C. O. Barker never does anything else for Banning, the settlement of this reservation will remain as a monument to his perseverance and intelligent effort. He has made all things possible for the future of this little town, and the fruits of his good work will soon become apparent.

1902 **Aged Indian Woman Dead.**

SAN BERNARDINO, Cal., November 24.—Marie Catalina, last of the famous Serrano Indian basket weavers, is dead, at the age of one hundred and seven years. The Serrano tribe, formerly the most powerful on the coast of the San Bernardino mountains, has dwindled away to a mere handful of government pensioners, numbering only fifty-four.

Star Nov 24 1902

Allen's Press Clipping Bureau
LOS ANGELES.
SAN FRANCISCO.
PORTLAND, ORE.
CLIPPING FROM

SAN BERNARDINO, CAL., SUN
NOVEMBER 16, 1922

TELLS LEGEND OF ARROWHEAD

364

John Brown Asks Kiwanis To Cooperate in Preservation

Legend of the Arrowhead and plea for its preservation was presented at yesterday's luncheon meeting of the Kiwanis Club by John Brown, Jr., secretary of the Pioneer Society.

Following Mr. Brown's talk, a committee was directed to cooperate with other civic clubs in looking into the question of preserving the Arrowhead formation said to be in danger of disfigurement by erosion.

The old Indian legend of story and song, with all the poetry and imagery of that imaginative race, was told by Mr. Brown to his group of hearers composed of local business and professional men, none of whom acknowledged hearing it before.

According to this tradition, once the cherished possession of the aborigines handed down from father to son through countless generations before the advent of the Caucasian on the Pacific Coast, there was once an Indian chieftain, who was the father of the most beautiful maiden in the land.

Two young braves, equally comely and valiant of heart, desired her hand and by their ardent courting, caused the maiden to weep and threatened tribal disruption.

The chief counseled the two braves to procure arrowheads of flint, sending them in opposite directions for their flint. Upon their return a great pow-wow was called and a prehistoric duel fought by the two lovers, armed with their bows and newly-made arrows.

One fell after the third interchange of missiles and his victor, drawing the arrow from the heart of the fallen antagonist, shot it against the mountain side where year by year it grew until the natural formation of the arrowhead grew to its present size.

The present site of the Arrowhead Hotel, now used as a Government hospital, stands on the spot where there was once an Indian village, according to Mr. Brown. The Indians were the first to recognize the healing elements in the mineral springs and the Arrowhead has long been a mecca for their pilgrimages.

HEMET, CAL., NEWS—324
NOVEMBER 4, 1927

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PADRES TEACHING INDIANS FARMING

364

St. Boniface's Institution at Banning Has Carried on Nearly 50 Years

At Banning, as not everyone knows, is a school where the padres of the order of St. Francis teach the Indians, very much as they taught them in the long ago, the homely arts of agriculture and husbandry along with ordinary school work, although the schooling is in accordance with the California public school requirements, and the agriculture is up-to-date.

For forty-nine years St. Boniface's school, high up in the hills of Banning, has been carried along successfully. In its earlier days, Fr. Florian used to go on missionary trips and bring back with him to the school any forlorn or uncared-for Indian children. Most of the children are the descendants of Mission Indians of California, very few of them coming from Arizona or New Mexico. "Realizing," says Father Justin, the padre who is in charge today, "that we whites now enjoy the beautiful and rich country which the Indians once possessed, we feel obliged to give to their children, at least the opportunity of a good education." The boys are taught farming, carpenter work, the care of fruits and vegetables, poultry-raising, dairying. They make tiles for irrigation and the whole irrigation system of the place has been put in by these Indian lads under the direction of Capt. Donahue, who had charge of the school's agricultural work.

It takes a little longer at St. Boniface's to complete the school work, for the institution is run on a part-time basis. A half-day for school work, a half-day for handcraft and out-of-door work is the plan. It is a division of training, by the way, which would suit many an active lad far better than our present insistence on the five or six-hour school day, irrespective of whether the child's chief interest is academic. Also taking a little longer to complete the school work is far less discouraging than having to repeat a grade, which is often the lot of active children to whom outdoors is more interesting than indoor work; nor does lengthening the hours increase the interest.

To a great extent the Banning school is self-supporting; fruit and vegetables used are grown on the place, grain for the mules and sows and chickens. There are now 340 apricot trees, 300 pears, 300 prunes, and some peaches. In the culture of these E. French Gilman, an orchardist and a botanist of Banning, has assisted with advice at critical moments. Alfalfa and barley are grown along with corn and many other crops. The students have been working of late on their new irrigation system, which will bring water to every part of the school farm. In all 16,000 feet of 10-inch main made by the boys, has already been laid and the padres and the lads themselves are justly proud of their irrigation system.

There are other things beside work at St. Boniface's as the school has always had excellent music, since the days of Father Florian, who could play every instrument in the band. Also the children do not forget their inheritance, for the traditional war dance in Indian regalia is a part of their picnics and merrymakings.

With all the excellence of its agriculture, the up-to-datedness of its printing presses run by the boys, and other modern handicrafts, the school has an essentially Old-World flavor. The quiet, rather austere presence of the padres in their long dark cassocks, the interweaving of religion with work and play, seem a bit of another century. But the lads are taught well, and when they graduate are qualified to take pieces of land, build their houses, till the soil and get a living therefrom.

RIVERSIDE, CAL., PRESS
JULY 20, 1928.

CARING FOR FAMILY OF JAILED INDIAN

That provisions have been made to care for the wife and seven children of Steve Kitchin, Mission Creek Indian now held at the county jail on a federal warrant charging assault with a deadly weapon on his half-brother, has been stated by officers.

Mrs. H. A. Atwood of Riverside, as member of the Indian Welfare committee of the General Federation of Women's clubs, will accompany federal and county officers to the Mission Creek district, northeast of Whitewater, next Sunday, on a tour of investigation of the entire situation.

Troubles over water rights and roads in the district, between certain white settlers and the Indians on their reservation, have kept things stirred up in the Mission Creek district for some years.

Allen's Press Clipping Bureau
LOS ANGELES, SAN FRANCISCO
PORTLAND, ORE.
CLIPPING FROM

PALM SPRINGS, CAL.,
DESERT SUN
OCTOBER 12, 1928

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TWO INDIAN WOMEN DIE

Deaths in the local Indian populace this week called Mrs. Rose Morongo of the local reservation and Mrs. Torres of Thermal.

Mrs. Morongo was the mother of Anna Laws, Sarah Martin and John Morongo.

Mrs. Torres was a cousin of Henry and Will Pablo of Banning.

LOS ANGELES, CAL.,
TIMES
OCTOBER 11, 1928

364

INDIANS REQUEST INQUIRY

Representative Morongos Want Congress to Act on Farm Sales and Laws

RIVERSIDE, Oct. 10—Demanding a "complete investigation" of conditions assertedly existing on the Morongo Indian reservation and of administration of its affairs, a petition is to be circulated among Indians for signature and will be forwarded immediately to Washington. This was the statement by three members of the tribe who visited the agency in Federal Building here today. Those who came were Ramon Garcia, Henry Mathews and William Pablo.

Stretching from a point nearly within the city limits of Banning across the low mountains to the desert beyond, the Morongo reservation is said by the Indians to be the most fertile and promising of any in Southern California. But assertedly through the negligence of those in charge of the reservation crops have not been properly marketed and for three years no profits have been realized.

The tribesmen also charge that the reservation is practically without law and has become a haven for fugitives. County and State prosecution is impossible because the land is Federal property and it is claimed that the United States courts will take no action to afford protection from ruffians who take refuge within the boundaries.

PALM SPRINGS, CAL.,
DESERT SUN
OCTOBER 12, 1928

364

BANNING INDIANS ASK FOR AN INVESTIGATION

Demanding a "complete investigation" of conditions assertedly existing on the Morongo Indian reservation and of administration of its affairs, a petition soon is to be circulated among Indians for signature and will be forwarded immediately to Washington.

This was the statement yesterday by three members of the tribe who visited the agency in the federal building here to file objections against treatment accorded Ramon Garcia, blind and near the century mark in years. Those who came with Garcia were Henry Mathews and William Pablo.

Stretching from a point nearly within the city limits of Banning to across the low mountains to the desert beyond, the Morongo reservation is said by the Indians to be the most fertile and promising of any in Southern California. But assertedly through the negligence of those in charge of the reservation, crops have not been properly marketed and for three years no profits have been realized.

Lack of Law Charged

The tribesmen also charge that the reservation is practically without law and has become a haven for fugitives. County and state prosecution is impossible because the land is federal property and it is claimed that the United States courts will take no action to afford protection from ruffians who take refuge within the boundaries.

Indians of the reservation are reported to have become incensed over treatment accorded the aged Garcia, relative to which the visit was paid to the federal office here. Agent C. L. Ellis was reported to have assured the redmen that an investigation will be made next week. The Indians say that a previous investigation did not materialize.

Garcia, according to Mathews and Pablo, signed a contract brought to him by agents out of the federal office here, whereby Antonio Armejio could rent his land on the reservation. Armejio is said to have been required in the contract to keep the land and appurtenances in repair but instead he is reported to have permitted the property to deteriorate, to allow stock to trample fruit trees and fences to fall.

Bondsmen furnished security of $500 at the time of the leasing of the land but they have not been required to forfeit the money, the Indians claim.—Riverside Enterprise.

ORANGE, CAL., NEWS
OCTOBER 27, 1930

364

U. S. OFFICER IS SLAIN BY INDIANS AT BANNING

BANNING, Calif., Oct. 27.—The intrusion of a white man at a sacred Indian dance was believed responsible today for the murder of Oscar E. Olson, an Indian service prohibition officer, at the Morongo reservation near here.

Although an inquest failed to bring the killer to light, more than a dozen Indians who had participated in a midnight "dance of death," were under surveillance of government authorities.

Candilo Hopkins, another prohibition agent, said he accompanied Olson to the house of John Hyde, an Indian, in search of liquor. Resentful of their presence, the Indians became meancing, he said.

Olson backed out of the door. As he reached the porch a gun was fired and he fell dead, shot through the heart.

FULLERTON, CAL.,
NEWS-TRIBUNE
OCTOBER 27, 1930

364

Indians Murder White Intruder

BANNING, Calif.—Intrusion of a white man at a sacred Indian dance was believed responsible today for the murder of Oscar E. Olson, an Indian service prohibition officer, at the Morongo reservation near here.

Candido Hopkins, another prohibition agent, said he accompanied Olson to the house of John Hyde, an Indian, in search of liquor.

More than a dozen Indians who had participated in a midnight "Dance of Death" were under surveillance of government authorities.

BISBEE, ARIZ., ORE—M
OCTOBER 27, 1930

364

INDIANS SILENT OVER KILLING OF PROHI OFFICER

BANNING, Cal., Oct. 27. (AP)—Shot through the heart when he attempted to search the Morongo Indian reservation for liquor, Oscar E. Olsen, a special officer, is dead today and department of justice officials are seeking to break through a wall of tradition Indian silence to identify his slayer.

Olsen yesterday visited the reservation, four miles from here, with Condido Hopkins, a federal prohibition agent. A sacred Indian dance of death—in which the faithful red men danced through weird rituals in honor of their departed brotheds—had been in progress for a week and Riverside county officials said several arrests of Indians for violation of the white man's prohibition laws had been made.

Several Indians were arrested as material witnesses.

HOLLYWOOD, CALIF., NEWS
OCTOBER 28, 1930

QUIZ INDIAN IN OLSON KILLING

364

Invasion of Ritual by Officer Blamed for Fatal Shooting

While an Indian suspect in the murder of Indian Agent Oscar Olson was being questioned here, federal authorities today investigated the slaying and liquor conditions on the Morongo reservation, where Olson was killed early Sunday.

Juan Lopez, brought here by federal officials from his cabin in the mountainous Indian preserve, maintained traditional Indian silence, resisting efforts to question him.

Federal Agents to Reserve

Removal of Lopez resulted from a trip of two secret service agents from the Los Angeles federal headquarters to the reservation.

They were accompanied by a government prohibition agent who today was investigating among the Indians liquor conditions that led up to the slaying.

A possible explanation of the slaying of Agent Olson was offered by Lindley Bynum of the Department of Americans of the Henry E. Huntington library.

Breaks Into Indian Ritual

Olson unknowingly broke into one of the oldest Indian rituals in the country when he entered a cabin on the Morongo reservation Sunday and was shot, Bynum said.

All night the Indians, in a fervor aided by liquor, had been chanting a mourning to spirits of departed loved ones. At the peak of the ritual, Olson searched the cabin for liquor.

He fled to the outside before the enraged Indians and was shot by a bullet fired from inside.

LOS ANGELES, CAL.,
TIMES
OCTOBER 28, 1930

INDIANS REMAIN SILENT

Officers Unable to Probe Shooting Special Agent During Tribal Ceremonies at Reservation

364

BANNING, Oct. 27. (AP)—Traditional Indian taciturnity gummed the wheels of justice today. A stone wall of silence became a stone wall in effect as Department of Justice agents tried to solve the killing of Oscar E. Olson, special Indian agent, at the Morongo Indian Reservation Sunday.

Six of the stone?faced inhabitants are held as material witnesses. Twenty-four hours after the shooting they were still six imperturables as far as the justice agents were concerned. They remained merly in custody while the agents labriously traced clews they hope will point out the guilty.

Paul Mathias, Federal prohibition agent, who spent all night and this morning investigating at the reservation, said responsibility for the shooting might be fixed in a day or two. He blamed the impenetrable reserve of the Indians.

Violations of the dry laws had been frequent during a week of Indian ceremonies and orgies, said Condido Hopkins, prohibition agent, who accompanied Olson. A sacred dance of death—in which the red men danced to the memory of their departed brothers—was on when Olson's life was cut short by a surprise bullet.

The house of John Hyde, grizz'ed Indian of many summers, was the scene of revelry from which the fatal bullet sped. Olson and Hopkins, approaching, were met by a dozen of intoxicated, threatening red men. The two agents retreated, when swiftly, without warning, a rifle cracked out. Olson fell in his tracks, shot through the heart.

The slain Indian agent came here but two weeks ago from Buxton, N.D., where he leaves a widow and three children. His brother, Dr. Berto Olson of Los Angeles, came here to aid the investigation. He will take charge of the body.

HOLLYWOOD, CALIF., NEWS
OCTOBER 29, 1930

INDIAN ADMITS OLSON KILLING

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Youth To Face Federal Trial for Shooting at Tribal Rites

"White man's justice," which in days gone by was meted warring redskins by frontier troopers, moved in the modern way today to bring Clarence Hyde, 19-year-old Morongo Indian, who confessed to slaying Indian Agent Oscar Olson, to Los Angeles to stand trial for murder.

Secret service agents declared that the young Indian would be tried in Federal court here on a murder complaint filed against Hyde before United States Commissioner Benshoff in Riverside. He was to be removed here from the Riverside County jail.

Youth Admits Shooting

Hyde was arrested late yesterday on the Morongo Indian reservation near Banning in the cabin of his father, John Hyde, where the shooting took place early Sunday at the close of a week's tribal rites and festivities.

Breading the traditional Indian silence, he confessed to Department of Justice Agent Winstead, dispatched from Los Angeles to investigate the killing.

Sullen and stoical, the young Indian refused to tell any reason for the shooting. According to Federal men, he admitted slipping to the back yard with a .32 caliber rifle as Olson entered the cabin where a group of Indians were engaged in tribal rituals.

"I hid in the bushes and as he came backing out of the front door I fired and killed him," he is said to have confessed.

Olson, special agent for the Department of the Interior, was shot when he interrupted the solemn Indian rituals in search of an Indian bootlegger from another reservation who had been supplying liquor to the Morongos during the ceremonial week.

Investigated Drinking

He had been ordered to the Morongo reservation upon complaints that the Indians had been becoming drunk during the ceremonial dance given every two years by the Morongos during which images of dead Indians are burned, according to his brother, Bert Olson of Los Angeles.

Funeral services for the slain agent will be held in Buxton, N. D., where his widow and three children reside. The body will be shipped there tomorrow.

Juan Lopez, another Morongo Indian brought here for questioning, was expected to be released to return to the reservation today following his exoneration by Hyde's confession.

LOS ANGELES, CAL.,
TIMES
NOVEMBER 3, 1930

LIQUOR CURB AID ASSURED BY INDIANS

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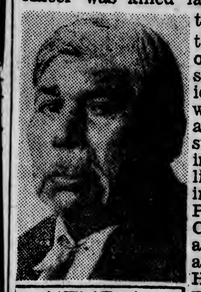
Morongo Reservation's ex-Police Chief Voices Regret Over Slaying

Indians on the Morongo reservation, where a government special officer was killed last week while trying to rid the reservation of two liquor sellers, are anxious to work with the Federal authorities in suppressing the importation of liquor, according to William Pablo, former Chief of Police at Morongo and a brother of Henry Pablo, present Chief of Police at the reservation.



HENRY PABLO

"Federal workers are offered all possible help by the Indian police," Pablo declared. "The reservation Indians are in accord with the policy of eliminating liquor selling in the district."

The sympathy of the entire Morongo reservation is extended to relatives and friends of the officer killed while on duty, according to Pablo.

"To avoid future difficulty between the United States special officers and the Indian police, government workers should be trained especially for Indian duty. It takes many years for an officer to gain a complete understanding of how to best handle Indians. Workers untrained in the work are likely to get themselves into dangerous situations.

"Government agents should know how to speak the many different Indian dialects. As in everything else they must have a thorough understanding of the situation they are to cope with."

LOS ANGELES, CAL.
TIMES
JANUARY 23, 1931

Indian murder M

SLAYING TRIAL NEARING CLOSE

364

Youth Charged in Shooting of Officer to Testify

Riverside Detective Becomes Witness for Accused

Tells Threats Made by Dry Agent Before Killing

Clarence Hyde, Morongo Indian youth, accused of the murder of Oscar Olson, special Indian agent, during an Indian ceremonial and memorial fiesta, today will take the stand in his own defense in United States District Judge Cosgrave's court, it was stated yesterday by his attorney, A. D. Trujillo, an Indian lawyer of Riverside. The defense counsel stated he will call four witnesses and it is expected the case will go to the jury some time today.

Announcement that the youthful defendant will take the stand in his own defense followed the testimony of his father, John Hyde, at whose house the shooting took place. It was testified by John Hyde through an interpreter that Olson and Condino Hopkins, Chief of Police of the Torres-Martinez reservation, crashed through the door of his cabin and later, drawing a pistol, ordered all to stand back. The next witness, Detective Kelly of Riverside, said that Olson said to young Hyde, "Shut up or I'll kill you," according to the statement made by Hyde. Hyde stated Olson used a pistol.

Kelly stated that the youthful defendant then said he went out the back door, taking a rifle with him, and saw Olson backing out the front door with pistol drawn. Kelly said that young Hyde said he fired and killed Olson with the rifle.

Kelly testified that young Hyde said that Olson had jabbed a pistol in his ribs in talking to him.

HOLLYWOOD, CALIF., NEWS
JANUARY 22, 1931

INDIANS SILENT IN DEATH QUIZ

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How Indian impassiveness and racial loyalty threw a blanket of silence over the slaying of Oscar Olson, special Indian agent, during a supposed liquor raid on a Morengo reservation hut, was recounted by a prosecution witness today in the murder trial of Clarence Hyde, Indian youth, in Federal court.

Although he arrived at the Hyde cabin within seconds after hearing the shot which killed Olson, Henry Pablo, chief of police on the reservation, today testified that his grilling of witnesses on the spot evoked no word of accusation against any suspect.

Each of the Indians in the cabin, in the doorway of which the special agent was shot, steadfastly denied having seen the shot fired, the chief of police declared.

Evidence in a murder trial starting on the Morongo Indian reservation illustrates energetic action of prohibition officials. The Indians, in their house, were conducting a religious ceremonial, called a period of meditation, in memory of departed relatives. It is suspected that Indians sometimes use alcoholic liquors, in connection with religious services. All witnesses agree that two agents kicked in the door of the Indian dwelling, with pistols in their hands, no search warrant.

A 19-year-old Indian boy, Charlie Hyde, accused of murder, testified that Oscar E. Olsen, dry agent, pursued him with his pistol, pointing a flashlight at him as he ran. Hyde shot and killed the agent, as his Indian mother tried to run between the two men.

Lawyers for the defense might have suggested to the honorable court that if Indians use liquor in religious ceremony, they have no monopoly of that practice. Protestants, Catholics and Jews use it also, and the prohibition law makes exceptions in their favor. They, through their clergy, may buy, for religious use, any kind of liquor. The white man knows that his Supreme Being requires the use of alcohol as a part of religious ceremonies. Might not the Indians' Supreme Being feel the same need of it?

In any case, when men, without warning and fully armed, kick down the door, even of a humble Indian, they run risks. No dry agent should be shot, unless in absolute self-defense. But doors should not be kicked in without legal warrant, and if three kinds of religion demand liquor and are allowed to have it, there seems no good reason for discriminating against a fourth or fifth religion. Under our Constitution, all religions and all Gods are supposed to have the same standing and are entitled to complete respect.

Arthur Brisbane, Jan. 24, 1931. Press

LOS ANGELES, CAL.
TIMES
FEBRUARY 14, 1931

Indian Youth Sentenced to Eight Years

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With eight years staring him in the face, Clarence Hyde, 19-year-old Indian, recently convicted of slaying Oscar Olson, special Indian agent, left last night for McNeil Island Federal prison in custody of Deputy United States Marshal Finn.

Young Hyde was sentenced to eight years in prison by United States District Judge Cosgrave. Olson was shot during an Indian fiesta on the Morongo reservation near Banning on October 19, 1930. The defense was that Olson entered the boy's home with a drawn revolver in hand. This was denied, but the jury returned a verdict of voluntary manslaughter with recommendations for leniency.

BANNING, CALIF., RECORD
DECEMBER 29, 1932
Sacramento (223)

LOCAL INDIANS MEET UNEMPLOYMENT PROBLEM BY GETTING WORK

W

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The seasonal unemployment is being handled well by local reservation authorities.

Road work at Morongo and Soboba placed $284.00 worth of groceries in the homes of thirty-four families on the two reservations Christmas Eve. Twelve heads of families already had jobs, hence were not included in this work. Red Cross flour was issued to each family. Red Cross cloth recently arrived is being measured and bundled for distribution. A number of families receive rations each month, and are not included in the number for whom work is provided. The major portion of the fuel consumed at the Soboba hospital this year will be wood purchased from the Indians.

For the current month thirty ricks of wood at $3.00 per rick were purchased. At Morongo, near Banning, three heads of families are getting out cedar fence posts for the government to repair tribal fences, and several have furnished fuel for the agency.

C. L. Ellis, Mission Indian Agency superintendent, recently returned from Washington, D. C., while there he succeeded in getting increased appropriations to handle the relief problem in this jurisdiction this winter. However, the utmost conservation of supplies and funds will be necessary.

Fortunately a good many of the Indians raised gardens and have fruit, beans, corn, squash, etc. The fuel problem is easily met, and the landlord need not be reckoned with. The Red Cross dress goods, flour, and the agency supplies, together with surplus army supplies, which will soon arrive, narrows the problem down to food, which can be met with the appropriation mentioned above in providing work on the reservation roads. This is merely a picture of the local situation, and the other reservations in the Mission jurisdiction are being handled in the same manner.

Mission. Old San. Bernardino
Indians Whipped the Priest
or Medicine Man.

Daniel Sexton, who is the oldest inhabitant of this county, says: "I was born in Louisiana, the 24th day of March, A. D. 1818; I left home in 1841, and arrived at Old San Bernardino in December, 1841. The Indians at that time had full and entire possession of the country; prior to that time, having had some trouble with the Catholics, they took the Priest, Thomas Astanego, captive, and held a war-council, in which it was determined to give him a whipping, which they did, and let him go. Astanego related the matter to me, and the Indians told me that they would have killed him, but feared to offend the Great Spirit by killing a Medicine man. I was well acquainted with Astanego, who was the last Priest who officiated at the Old Mission, and had abandoned it to the Indians prior to my arrival; he was from Spain, and a man of letters. I had a number of Indians hired to cut wood them twenty-five cents per day for Indians; I paid labor; horses and cattle could be bought for fifty cents each, or one hide was worth two living animals;

Resources San. Bernardino Co
W. D. Frazee